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A DICTIONARY
OF
SAINTLY WOMEN

GEORGE BELL AND SONS

LONDON: PORTUGAL ST., LINCOLN'S INN

CAMBRIDGE: DEIGHTON, BELL & CO.

NEW YORK: THE MACMILLAN CO.

BOMBAY: A. H. WHEELER & CO.

A DICTIONARY
OF
SAINTLY WOMEN

BY
AGNES B. C. DUNBAR

IN TWO VOLUMES

VOLUME I



LONDON
GEORGE BELL & SONS
YORK HOUSE, PORTUGAL STREET, LINCOLN'S INN, W.C.

1904



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To
CAROLINE
VISCOUNTESS SHERBROOKE

THIS BOOK IS

BY PERMISSION

DEDICATED

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CHARLOTTE

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P R E F A C E

FOR nearly half of a long life it has been my vocation to collect and arrange legends and records of women worshipped as saints or so considered. Although the work has been to me a sanctuary from the anxieties and vexations of daily life, I have, during the whole time, been painfully conscious of my unworthiness to write on the subject of saints, and my inability to approach the degree of excellence to which such a book might attain in better hands. From the mass of information—often contradictory—concerning this vast multitude, I have selected the most remarkable incidents. Some of these are chosen on account of the historical importance of the heroine, her noble character or wonderful gifts, or because of some interesting side-light which they shed on customs or beliefs of her time and country. Some few stories have been included as examples of the extreme absurdity to which these memorials have reached. Where there are several saints of one name they are arranged chronologically.

My information has been gathered largely from the *Acta Sanctorum* of the Bollandists, from the histories of the various countries and religious orders to which these saintly women belonged, from collections of *Lives* and legends, and from many other sources. Authorities are given for each article. A list of the books consulted will be found at the end of the second volume. I have generally abstained from criticising or expressing a personal opinion. Where I have said that a story is untrue or an author untrustworthy, the statement is made on the authority of some accredited Catholic writer.

There are moments when it seems as though the presenting of a subject so remote from modern tendencies almost asks for an apology. If such be needed, let it be found in the reflection that in the same way as the monasteries preserved the slumbering germs of culture and civilization through hundreds of years of barbarism, so, throughout the darkness of the Middle Ages and the spirit-deadening struggle

for material prosperity, it was by those who are remembered as saints that the light of the Christian ideal was kept alive.

It appears that there is at present in English no complete dictionary of the Christian saints. When such a work comes to be written I trust that my book may be of use to the compiler. Meanwhile, I hope that readers will find in these pages any sainted woman for whom they are likely to look and some of whom they probably never heard.

I owe a great debt of gratitude to the kind friends who have helped me in various ways. Many of them have passed over the dark river; to those who remain I offer heartfelt thanks. I commend my subject to the toilers and the idlers of the busy world, and my work to their indulgence.

A. B. C. D.

LONDON,

September, 1904.

ABBREVIATIONS

AA.SS.	Acta Sanctorum.
A.R.M.	Appendix to Roman Martyrology.
B.	Blessed.
<i>c.</i>	<i>circa.</i>
M.	Martyr, martyred.
Mart.	Martyrology.
O.S.A.	Order of St. Augustine.
O.S.B.	Order of St. Benedict.
O.S.D.	Order of St. Dominic.
O.S.F.	Order of St. Francis.
Præter.	Prætermissi.
R M.	Roman Martyrology.
Ven.	Venerable.
V.	Virgin.
+	Died.

ERRATA

Abia: *for* "THECLA (1)," *read* "THECLA (16)."

Anna (19): *for* "Legnitz," *read* "Leignitz."

Basilica (2): *for* "PLACIDIA (1)," *read* "PLACIDA."

Benedicta (17): *for* "Varasio," *read* "Varese."

Britta (1): *for* "July 3," *read* "July 13."

Catherine (10): *for* "Varasio," *read* "Varese."

Dionysia (5): *for* "VICTORIA (19)," *read* "VICTORIA (24)."

Emily (1): *for* "Nyassa," *read* "Nyssa."

A DICTIONARY OF SAINTLY WOMEN

A

St. Aagot, AGATHA.

St. Ab, EBBA.

St. Abba or **ALLA**, May 7, M. in Africa, with an immense number of others, of whom about 90 are named. *AA.SS.* Boll. from the *Mart. of St. Jerome*.

B. Abbatissa, first abbess of the Order of the Holy Ghost at Salamanca, about 11th century. Guénebault, *Dic. Iconographique*.

St. Abda, March 31, M. in Africa. *Mart. Rhinoviense. AA.SS.*

St. Abdela (**ADELA, ADLA**), 13th century. Princess of Bohemia. Abbess of Gerenrhoda. Half-sister of **St. AGNES** of Bohemia. Daughter of Premislaus Ottocar I., king of Bohemia (1198-1230), by his wife Abdela or Adela, daughter of Otto, margrave of Meissen. The queen was divorced, either on the ground of consanguinity or on account of her siding with her brother in a quarrel with the king. She then became a Cistercian nun at Wassenburg, in Meissen, leaving, besides Abdela, two daughters and a son. Fabricius, *Origines Saxonum*, numbers **St. Abdela** among the saints of Saxony. Chanowski, *Bohemia Pia*. Dlugosch, *Hist. Polonica*, ii. 640. Palacky, *Geschichte von Böhmen*, ii., Genealogical Table.

St. Abia, otherwise **MARIAMNA** (3). See **THECLA** (1).

St. Abiata, V. M. See **BAHUTA**.

St. Abundantia (1), Jan. 29, called in French **ABONDANCE** or **BONDE**. A widow who lived at Spoleto, and buried **St. Gregory** and other martyrs

there, during the persecution by Diocletian, c. 300. Jacobilli, *Santi Dell' Umbria*.

St. Abundantia (2), V. Jan. 19 and July 15. † 804. Represented as a child, before the image of the Virgin Mary, receiving a golden apple from the Infant Jesus. Born at Spoleto, of parents who had long been childless. Her birth was announced by the spontaneous ringing of the bells of the town. At her baptism lamps were lighted without human hands. One day, when about eight years of age, she was seized with a longing for a golden apple she saw in the hand of an image of the Infant Christ in His mother's arms. He gave it to her. She ran to fetch Him a bouquet in return, and although it was mid-winter, she found plenty of beautiful flowers, which she gathered and presented to the Holy Child. Majolo, or Nicholas, abbot of St. Mark's, at Spoleto, undertook her education. He took her to Palestine, where she remained some years. She spent five years as a recluse in the cave of St. Onuphrius, and then, as her father kept constantly asking to have her home again, she returned to Spoleto. At her father's death she gave all her inheritance to the poor. The same mysterious ringing of bells which hailed her birth was also heard at her death, in 804; and where her funeral passed, leaves and flowers burst forth in January, and angels were heard to sing *Veni sponsa Christi*. She performed miracles of healing in life and after her death.

Ferrarius, *Catalogus*, Jan. 19. Bucelinus, *Men. Ben.*, July 15. Guérin, Dec. 25. Cahier, *Caractéristiques*, "Images." Pétin, *Dic. Hag.*

St. Abyce or **ABYCIA**, Aug. 24, prioress in England, according to Guérin and Pétin. Perhaps a mistake for **St. ALICE RICH**, who is honoured on this day.

St. Acacia, March 29 (**ACATIA**, **ACHATIA**, **ACHATIO**, **ACHARTIO**), M. at Antioch, with about 250 others. Boll. *AA.SS.* from old MS. Martyrologies.

SS. Acapis, **Cionia**, and **Herene**, with **INGENIANA**, **Saturninus**, and **Secundus**, April 1. Mentioned in *Mart. of Reichenau*. The first three appear to be **AGAPE**, **CHIONIA**, and **IRENE**.

St. Achachildis or **ATZIN**, 11th century. Supposed to be a sister of **St. CUNEGUND**, the empress. Achachildis is represented: (1) presenting five infants to her husband; (2) performing various charitable miracles. She had five children at a birth, after which she and her husband took a vow of celibacy. She passed her life as a benefactor of the poor. Her tomb was found, in 1447, at Wendelstein, near Schwabach. On the stone was an inscription, calling her a holy woman and founder of the parish church of the place. After the discovery of the grave, many miracles of healing occurred, especially on behalf of children, and gifts of wax and many other offerings were made in consequence. The place afterwards became protestant, and the worship ceased. Stadler und Heim, *Heiligen Lexikon*.

St. Achartio, **ACACIA**.

St. Achatia, **ACACIA**.

St. Achatio, **ACACIA**.

St. Achia, **ECHEA**.

St. Acrabonia and **Askama**, June 29, otherwise **DEURIS** and **CARIA**, wives of **Agrippa**, who were converted by **St. Peter** from a sinful life to virtue and Christianity. Honoured in the Abyssinian Church. Papebroch, in *AA.SS.*

St. Acrosia, June 29, a disciple of **St. Peter the apostle**. Honoured in the Abyssinian Church. Boll. *AA.SS.* Pétin, *Dic. Hag.*

St. Acteie, June 26, at Rome. *Mart. of Reichenau*.

St. Actinea and **Græciniana**, VV. MM., June 16. Time of Diocletian and Maximian. Their bodies were discovered in the monastery of **SS. Justus** and **Clement** at Volterra in 1140, by persons who were excavating in search of the body of **St. Clement**, a Camaldolese monk. Boll. *AA.SS.*

St. Acuta (1), Jan. 3, M. in Africa. *AA.SS.*

St. Acuta (2), April 15, M. in Mesopotamia. *AA.SS.*

St. Acuta (3), May 6, M. at Milan, supposed in the time of Maximian. Mentioned this day, among many others, in the MS. Martyrology of Epternac and others. **St. Ambrose**, bishop of Milan (4th century), in a sermon on the festival of **SS. Nazarius** and **Celsus**, says, "Other cities boast if they have the relics of one Martyr, but Milan possesses a population of Martyrs." Boll. *AA.SS.*

St. Acutina or **AGUTINA**, April 12, one of 79 martyrs, commemorated together in the *Martyrology of St. Jerome*. Henschenius, Boll. *AA.SS.*

Ada. The following are among the variants of the names commonly written **Ada**, **Alice**, **Adelaide**:—**ADALHEIDIS**, **ADALINDA**, **ADDULA**, **ADELA**, **ADELAIDE**, **ADELAÏS**, **ADELEIDIS**, **ADELHEIT**, **ADELIZA**, **ADELOJA**, **ADENETA**, **ADILIA**, **ADNA**, **ADNETTA**, **ADONETTE**, **ADRECHILD**, **ADREHILDIS**, **ADULLA**, **AELICIA**, **AELIZ**, **AETHELHEITHA**, **ALAIDES**, **ALAÏS**, **ALAYSIA**, **ALETHA**, **ALEYDIS**, **ALITH**, **ALIX**, **ALIZ**, **ALIZETTE**, **ALIZON**, **ATEIS**, **ATHALA**, **ATHILA**, **ATHELAIS**, **AZELIA**, **ELIZABETH**, **ETHEL**, **EZELIND**, **HADALA**, **HADELOGA**, **ODILIA**, **OTHILIA**, **ZELIE**, etc.

St. Ada, Dec. 4 (**ADENETA**, **ADNA**, **ADNETTA**, **ADONETTE**, **ADRECHILD**, **ADREHILDIS**), 6th or 7th century. Abbess. Niece or granddaughter of **St. Engelbert**, bishop of Le Mans (Nov. 7). She was a nun at Soissons, and Engelbert promoted her to be abbess there, and afterwards transferred her as abbess to the monastery of **Pré** (**St. Julian de Prato**) at Le Mans. Bucelinus, *Men. Ben.* Pétin, *Dic. Hag.* *Dic. des Abbayes. Gynecæum.*

St. Adalasenda, Dec. 25, June 30 (**ADALSENDIS**, **ADALSIND**), V. Daughter of **St. Rictrude**, and nun under her at

Marchiennes. Died very young, but had already attained to great perfection in holiness. One of a family of saints. Butler, *Lives*. Pétin, *Dic. Hag.*, says, Nun, under her sister, St. EUSEBIA, at Hamay.

St. Adalinda, the EMPRESS ADELAIDE.

St. Adaloja, HADELOGA, abbess of Kitzingen.

St. Adalsendis or ADALSIND, ADALASENDA.

St. Adausia or ADAVISA, Aug. 29, M. at Rome. Boll. A.A.SS.

St. Addula, ADELA of PFALZEL.

B. Adela (1), Nov. 23. c. 630 or 664. Of the blood of the dukes of Austrasia. Mother of St. Tron, or Trudo, or Tryen, priest. Buried on her own estate at Zeleem, near Dist, in Brabant. Some of Adela's bones are preserved in the Benedictine monastery founded by her son, at the place since called St. Trond. He died in 693. Le Mire, *Fasti Belg.* Butler, *Lives of the Fathers*, "St. Tron," Nov. 23. *Gynceceum*.

St. Adela (2), Dec. 24 (ADDULA, ATHELA, and perhaps ADOLENA), founder and abbess of Pfalzel (Palatiolum), † c. 734. St. IRMINA of Horres and St. ADELA of Pfalzel were daughters of Dagobert II., king of Austrasia, sometimes called Saint, and honoured Dec. 23. Adela married Alberic, and had several children. About 700, being a widow, she took the veil in a monastery built for her by Dagobert and St. Modwald, or Rodoald, archbishop of Treves, at Pfalzel on the Moselle. The archbishop's sister, St. SEVERA, was the first abbess, and was succeeded by Adela. She is probably that ADOLENA to whom St. ELFLEDA wrote to bespeak her kindness and hospitality for another English abbess on her way to Rome, supposed to be B. WITHBURGA (2). St. Boniface visited her convent on his way from Frisia to Thuringia, about 722. She had at the time a grandson, named Gregory, staying with her, a boy of fourteen or fifteen, who read aloud from the Holy Scriptures while the nuns and their guest were at dinner. St. Boniface remarked that he read very well, and bade him explain the passage. This the boy could not do, and Boniface took up

the subject and preached to the whole community with so much eloquence and impressiveness that Gregory told his grandmother he must go with the holy man and become his pupil. Adela objected to let her darling go and travel in heathen lands and unexplored wilds; but he feared no danger, and far from listening to any dissuasion, he said if his grandmother would not give him a horse, as became the grandson of a king, he would follow the missionaries on foot. Adela saw in the earnestness of the child a divine call, and furnished him with what was necessary for the expedition. From that day Gregory never left St. Boniface, until he witnessed his martyrdom at Docking, or Dockum, in Friesland.

Achéry and Mabillon give a copy of Adela's will, in which she leaves everything to her convent, except an estate which she bequeaths to her son Alberic. They call her "pious" rather than "saint," as her worship seems uncertain. She is commemorated in the French Martyrology, Dec. 24, and honoured with her sister Irmina in several martyrologies.

Wion, *Lignum Vitæ*, p. 520, calls her "Saint Athela." *Vies des Saintes de France*. Lelong, *Bibl. Hist de France*. Achéry and Mabillon, A.A.SS. O.S.B., II. 498, Sec. iii. pars. i. p. 531, etc. Pétin, *Dic. Hag.* Brower, *Sidera*. Ceillier, *Auteurs sacrés*. Adela, Irmina, and Clotilda form one of the TRIADS, who were probably heathen tribal goddesses. The pilgrimages to their shrines and the rites there observed retain traces of paganism. Eckenstein.

St. Adela (3), Jan. 8 (ADELAÏS, ADELAIDE). † 1071. Princess of France. Countess of Flanders. Abbess of Mee-sene. The countess-queen. Daughter of Robert the Pious, king of France, 996-1031. Sister of Henry I. 1031-1060. Wife of Baldwin V. (of Lille), count of Flanders, 1034-1067. Mother of Baldwin VI. Mother-in-law of William the Conqueror. This appears to be the same princess who was married in her infancy to Richard, duke of Normandy. Whether Baldwin of Lille was her first or second husband, she was married to him in her childhood, and was taken by his father,

Baldwin IV., to Flanders, to be brought up in his own family. The town of Corbie was her dowry. Baldwin rebelled against his father, stirred up, says Sismondi, by the pride of his wife, who, being a king's daughter, thought she ought to have the first place in the house of a count. Finding the fortune of war against him, and no help coming from the king of France, he craved mercy and pardon. A reconciliation was made, on Baldwin swearing, in presence of the Flemish bishops and barons and of the bodies of SS. PHARALDIS, WALBURGA, and other famous patron saints of Flanders, to submit to the count's authority and keep the peace. In the same year, 1031, Robert, king of France, Adela's father, died, and was succeeded by his son Henry I. In 1036 died count Baldwin IV.; *Belle Barbe*, after a long and prosperous reign. He left his country at peace, both with the Emperor and the king of France—a circumstance which had seldom, if ever, occurred before. Adela's husband succeeded as Baldwin V. He was constantly at war, either refusing to do homage to the Emperor or to the king of France for his possessions, or punishing others for refusing to acknowledge his suzerainty. Nevertheless, he was considered the best prince of his time, and was loved by his subjects and respected by his neighbours. On the death of his brother-in-law Henry I. of France (1060), he was chosen regent of France and guardian of the young king Philip I., the Fair, Adela's nephew, then only eight years old. His letter of foundation to the church of St. Peter at Lille says—

"I Baldwin, marquis of the Flemings, Count, regent of France, guardian of King Philip . . . considering that by building a house of God on earth, I prepare for myself a dwelling in heaven, . . . and acquiescing in the good advice of my wife Adela, and my son Baldwin . . . have founded a college of canons to implore day and night the clemency of God for . . . my soul, the souls of my predecessors, my wife and children, and all faithful souls. . . .

"Done at Lille, in the Basilica of St. Peter, in the presence of Philip king

of France, in the seventh year of his reign."

King Philip also signed the deed.

Baldwin and Adela built the Benedictine monastery of Meesene. Several grants by them, to Meesene and other churches, are to be found in Le Mire's *Notitia Ecclesiarum Belgii*. They rebuilt the monastery of Einham, or Iham, on the Scald, and gave it to the Benedictines in 1063. Baldwin made the *Fossé neuf*, a great canal between Flanders and Artois. In 1069 he gave his whole attention to his approaching death and the completion of his pious works. His last public act was the dedication of his new church of St. Bavo, on the site of the former one, at Ghent: (*See ADEL-TRUDE*.) He died Sept. 1, 1069, and was buried in the church of St. Peter at Lille, where his tomb and epitaph were to be seen in the 18th century. After his death, Adelaide chose the monastery of Meesene as her residence, that she might spend the remainder of her life in silent prayer. She wished to receive the religious veil from the hands of the Pope, and for that purpose went to Rome. She travelled in a car, covered with a curtain, to protect her from wind and rain, that her prayers might not be interrupted on the journey. She obtained from the Pope some of the relics of St. Sidronius, as well as the veil and the papal blessing. She then returned to Meesene, and remained there until her death in 1071.

Her children were Baldwin VI. of Mons (the Good), Robert the Frisian, Henry, Matilda (married William the Conqueror, duke of Normandy, and king of England), Judith (married, 1st, Tosti, brother of Harold, king of England; 2nd, Guelph, duke of Bavaria, founder of the younger line of the house of Guelph, from whom the present royal family of England are descended). Baldwin VI. was a good prince; in his time, doors were left open, and people could go about without sticks or daggers. His secretary, Thomellus, a monk, has left an account of the youth of his master, valuable as illustrating the manners of the time.

A story of the wooing of Matilda by William of Normandy has often been

rejected by modern writers as incredible; but Le Glay thinks it not at all inconsistent with what is known of the times and the people, and says it is related in some very old chronicles. The account is as follows:—

William, duke of Normandy, sent a message to Baldwin, count of Flanders, to ask the hand of his daughter Matilda. Baldwin was pleased with the offer, but when he told Matilda of it, she answered that she would never marry a bastard. Baldwin made the most polite excuses he could for his refusal. A considerable time passed before William heard what the young lady had said. He was extremely sensitive on the subject of his birth, and bitterly resented any slight or insult grounded on that misfortune. When Matilda's answer was told to him, he went to Lille; rushed, unannounced, into Adela's apartment, where her daughters were sitting with her; seized Matilda by her long plaits, dragged her through the room, threw her down, and kicked her; then, disappearing as suddenly as he had entered, mounted his horse and rode away to his own dominions. Very soon after this strange incident, the young people were reconciled and betrothed. As Pope Leo IX. raised objections to the marriage, on the ground of consanguinity, there was some delay; they were married, nevertheless, at Eu, in 1050, and afterwards obtained a dispensation, on condition that each should build a church. William built the abbey of St. Etienne, at Caen, and Matilda that of the Holy Trinity, in the same town. Matilda had a great deal of influence over her husband, which she always used for good.

Mireus (Le Mire), *Annales Belgici et Notitia Ecclesiarum Belgii*. *Biografia Ecclesiastica* (Madrid, 1848). Pétin, *Die. Hag. L'Art de Vérifier les dates*. Le Glay, *Hist. des Comtes de Flandre*. Sismondi, *Hist. des Français*. Freeman, *Norman Conquest*, iii. 657. Palgrave, *History of Normandy and England*, iii. 137, 264. *Biographie Universelle*. Lapenberg, *Saxon Kings of England*, ii.

St. Adela (4), of Bohemia, ADELA.

St. Adelaide (1), June 9, 27, of Bergamo. Wife of St. Lupo, prince of

that city, a virtuous ruler though a heathen. They had a daughter, St. GRATA, who was the first of the three to become a Christian. He built a church, and was baptized there, with many of his subjects; he lived fifteen years more, and was buried in his church. Adelaide and Grata were widows for many years, and built several churches. Legend places the lives of these three saints in the time of Diocletian, but Henschenius, A.A.SS., thinks it more likely that they lived in the 7th, 8th, or 9th century. The mother and daughter are commemorated together June 9; and separately, Adelaide, June 27; and Grata, Aug. 25.

St. Adelaide (2), Feb. 2. Abbess of Kitzingen, HADELOGA.

St. Adelaide (3), Dec. 16, 12, and 17. 992. Empress. Queen of Italy. Queen of Germany. Called "the Happy" and "the Mother of the Kings." The richest woman in Europe. For variants of her name, see ADA. Adelaide, daughter of Rudolph or Ralph II., king of Burgundy, and his wife Bertha of Suabia, was born about 931. At sixteen she was married at Milan, to Lothaire, who soon afterwards succeeded her father as king of Italy. Pavia was given to Adelaide as a dowry. In 950 Lothaire died. His death was attributed to poisoned wine, given to him during a feast at Turin, by Berengarius, who immediately proclaimed himself king, as Berengarius II. He sought to strengthen his position by marrying his son Adelbert to Lothaire's widow. But Adelaide indignantly answered that if she ever married again it should be a man who could avenge her husband's death. She was besieged in Pavia, and in spite of the devotion of her people, and the heroism and generosity with which, when provisions failed, she shared everything with them, a traitor was found to open the gates, and before the queen knew that the town was taken, the enemy stood before her. At first Berengarius and Villa, his wife, treated her well; but as she persisted in her refusal to marry Adelbert, she was imprisoned at Como, where she was subjected to all kinds of insults from Villa, who is described by Liutprand as the very worst

of all the many very bad women in Italy. In vain, when words of flattery and of abuse alike failed, did Villa cuff and kick Adelaide, and drag her by her hair, to induce her to become her daughter-in-law. From Como she was transferred to a castle on the lake of Garda, and only allowed the attendance of her chaplain, Martin, and one maid-servant. Both were, however, devoted to her; and Adelhard, bishop of Reggio, having promised to receive her into a place of safety, if she could manage to escape, Martin succeeded in making a hole in the wall of Adelaide's room, through which she and her maid crept in men's clothes. After enduring many fatigues, and narrowly escaping recapture, they succeeded in reaching the town of Canossa, a strong fortress on a steep rock at the foot of the hills close to Garda, and held by Azo, Adelaide's uncle, as a fief of Reggio. From there she wrote to Otho, emperor of Germany (936-973), imploring help; and, at the same time, the Pope, Agapetus II., applied to him to settle the disturbances in Italy.

The beauty and accomplishments of the young queen, combined with her misfortunes and wrongs, aroused the sympathy and indignation of civilized Europe. The princes whose lands bordered on the kingdom of Italy took a double interest in her cause, as there was always the hope of acquiring for themselves some little slice of that pleasant land. Among these were Henry, duke of Bavaria, the brother of Otho; and Liudolph, the Emperor's son by his first wife, B. EDITH of England. Otho was touched by the sad fate of Adelaide, and resolved to help her, and, at the same time, to turn the present crisis to his own advantage. He immediately sent promises of help and proposals of marriage. The knight who carried the despatches, unable to make his way into Canossa, watched as it was by the enemy's soldiers, fastened the Emperor's letter to an arrow and shot it over the wall. As soon as possible, Otho hastened to Pavia, whose gates opened at his approach, and there he was proclaimed king of the Franks and Lom-

bards. At the same time, he sent a strong force to Canossa to escort Adelaide to Pavia. She was received at the gate of the city by the Emperor and his two brothers, Henry, duke of Bavaria, and St. Bruno, archbishop of Cologne. In 951 Adelaide, who little more than a year ago had left Pavia a prisoner, re-entered it, amid the acclamations of the people, as the bride of the Emperor. Otho, although nearly twenty years older than Adelaide, was still in the prime of life, a man of gigantic strength and great beauty, with long fair hair and blue eyes of extraordinary brilliancy, and to these personal advantages he added barbaric splendour of dress. Moreover, he was by far the ablest king who had reigned in Germany since Charlemagne. Throughout Germany the new empress was hailed as an angel of peace, and the events of after-years justified the good impression she had made on the people.

Adelaide and Otho sent missionaries to convert the Slavonians, and induced the Pope to appoint bishops in the countries now called Prussia and Poland. St. Adalbert, archbishop of Magdeburg, was sent, in 961, to the Rugi, or Rani, a people living in Pomerania, between the rivers Oder and Wipper; but when the bishop and his companions arrived, the people massacred some and sent the others out of the country. The Rugi continued heathen for two centuries longer.

In course of time Berengarius broke an agreement which had been made with Otho, but was soon defeated, and sent as a prisoner to Bamberg; his wife, Villa, who had taken refuge in the citadel of St. Julius, in the midst of the lake of Orta, was obliged to surrender, and, loaded with chains, was brought before Adelaide. When the empress mildly remonstrated with her on her crimes, the prisoner replied, "The only crime with which I reproach myself is that I did not kill you when I had you in my power." Adelaide instantly had her fetters struck off, and sent her in safety to her husband. Their son Adalbert had to cede his possessions to the bishop of Modena, but Adelaide adopted

his two daughters, and brought them up at her court.

On Feb. 2, 962, the long-deferred coronation of Otho and Adelaide took place at Rome, whither they were invited by John XII.; but, before leaving Germany, Otho had his young son, Otho, crowned at Aix-la-Chapelle. The next year, at the instance of a council of bishops, the Emperor deposed Pope John, on account of his crimes, and appointed instead his own secretary, a layman, as Leo VIII. In 973 Otho died at Memleben, universally and heartily regretted, having been king of Germany thirty-six years, and Emperor nearly eleven. He was buried at Magdeburg by the side of his first wife, Edith of England, and Adelaide spent much of her time there in religious retirement. He was succeeded by his son, Otho II., who, under the influence of his wife, Theophanie, banished his mother from court. Adelaide went to her native land. The empire, however, did not prosper in her absence; the people were anxious for her return; and a reconciliation having been effected by St. Majolus, Adelaide kept the Easter festival of 981 at Rome, with her son and his wife.

Otho died at Rome in 983, leaving Theophanie regent for his son, Otho III., then nine years old. Adelaide and Theophanie, although not always in perfect harmony, agreed in bestowing an excellent education on the young king, who, for his beauty and acquirements, was called "the Wonder of the World." One of his tutors was a Frenchman, Gerbert d'Aurillac, a man so learned that he was accused of using magic arts. He was made archbishop of Rheims, and ultimately Pope Sylvester II. The empresses quarrelled, and Theophanie boasted that, if she lived a year, Adelaide should not have a foot of ground left in her possession. It seemed probable at the moment that her life had not one, but many years to run, but in one month it was cut off, and Adelaide ruled alone. Her love for her grandson kept her at court when she had grown weary of its splendour; and for his sake she continued to employ herself in worldly

affairs and politics when their yoke had grown irksome. In 986 the two greatest crowned heads in Europe were her grandsons, namely, Otho III., the Emperor, and Louis V., king of France; and this circumstance led Sylvester II. (Gerbert) to style her "the Mother of the Kings." About this year, if at all, occurred the extraordinary incident of the crime and punishment of the empress Mary. It rests on no contemporary authority, but is spoken of as a fact by accredited historians who lived within half a century of the events.

Historians do not record the marriage of Otho III., but the legend, which is very ancient, has it that he was married to Mary of Aragon. Mary had fallen in love—as Isolde with Tristram—with Count Emmeran, when he was the Emperor's ambassador to bring her from her father's court. As Emmeran was devoted to his own wife, and loyal to his master, he ignored the empress's preference, until her love changed to vindictive hatred, and she determined that he should pay for his coldness with his life. She accused him to her husband. Otho, in his distress, sought counsel of that wisest of women, his grandmother. She advised him to make no scandal. "Let it not be known," said she, "that any one mistook the empress for a woman who could be disloyal." Mary stood in awe of the old empress, who had sometimes gently reproached her for a certain lack of circumspection; she kept quiet for a time, but her vengeance suffered her not to rest; she so wrought on Otho's feelings that he charged Emmeran with the crime. Emmeran would not tell the real circumstances; he thought it nobler to bear the unjust imputation than to disgrace her, and wreck the young king's happiness by disclosing the real occurrences, so he kept silence, and was beheaded. The court was now at Modena; and the Emperor, in accordance with immemorial custom, sat in the hall to hear complaints and redress wrongs. Round him stood many knights and nobles, but he was sad for the loss and the supposed treachery of one of his best and bravest companions, and as he sighed and mused, there entered a pale

lady in a long black cloak, and she cried—

"Justice, my lord king!"

"What is your complaint, lady?"

"My husband has been cruelly slain, and I crave vengeance on his murderer."

"You shall have it. But who was your husband?"

Anna produced from under her cloak the ghastly head of Emmeran, and demanded to prove his innocence by "the judgment of God."

Here, two forms of the story diverge. The *Golden Legend*, which does not give the name of Emmeran, but calls him "the governor of Modena," says Anna walked barefooted and uninjured over nine red-hot ploughshares, which proved, to the satisfaction of every one, that her cause was just, and that she spoke the simple truth when she said her husband was innocent. Otho confessed himself guilty of the unjust death of his knight, and said he was ready to submit to be beheaded, but the nobles and prelates gave him a delay of ten days, in which to investigate the matter; these being ended, they gave him seven days more, then six more, by which time all were convinced that the real criminal was the empress Mary. Then Otho "dyde do brenne his wyfe all quycke," and gave four castles as *were-geld* to the widow of Emmeran. According to another and probably older tradition, the ordeal consisted of plunging her arms into molten lead. She did not, indeed, take them out uninjured, but she bravely held them there, with unmoved countenance, keeping her eyes fixed on the empress Mary, who gazed at her in horrible fascination. Anna died with her arms in the boiling lead and eyes fixed on the queen, who, seized by an impulse beyond her own control, threw herself at the Emperor's feet and confessed her crime. She was at once pronounced guilty of the death of Emmeran and Anna, and of untruth to her husband, and was then and there condemned to be burned alive. The sentence being executed the next day, Otho declared his own life forfeited for having condemned an innocent man; but his nobles and the great ecclesiastics unanimously granted him a reprieve of

seven years, at the end of which it would doubtless have been further extended had he lived.

Meantime Adelaide had completed many of the works she had desired to do, and she saw that the accomplishment of other projects must remain unfulfilled or be left to other hands, for her working day was done, and she must now prepare for her final rest; she had outlived many of her dearest friends, and all the near relations who at all approached her own age. A great affliction, too, was the death of her daughter, the abbess MATILDA, who had fulfilled her dearest aspirations, and to whom she looked for comfort to the last; but she was cut off about a year before her mother. After Adelaide had retired from all worldly affairs, she thought it right to leave her seclusion, in response to the call of her nephew, Rudolph III., of Burgundy, who had quarrelled with his subjects, and wanted her to make peace. She accomplished this for him, visiting on her way several churches and monasteries she had built or endowed. He came to meet her at Lausanne, and conducted her to Orbe, where the desired reconciliation took place. She now betook herself to the monastery of Saltz, in the diocese of Strasburg, where she spent the very short time she still had to live.

Her talents, her wealth, her piety, her beauty, her superior education, her discretion, and the universal confidence and admiration inspired by her character, combined with her exalted station to render her a conspicuous figure in Europe for half a century. She is a rare example of a woman having immense power and influence and invariably using it for good; almost as rare was the courage with which she bore misfortune and injustice; for this woman, so great and so happy, had also known the depths of misfortune, insults, blows, starvation, the hardships and privations of a prison, the hairbreadth escapes of flight. St. Majolus, abbot of Cluny, who was at one time her confessor, considered that she never would have been the noble, magnanimous, charitable woman she was, but for those four months of imprisonment at Garda; she

had time to reflect on a great many things, and, by God's grace, she resolved never to condescend to spiteful retaliations. Years after, when her enemies were in her power, she returned them good for evil. She never forgot a kindness or remembered an injury. Besides many benefactions to divers churches, nunneries, and other monasteries, she resolved to make a thank-offering to God for her worldly prosperity, by building a church for each of the three crowns worn by her husband and son; namely, those of Germany, Italy, and the Empire. Accordingly, she built a monastery in the kingdom of Burgundy, at Paterniac, called also Paterne and Peterlingen (Mabillon), where her mother was buried. It was dedicated in honour of the Mother of God, and she gave it to St. Majolus, who was afterwards abbot of Cluny, and was succeeded, first at Paterniac, and then at Cluny, by St. Odilo. She next built a grand church, dedicated to the Saviour of the world, in her own town of Pavia. In 987, twelve years before her death, she founded a monastery at Salsa, or Seltz, "*sub libertate Romana*," dedicated to God and St. Peter. It was eight years in building, and was consecrated by Widerald, bishop of Strasburg, in 995. These are the three great foundations named in St. Odilo's *Life of Adelaide*. Phelé was also of her building, and her friend and director, St. Eumagne, was its first abbot.

By her first marriage, she had one child, Emma, who married Lothaire, king of France, and was the mother of Louis V., called *le Fainéant*, the last of the Carolingian kings; he only reigned a few months, and was succeeded by Hugh Capet, 987, who was Adelaide's second cousin by birth, and nephew by marriage. By her second marriage, besides children who died young, she had Otho II. and B. MATILDA, abbess of Quedlinburg.

Adelaide's romantic adventures were the subjects of song and legend for a century, particularly in Italy. Her life is promised by the Bollandists when their calendar arrives at the middle of December. The short life of her by St. Odilo, abbot of Cluny, her friend and confessor, is a narrative of facts related

to him by herself. It is preserved in Bouquet, *Récueil de Documents*; Pertz, *Monumenta*; Mabillon; Leibnitz; and other collections. Among the contemporary *Monumenta* of her time must be mentioned the writings of Hrotswitha, a nun of Gandersheim, which was one of the great nunneries founded by the house of Saxony. (See ST. HADUMADA.) She was one of the earliest authoresses of Germany, and besides her dramas she has left a panegyric on Otho the Great.

Many interesting particulars of the reign of Adelaide's husband, son, and grandson are pleasantly told by Giesebrecht, *Deutschlands Kaiserzeit*. The *Golden Legend* gives the nucleus of two wonderful legends of Otho II. and Otho III., which are told at greater length and from older sources by Collin de Planey. Bryce, *Holy Roman Empire*, and Gregorovius, *Rom. in Mittelalter*, give much interesting information about the state and the customs of Europe during the reigns of the three Othos. See also Ditmar's *Chronicle*; Muratori, *Annales*; *Nouvelle Biographie Universelle*; Menzel, *Hist. of Germany*; Yopez, Baillet, Butler, Wetzler u. Welt, Wattenbach, etc.

St. Adelaide (4), Feb. 5 (ADA, ALICE), V. of Willich. c. 1015. Daughter of SS. Mengo or Megengoz and Gerberg, count and countess of Gueldres. Abbess of the Benedictine monastery at Willich, near Bonn, and afterwards of that of Our Lady of the Capitol at Cologne. She was educated in a cloister, and was a pious, sensible, and studious girl. Her parents, having lost a much-loved son in battle, determined to dedicate a large portion of their wealth to the service of God. They accordingly built and richly endowed a monastery at Willich. Adelaide was appointed abbess of the new house, but before entering on this important charge she went to learn the regular observance in the monastery of Notre Dame du Capitole at Cologne. She ruled the house at Willich for several years, and was distinguished for her charity, humility, and self-denial. Her mother, GERBERG, became a nun under her, and died at Willich; her father, B. Mengo, lived three years

longer, and Adelaide buried him at Willich beside her mother. His day is Dec. 19. Her sister Bertrade was abbess of Notre Dame at Cologne. The fame of Adelaide's sanctity spread over the whole diocese, so that, on the death of Bertrade, the bishop invited Adelaide to be her successor. She removed to Cologne, and spent the remaining three years of her life there, still, however, maintaining constant intercourse with and a motherly interest in her Willich. She is said to have wrought many miracles both before and after her death. She procured by her prayers an abundant and unfailing spring of water in a place near Willich, where the peasants were in great distress for want of it. One of her nuns had so harsh a voice that she destroyed the harmony of the choir when she joined in the hymns; but Adelaide struck her on the cheek, and she became permanently possessed of a voice so sweet and powerful as to be a great acquisition to the musical services of the community. Certain nuns were long too ill to join in the common employments of the rest, but when she rebuked them as useless and expensive, they at once recovered. She died at Cologne about 1015, and the nuns of Willich wished to have her buried amongst them; but St. Heribert, the bishop, said he would not give up the body of the holy abbess on any account, not even if they could give him the body of St. AGATHA for it. Adelaide, however, showed her preference for her first monastery, for her coffin floated up the Rhine without oars to Willich, and there she was buried. *AA.SS. Helyot, Ordres Monastiques*, v. 53. *Bucelinus, Men. Ben.*

B. Adelaide (5) of Susa, Dec. 19. c. 1010-1091. "The mighty Marchioness," countess of Turin. Regarded as one of the founders of the house of Savoy. That family was already extending its borders on the ruins of the kingdom of Burgundy, but its first footing in Italy was given to it by the marriage with Adelaide, elder daughter and heir of Manfred, marquis of Susa, whose rule extended from the top of the Alps to the Dora Baltea and the Po.

His wife was Bertha, daughter of Aubert, marquis of Ivrea, and sister of Hardouin, king of Italy.

Adelaide married three times: (1) Herman, duke of Suabia; (2) Henry of Montferrat; (3) Odo of Savoy. It is supposed that she was not very young at the time of her first marriage. The marquisate of Susa could not be held by a woman, but she could transfer her claim to her husband. Accordingly, Herman obtained the investiture of the marquisate from his stepfather, the Emperor, Conrad II. Herman died, still young, in 1038, and Adelaide took upon herself the government of her father's inheritance. She soon married again, and it was not long before she was again a childless widow. In 1044 she married Odo, son of Humbert, of the race of the counts of Savoy, lord of the countships of Maurienne and Tarantaise, one of the most powerful princes of the kingdom of Burgundy. Humbert died in 1048, and was succeeded by his eldest son Amadeus I., surnamed Cauda, and he, in 1069, was succeeded by his brother Odo, the husband of Adelaide. Little is known of him; Adelaide is the more prominent person. With masculine courage and energy, she knew right well how to rule. It was of immense importance to the family destined to become so great that Adelaide could hold the command of the Burgundian as well as the Italian possessions of the house. Far and wide the marchioness of Susa was known as a woman of no less decision than prudence. As her sons Peter and Amadeus grew up, she used them as assistants, but kept the power in her own hands. She maintained order and justice in her territories. She was grasping and hard, rather feared and respected than beloved. Her neighbours had to be on the alert. She more than once took up arms against her own towns. She waged a long war with the citizens of Asti, and in 1070 she took the town and destroyed it. The year before that she had besieged Lodi and reduced it almost to a heap of rubbish. Thousands of persons were killed; cloisters and churches were not spared. She inflicted so much misery that when she asked the

Pope for absolution he had difficulty in devising a sufficient penance for her. She was in touch with all the conflicting movements of that restless time, yet carried away by none of them, and although upright and conscientious, she kept her eye constantly on the interests of her own family and country. She was an enthusiastic partisan of the German Imperial side against the Papal party; but still she was religious, and favoured the ecclesiastical reforms then emanating from Rome, including steps and protests against simony and the marriage of the clergy. Such was the woman whose alliance was sought by the Emperor, Henry III., the Black, in order to balance the power of two other masculine and masterful women, the marchioness Beatrice of Tuscany, and her daughter the countess Matilda, whose influence was often in the opposite scale to his interests. In 1055 he betrothed his son Henry at five years old to Bertha, the eldest daughter of Adelaide. In less than a year that good Emperor died. Henry IV. and Bertha were married July 13, 1066, but the young Emperor meantime had fallen into bad hands, and suspected everybody. He supposed his wife to be a tool of his enemies, and, notwithstanding her beauty and amiability, he lived apart from her, and in 1069 declared his intention of being divorced, although he made no accusation against her. This resolution was, however, overruled, and when almost under compulsion he brought her to court, he fell in love with her, and they continued to be devotedly attached to each other as long as Bertha lived.

Instead of the brotherly co-operation of the Emperor and Pope when Henry III. planned reforms with Leo IX. and his successor, Victor II., twenty years afterwards, there was a long and obstinate struggle going on between Gregory VII. (the famous Hildebrand) and Henry IV. A violent-tempered, self-indulgent youth like Henry could never be the victor in a long and complicated dispute and rivalry with Gregory, a far-seeing, patient, determined man of extraordinary ability and blameless life. In 1076 Henry drew upon himself the ban of the

Church, which gave strength to many powerful rebels in his own country, while it hampered and depressed his adherents. It was most important to all his interests to have the sentence rescinded, and for this purpose he resolved to go and meet the Pope, who was now on his way to cross the Alps and enter Germany, there to hold a council, which would probably depose the Emperor and set up in his place Rudolph of Suabia, who was married to Adelaide's younger daughter Adelaide. Henry's mother, B. AGNES, empress, was in great grief about him, but although Gregory had a warm regard for her, she was of little account in politics, and was powerless to help or guide her son. In his dire distress Adelaide of Susa undertook to assist him, and but for her aid he would probably have lost his crown and his liberty. At the same time, she exacted from his necessity some increase to her own dominions, for she bargained for the cession of five rich bishoprics as the reward of her assistance.

Beauregard supposes that the advantage she then obtained from her son-in-law was the right to certain territories and privileges in the marquisate of Ivrea, to which she had a claim through her mother, but which she could not grasp without the imperial sanction. She must now have been very near seventy; but she, with her son Amadeus, came to meet the fugitive Emperor, his wife and infant son Conrad, and braved with them the hardships and difficulties of the passage across the Alps in January, 1077. It was one of the coldest winters ever known, and the snow lay deep in Rome for weeks; the Rhone and the Po were frozen so hard that horses and carriages passed over on the ice. The usual routes were well-nigh impassable. They had oxen led by the peasants to trample a path before them through the masses of snow. The horses proceeded with the greatest difficulty, and some of them perished in the struggle. Arduous as was the ascent, their plight was even worse when they had passed the summit and began to descend on the Italian side—the way was so steep and so slippery that they almost

despaired of getting any further. Creeping, climbing, scrambling, rolling, came the men, cutting their hands on the ice. The women were dragged along in sledges made of ox-hides, the guides holding on to the ice by grappling-irons. At last they arrived at a hospitable monastery in the Val d'Aosta. They were well received in Italy, where there seemed more favour for the king, and less for the Pope, than in Germany; but even now all would be lost if Henry did not receive the Holy Father's absolution, so, leaving his wife and child at Reggio, he hurried on, accompanied by his heroic old mother-in-law, to Canossa, where Gregory was resting in the impregnable castle of his devoted partisan, the countess Matilda. These two famous women had so much power in the affairs of Italy that the king's fate was, to a considerable degree, in their hands. Matilda, though devoted to Gregory, pitied the humiliations and sufferings to which the Emperor was subjected, and it was she who at length prevailed on her guest to put an end to the cruel delays and abasement of his unfortunate penitent, so that after days of miserable entreaty, during which he shivered outside the gate in the garb of the humblest penitent, on Jan. 28, 1027, he was admitted to the Pope's presence, and threw himself at his feet. Gregory gave him absolution, but made his own hard terms, to which Henry was obliged to agree.

Adelaide's other son-in-law, Rudolph of Suabia, who still had a large party on his side, did not at once give up the struggle for the crown. He won a battle against Henry, but died of his wounds the next day. Adelaide lived fourteen years after the melancholy expedition to Canossa. She was still alive when, in 1084, Henry led an avenging army to Rome, and compelled Gregory to take flight to Salerno.

In her old age her conscience was troubled, not apparently by the slaughter of her rebellious subjects, but because she had had three husbands. She tried to atone for her sins by works of beneficence, and gave bountifully to religious institutions. Fructuaria and other

monasteries thrived under her patronage. She died very old, Dec. 19, 1091, at Canischio, where the remains of her tomb are still to be seen. By her third marriage she left five children—Peter, to whom she bequeathed the marquisate of Italy; Amadeus, called by the Italians Adelaö; Odo, bishop of Asti; Bertha, the empress; and Adelaide, who married, as his second wife, Rudolph of Suabia, the rival Emperor. He was unkind to his wife, and this circumstance was, perhaps, not without weight in Adelaide's ardent espousal of the fortunes of Henry and Bertha.

Her life is promised by the Bollandists when their calendar comes down to her day. She appears in Ferrarius' *Catalogue* of the Saints who are not in the *Roman Martyrology*. She occupies an important place in every history of the house of Savoy. Frézet, *Histoire de la Maison de Savoie*. Costa de Beauregard, *Mémoire Historique de la Maison royale de Savoie*. Saint-Genis, *Savoie*. Paradin, *Chronique de Savoie*. Sismondi, *Histoire des Français*, iii. 161. Stephen, *Hildebrand and his Times*. Giesebrecht, *Deutschlands Kaiserzeit*, iii. *Biographie Universelle*.

Ven. Adelaide (6) Dec. 15. 11th and perhaps the beginning of the 12th century. Countess of Mispilingen. With her husband, Aewic, or Alwic, count of Sultz, she built the convent of Alberspac, O.S.B., in Wittemberg, dedicated in honour of the Holy Cross, the Blessed Virgin Mary, and All Saints. In 1095, at her husband's death, she became a nun. She is venerated in the monastery of Zwifalt, on the Danube, three miles above Ulm. This abbey, in 1482, was joined to the congregation of Bursfeld. Gal. Christ., v., 1064, "*La série de douze abbés.*" Migne, *Dic. Bucelinus, Men. Ben.*

B. Adelaide (7), April 4, Sept. 1; translation, May 3 (ALAYSIA, ALICE, ALEYDIS, ELISABETH, etc.), c. 1105 or 1110. Mother of St. Bernard of Clairvaux. Called by Husenbeth "Saint." Represented in a window on the north side of Cossey Hall Chapel, standing behind her son, St. Bernard. Daughter of Bernard, lord of Mombard. Wife of

Tescelin Sornus (sometimes called B. Tescelin), lord of Fontaines, a member of the ancient and powerful Burgundian nobility. Tescelin and Adelaide lived at the castle of Fontaines, near Dijon. They were kind and good to their vassals and the poor; they maintained order and propriety and religious observances in their own house. Tescelin was distinguished by his valour in war, but from religious motives he would never fight a duel. Adelaide nursed her seven children at her own breast, and tended them with her own hands, lest they should imbibe evil tempers or distempers from the milk of hirelings, or be taught anything unseemly by the attendants of their infant days. Both Tescelin and Adelaide were careful to bring up all their children in the fear of God and the love of their neighbours. Their only daughter was ST. HUMBELINE. Their sons were Guy, B. Gerard, St. Bernard (Aug. 20), Andrew. Bartholomew, and Nivard. They all became monks eventually. Adelaide offered Bernard more especially to God from his infancy, and brought him up with double care and tenderness until he was old enough to be sent to the college of Chatillon, to be trained for the priesthood. Her prayers for him were answered, even in her life; for his piety, charity, innocence, and self-denial were wonderful in one so young. His greatest fame arose from his preaching the second Crusade, 1147, under Pope Eugenius III., who had been one of his monks. Adelaide was considered a saint during her life, on account of her fasts, her hospital-visiting, and her other good deeds. She had a great devotion to St. Ambrose, and used to invite a number of clergy from Dijon to celebrate his festival. On the vigil of that day (the Great St. Ambrose's day is Dec. 7; but perhaps this is St. Ambrosian, patron of Fontaines, near Dijon, Sept. 1, as Adelaide seems to be honoured on that day), in the year 1110, she was taken ill of a fever, and next day she received the last sacraments, and while all her clerical company commended her soul to God, she joined in the prayers and responses,

and died. St. Bernard was then 19 years old, and from that time he daily recited seven psalms for her soul. She was buried in the church of the monastery of St. Benignus, at Dijon; but, in 1250, the abbot of Clairvaux begged to have her body as a precious relic; it was therefore solemnly taken up and translated to Clairvaux, and the translation is celebrated May 3. Mrs. Jameson, *Sacred and Legendary Art*, and *Legends of the Monastic Orders*. Henriquez, *Lilia Cistercii*. Husenbeth, *Emblems of Saints*.

B. Adelaide (8), of Lanckuvade, or Lenkwend, in Germany, Feb. 13, also called Aleyd the Penitent. c. 1200. She led a wicked life, and the devil tried to stifle her repentance and prevent her conversion by horrible apparitions. She became, however, a holy penitent and nun in the Cistercian convent of Lenkwend. Bucelinus, *Men. Ben.* Henriquez, *Lilia Cist.*

B. Adelaide (9), Aug. 29, 1211. Daughter of Casimir II., king of Poland. Cistercian nun at Trebnitz, in the monastery built by ST. HEDWIG. Adelaide is probably the nun Aleydis Virgo, to whom St. Hedwig told her prescience, or second sight, of the death of her son. Henriquez, *Lilia Cist.* No authority for her worship. *AA.SS.*

St. Adelaide (10), June 11, 15 (ALETH, ALIX, ALIZETTE, ALIZON, etc.), 1250. At the age of 11, Adelaide of Scarbek, or Scharembeka, went into the Cistercian convent of La Cambre (Camera S. Mariæ), near Brussels. She was soon the best scholar among the children, and continued to be distinguished more and more, for all good qualities, for several years. One day, when they were all singing in the choir, the candle fell out of its stand, which was a sort of lantern, called *absconsa*, in use in convents. Adelaide took it in her hand, and it lighted again of itself. In order that she might have no regard for anything earthly, God afflicted her with leprosy; and in consequence, she was separated from all her sister nuns, which was a great trial. A little building was erected for her. She was received there by her heavenly Spouse, who promised

to remain with her as long as she lived. One night a pious woman saw Adelaide's dwelling brilliantly lighted up, and going nearer, saw the saint as if she were made of flame. Once when she was very ill, it was revealed to her that she should live a whole year longer and suffer much, and that her torments should avail for the living and for the dead; therefore, when she lost her right eye, she offered that for the salvation of William, count of Holland, who had just been elected king of the Romans, 1247; and when she lost her left eye, she assigned the fruit of that penance to St. Louis, king of France (IX. of his name), who was then in Palestine with the crusading army. Although herself a leper, she had the privilege of curing other lepers by her touch. A golden cross was sent to her from heaven. On St. Ursula's day, she heard the nunssinging Matins, and prayed that, although excluded from the choir on earth, she might be associated with the sainted virgins in heaven; she was answered that she should be placed not only with the companions of St. Ursula, but in a higher rank. She died 1250, and her spirit was seen to be received by Christ and the angels. Henschenius, in *AA.SS. Boll.*, from a Cistercian writer of the 13th century, June 11. Buce-
linus, *Ment. Ben.*, June 11. *A.R.M. Cist.*, June 15.

B. Adelaide (11), or ALIX, Aug. 2, countess of Blois. 1243–1288. Daughter of John I., duke of Brittany. Married, 1254, to John de Chatillon, first count of Blois. She went to the Holy Land in 1287, and died on her return, Aug. 2, 1288. Her body was placed near that of her husband, in the abbey of la Guiche (which she had founded), near Blois. Collin de Planey, *Saintes et bienheureuses*.

St. Adelberga, ETHELBERGA, queen of Northumberland.

B. Adelina (1), ADELIND.

St. Adelina (2), Oct. 20. c. 1152. V. Abbess. Granddaughter of William the Conqueror. Sister of St. Vitalis, abbot and founder of the famous Cistercian monastery of Savigny, in Anjou. He built a house near his own, for Adelina and a community of nuns; but after a few years he transferred them to

Mortain, in La Manche, in Normandy, founded by their brother William, count of Mortain. Adelina's nunnery was popularly called *Les Blanchés*, the White Ladies of Mortain. She died about the middle of the 12th century, and was buried at Mortain; and about 100 years afterwards, was translated to Savigny, and laid beside her brother Vitalis and another brother, Godfrey, also abbot of Savigny. The church of Little Sodbury, in Gloucestershire, is dedicated in her name. Boll., *AA.SS. Migne, Dic. des abbayes*. Miss Arnold Forster, *Dedications*.

B. Adelind, Aug. 28 (ADELINA (1), ADELINE). 8th and perhaps part of 9th century. Founder and first abbess of Buchau, or Buchen, in Suabia. Born in the castle of Andechs. Represented distributing loaves to the poor. Sister of St. Hildegard, wife of Charlemagne. Married Hatto or Otho, count of Kesselburg, who was killed, with their three sons, in a great battle against the Huns, at a place called afterwards the Valley of Tears. They had another son, a deacon, who died of grief soon after the death of his father and brothers. After the Huns were driven out of Germany by Charlemagne, Adelind founded a monastery in memory of her husband and sons; buried them within its precincts; took the veil, and became first abbess there. She died Aug. 28, and is honoured on this day or Aug. 21. Perier, the Bollandist, in *AA.SS. Pétin, Dic. Hag.* Moustier. Guenébault, *Dic. d'Icon*.

St. Adeliza, ADA, ADELA.

St. Adeloga, HADELOGA.

St. Adeltrude (1), Feb. 24, 25 (ALDETRUDE, MADELTRUDE), V. 7th century. Abbess. Daughter of B. Vincent and St. Waltrude, and granddaughter of SS. Walbert and BERTILLA (1). Represented with rats and mice; but this is supposed, by Cahier, to be a mistake for St. GERTRUDE. While Adeltrude was a young girl, her aunt, St. ALDEGUNDIS, like a careful housewife, ordered all the scraps of wax to be gathered together and melted into one mass in a pot. It was allowed to get too hot, ran over the edge into the

fire, and blazed up. Adeltrude rushed to the fire, and took off the pot, which she placed safely on the ground without burning her hands or arms in the least—a miracle which was attributed to her great devotion to the Virgin Mary. In 660 she succeeded St. Aldegundis as abbess of the convent of Maubenge. Boll., *AA.SS.*, Feb. 25. Martin, Feb. 25.

St. Adeltrude (2), March 19 (ADELTRUDIS, ANGLETRUDE), V. 7th century. Daughter of Allowin, afterwards St. Bavo, patron of Ghent. Niece of Sr. ADILIA. Adeltrude showed very early signs of piety. An angel foretold that she should never have any children, but should bring forth many good works. Her father was a worldly and dissipated man, until he was converted by the preaching of St. Amandus. He then betook himself to a life of solitude and penance, and eventually gave his estate to Amandus, to found a monastery and church, which, in 1559, became the cathedral of St. Bavo, of Ghent. Bavo died about 657. Boll., *AA.SS.*, Mar. 19, "Lives of St. Bavo and St. Landoald." Butler, *Lives*. Baillet, *Vies*. Wion, *Lignum Vitæ*. Le Glay, *Gaule Belgique*.

St. Adeltrude (3), Nov. 14. 9th century. Wife of a count of Aurillac, who built a church and abbey there, under the invocation of St. Clement and rule of St. Benedict. In 855 they had a son, Gerald, whom they brought up so piously that he became a great saint. Adeltrude was buried in St. Clement's Church, where her miracles drew a great concourse of pilgrims, until the 16th century, when the Calvinists dispersed her relics. *P.B.* Butler, "St. Gerald," Oct. 13.

St. Adelviva, Jan. 25 (ADELWIFF, ADUNALIF, ADUNALIVA, ETHELVIVE). 1048. Mother of St. Poppo, abbot. She married Tizekin, a valiant warrior of Flanders. Her son was a seven-months' child, and such a poor little specimen of humanity that he would have died as soon as he was born had not his pious grandmother, by direction of God, or at least of the common sense with which He had endowed her, wrapped him in a very soft woollen cloth, and taken great

care of him until he had attained the size and strength of other babies. Towards the end of the 10th century, Tizekin was killed at Hasbain, in Brabant, in a war between Arnulf, count of Flanders, and the sons of Ragner, or Regnier, the Long-necked, count of Mons and Valenciennes. Adelviva was left a young widow. Poppo, like other lads of his rank, went to the wars as soon as he was old enough. He had not long been a soldier when he joined some monks in a pilgrimage to Jerusalem. After his return, he persuaded his mother to take the veil. According to Menard, she lived for some time in a nunnery at Verdun; and afterwards in a cell adjoining the monastery of St. Vitus, in the same town, for it was an ancient custom, long continued in the Order of St. Benedict, that, attached to a monastery of men, were a few cells, called *clusas*, or *inclusoria*, in which one or more nuns might live. They were under the rule of the abbot, and none but he had access to them. Her miracles began before she had retired from secular life. She relighted an extinguished candle by merely taking it in her hand while she was at her prayers. While she prayed at the tomb of St. Cyricus, he and St. Amandus of Utrecht and many other saints appeared to her. Poppo became abbot of Stavelo, a monastery founded by St. Remacle, in the 7th century. A contemporary *Life of St. Poppo*, by Everhelm, abbot of Haumont, is preserved by Mabillon, *AA.SS.*, *O.S.B.* Mézeray, *Hist. de France*. Ruinart, *Acta*. Saussaye, *Mart. Gallicanum*, calls Adelviva "Saint." Buce-
linus and Menard say "Blessed."

St. Adeneta, ADA OF LE MANS.

St. Adeodata, July 5. Tamayo, say the Bollandists, is a wonderful digger up of saints, and appears to consider that St. Gregory the Great has canonized every person whose name he mentions in his writings. Tamayo calls Adeodata a Benedictine nun, and says she was adorned with supernatural gifts, and died in Etruria. Boll., *AA.SS.*

St. Adfalduid or ATALDUID, Sept. 30, V. Daughter of St. Romaric, Dec. 8. A holy nun with her sister, Sr.

GEGOBERGA, under St. MACTAFLEDE. The Bollandists mention her among the *prætermissi*, Sept. 30. There seems to be a doubt about this daughter of Romarie; she is not named in the oldest accounts of his family. Saussaye calls her "Blessed." *Mart. Gallicanum*.

St. Adilia or **ODILIA** (2), June 30, Oct. 1, V. Abbess. O.S.B. 7th century. Daughter of the count of Hainault. Sister of St. Bavo. Aunt of ADELTRUDE (2). Abbess of St. Martin du Mont, a large Benedictine house at Orp, in Namur. Her convent was on a hill, and many pilgrims passed by the bottom of it without coming up. As hospitality was part of the rule of her Order, she built a church and hospice for beggars and travellers at the foot of the hill, and removed her community thither, that she might relieve their wants and be edified by the conversation of holy persons who were on pilgrimage. Migne's *Dictionary* says, honoured at Orp-le-Grand, near Judoque, in Brabant. Papebroch. *AA.SS. Boll.* Bucelinus, *Men. Ben.* Martin, Surius, and *French Mart.* Molanus, *Indiculo. SS. Belgii*, places Adilia in the time of Childeric. Childeric II. reigned during part of 670, and was the son of St. BATHILDIS.

St. Adisela, Nov. 18, M., appears in the *Labbean Mart.* *Boll., AA.SS. Supplement, iii.*

St. Adjola or **AJOLA**, June 1, abbess at Bourges in the 7th century. *AA.SS. Boll.*

St. Adla, ABDELA.

St. Adnetta, ADA OF LE MANS.

St. Adolena, ADELA OF PFALZEL.

St. Adonette, ADA OF LE MANS. *Cahier, Caractéristiques.*

St. Adozina, Aug. 5, V. O.S.B. 10th century. Daughter of the count of Agueda, in Portugal. She imitated the heroic virtues of her brother, St. Rozendo, and followed him to the monastery of Cella Nova, in Galicia, where they took the habit of the Brothers of the Order of St. Benedict, and kept their rule. She died in the convent of Oporto. Azevedo, *Pantheon*.

St. Adrechild, ADA OF LE MANS.

St. Adrechild, ADA OF LE MANS.

St. Adriana (1), Sept. 17, M. in the

time of the Emperor Adrian. *AA.SS. Appendix.*

B. Adriana (2), or **HADRIANA**, Aug. 10, 27, July 16, O.S.F. † 1292. Sister of St. MARGARET of Cortona, converted by the example of her penitence, and like her, took the habit of the Third Order of St. Francis, as did their friend B. GILIA or EGIDIA of Cortona, and both became companions of Margaret, in her works meet for repentance, and died before her. All three are buried in the church of the Friars Minors, in Cortona (*Jacobilli, SS. dell' Umbria*). S. F. *Ordenskalendar* says Adriana died immediately after winning the indulgence of Portiuncula at Assisi, and went straight into heaven, without passing through the fires of purgatory. A note in the same calendar, Aug. 2, the Feast of Portiuncula, says that plenary indulgence is to be had once for one's self, and afterwards for the poor souls in purgatory, as often as, after Absolution and Holy Communion, one visits a church of the Franciscan brothers, and prays, "*nach der Meinung der katholischen Kirche.*"

St. Adumade, HADUMADA.

St. Adunalif, ADELVIVA.

St. Ægina, May 18 (AGNA, EGENA), M. at Constantinople. *AA.SS. Boll.*

St. Æmiliana. There are two of this name in the *R.M.* See *EMILIANA*.

St. Ærais or **HERAIS**, March 4. Put to the sword, with 150 other martyrs mentioned in a MS. *Menea* at Grotta Ferrata, and in some other Greek calendars. *AA.SS.*

St. Aesia, June 6 (AYESIA, EUSEBIA), M. 1st century. Matron. Commemorated with St. ZENAI, or SUSAN. Disciple of St. Pancras, bishop of Taormenium (now Taormina), in Sicily. *AA.SS.*

St. Affidia, or **AUFIDIA**, May 6, M. at Milan, under Maximian. *AA.SS.*

St. Affrenia, or **AFRA**, Oct. 9, M. *P.B.*

St. Affrica, abbess of Kildare, 738. *Colgan.*

St. Afra (1), May 24, M. at Brescia, c. 133. Patron of Brescia. Wife of the prefect of Brescia, under the Emperor Hadrian. This Emperor is represented

in the legend as a determined persecutor of the Christians. When he visited Brescia, part of the entertainment provided for him was that two Christian brothers, SS. Faustus and Jovita, were placed in the arena, to be devoured by lions and leopards; the beasts, however, lay down at the feet of the saints, and defended them from the bears that attacked them. The confessors challenged the Emperor to order the lord of the town and his pagan priests to bring their idol Saturnus into the arena, saying that if he would deliver them, they would worship the Deity. The idol was brought; the bears instantly broke it in pieces, then threw themselves on the priests and the governor, and tore them limb from limb. As soon as Afra heard her husband's fate, she rushed to the amphitheatre and assailed the Emperor with cries and reproaches. She said he had made her a widow, and his god was powerless to help her. She threw herself at the feet of the servants of Christ, and begged them to give her a sign whereby she might believe in the one true God. The Emperor tried in vain to comfort her. He promised her a nobler husband, but she said, "I do not weep for my widowhood, but because my husband has lost his soul." To put a stop to her abuse of his gods, Hadrian broke up the assembly. The two martyrs commanded the wild beasts to conduct Afra safely into the desert, which they did, followed by the bulls which had been turned into the arena to fight with them. Faustus and Jovita were led in bonds to Milan. There they were given for a prey to tigers and bears. These they ordered to go and join the lions and leopards in the deserts, and guard St. Afra until they should be sent for. The beasts obeyed them. The martyrs Faustus and Jovita were dragged hither and thither, and at last came to Rome, where they were again pitted against wild beasts to make sport for the people. The savage creatures humbled themselves at the feet of the saints. The gates flew open, and the beasts that had been despatched from Brescia and Milan appeared, bringing Afra with them. She lifted up her voice, and warned the

people to believe in the one true God and to repent of their sins. Faustus and Jovita reminded the Emperor of the circumstances under which he had first seen Afra, and he said she must be a sorceress. The people began to cry out that the God of Faustus and Jovita must be the true God. The two confessors commanded the beasts which had brought Afra to slay those which they found in the Roman amphitheatre. They did so in a moment, and then harmlessly departed. Faustus and Jovita next led Afra to the catacombs, to be baptized by the bishop. (The legend calls him Linus, but Linus was not bishop of Rome at this date.) They then all went to Milan, and thence to Brescia, where the people came out to meet them, and brought them into the city with hymns of joy. They and many of their fellow-Christians were soon condemned to death. The soldiers led them out on the road to Cremona, where they all knelt down. The men were beheaded by gladiators, and Afra was smitten on the head by the guards with their swords, and so completed her happy martyrdom. *R.M.* May 24. The Bollandists give her *Acts*, which are manifestly fabulous, on May 23. Her church, on the site of a temple of Saturn, is the oldest ecclesiastical foundation in Brescia. It was entirely rebuilt in the 17th century, and is now, of course, very ugly. Hare, *Cities of Italy*.

St. Afra (2), Aug. 10, M. Honoured with 11 men, 13 virgins, and seven soldiers. *A.A.SS.*

St. Afra (3), Dec. 18, V. M. *Mart. Corbejense.*

St. Afra (4) of Augsburg, Aug. 5 (ABRA, APRA, etc.), M. 307. Patron of Augsburg, Meissen, and female penitents. Represented with her hands tied to a stake (*Liber Cronicarum*); bound to a tree in flames (*Ikonographie*); surrounded with flames (*Die Attribute der Heiligen*); boiled in a cauldron (Husenbeth, *Emblems*); holding a log or faggot, to denote that she was burned alive (Guénébault, *Dic. Icon.*).

St. Narcissus, a Spanish Christian priest, and his deacon, Felix, being driven from their own country in the

persecution under Diocletian, happened to come to Augsburg, and asked for hospitality at the house of Afra, not knowing that she was a courtesan. She and her three maids prepared supper for them, supposing them to be the sort of guests they were accustomed to entertain. Narcissus said a prayer and sang a psalm before beginning to eat. Afra asked what he meant by it, and hearing that her visitors were Christians, she said, "You have made a mistake in coming here, for we are sinners." Narcissus told her Christ came to save sinners, and exhorted her at once to break with her wicked life, and repent and become a Christian. The four women were converted by his persuasion, and when the persecutors came to look for the two Christians, she hid them under heaps of flax, first in her own and then in her mother's house, until she could send them away in disguise. Her mother's name was HILARIA; she was already a Christian, and had tried in vain to convert Afra. Very soon Afra was accused of being a Christian, and of having aided the escape of persons resisting the laws. She was brought before a judge, who said, "How is it that a courtesan can be a Christian? Where is the purity of life which the followers of Christ profess?" She answered, "I am indeed unworthy of the name of Christian, but Christ came to save sinners. He will accept my martyrdom, and wash me from my sins." She was condemned to be burned on an island in the river Lech. Her maids stood on the bank and watched her martyrdom. A boy went and told Hilaria that her daughter had been burnt to death, not accepting deliverance. A few days afterwards Hilaria and the three maids were taken and put to death, and are honoured as saints and martyrs. The names of the maids were DIGNA, EUNOMIA, and EUTROPIA. The skeleton of Afra is shown at Augsburg, in the church dedicated in her name and that of St. Ulrich; the bones appear through the most exquisite lace, and the skull and fingers are resplendent with jewels. *R.M. Baillet, Vies. Butler, Lives. Dr. J. M. Neale. Mrs. Jameson, Sacred*

and Legendary Art. One of the Saints VALERIA is said to be identical with St. Afra of Augsburg.

St. Afra (5) of Poitiers, Dec. 13 (ABRA, APIA, APRA), V. 4th century. Daughter of St. Hilary, bishop of Poitiers. He was of an illustrious family in Gaul; was converted about 350, and became bishop about 353. On account of his opposition to Arianism, he was banished by the Emperor Constantius to Phrygia, 356, and remained in exile three years. He left his wife at Poitiers with their only child, a girl of 13 or thereabouts. From the time of his conversion, the bishop had wished and prayed that his daughter should never be a worldly woman, but live and die a virgin consecrated to Christ; so when, during his banishment, his wife wrote to him on the subject of a marriage that seemed to promise well for her happiness, he wrote to Afra, giving her leave to decide the matter for herself. The man whom her mother was inclined to accept for her was young, beautiful, of good character, very rich, and in every way a fit mate for a Christian maiden of good family; but Hilary told her that if she would refuse him she might have a Husband more noble, more beautiful, more powerful, kinder, richer; if she would renounce all jewels and gay clothes, her Bridegroom would give her robes of dazzling whiteness, and jewels of unimaginable splendour; a life above all petty vexations and ambitions; treasures that rust and moth could not injure; possessions that death itself could not take away. Afra followed her father's advice, and on his return he prayed that the Lord would take her to Himself. She died happily about 360, without pain or disease. Her mother then entreated Hilary to obtain of God the same favour for her. In the words of the *Golden Legend*, "He sent tofore his wyf and daughter." Hilary died about 368. His letter to Afra is still extant, and so is one of two hymns which he wrote and sent her at the same time. It begins, "*Lucis Largitor splendide.*" Tillemont. Butler. *AA.SS.*

St. Agaieta or GAIANA, Sept. 30. *See RIPSINA.*

Agapa, AGAPE, AGAPES, and AGAPIA seem to be forms of the same name, generally called AGAPE.

St. Agapa, Nov. 20, V., is mentioned in the *Martyrologium Richenoviense*, i.e. the copy of the *Mart. of St. Jerome* used in the old German monastery of Reichenau. A.A.SS.

SS. Agape (1), Pistis, and Elpis, Sept. 17, VV. MM. FAITH, HOPE, and CHARITY (*q.v.*) are so called in the Byzantine Church. Neale, *Holy Eastern Church*.

St. Agape (2), Feb. 15, V. M. 273. Patron of Terano. A disciple of St. Valentine, bishop of Interamna. There are several places called Interamna; this is probably Terano. She and her companions led a religious life there, and were put to death soon after their master. The inhabitants hold the festival of their patrons, of whom Valentine is chief, on four days, Feb. 14, 15, 16, 17. R.M. A.A.SS. Jacobilli says St. Agape's house was not at Terano, but at a place called Fra le Torri, outside the town of Terni; that the house was built in 255 by St. Valentine; that with Agape were her sister, St. THIONIA or TEONIA, and 33 nuns, the chief of whom were SS. CHIONIA, CASTULA, and SUNCA. (*Santi dell' Umbria*, iii. 265.) St. DOMNINA (1) seems to be one of those honoured with them, but Jacobilli places her martyrdom three centuries later, in the time of Totila.

SS. Agape (3) and Chionia, April 3, and Irene, April 5. c. 304. Famous martyrs in the tenth persecution, which occurred in the time of Diocletian. Their names are in the *Roman Martyrology* as martyrs at Thessalonica. The legend comes down to us in different forms. I give one from the *Flos Sanctorum*; a second from the *Acta Sanctorum*, where Henschenius derives it from an ancient *Life of St. Anastasia*; and a third from Baillet (April 1), who considers their authentic *Acts*, published by Ruinart, more reliable than the authority followed by Henschenius.

Vega, in the *Flos Sanctorum*, says that SS. Agape, Chionia, and Irene or Yrnea were the maids of St. ANASTASIA, and shared her imprisonment. Instead of

putting them immediately to death—as recorded in the story of St. Anastasia—the governor thought them too beautiful for such a fate, and determined to save them as slaves for himself. As they despised his clemency and admiration, he shut them up in a kitchen. When he went to visit them, they became invisible. The pots and pans took their forms, so that the three saints remained unmolested while the deluded governor embraced and kissed the unresisting kitchen utensils till his face and clothes were black and dirty. When he came out his servants took him for a devil, struck him with their fists and sticks, and then ran away from him. He went to the Emperor to complain of their conduct, but every one thought he was mad, and began to beat him, spit at him, and throw sticks and stones at him. The devil had so completely deceived him that he could not see his own disfigurement, nor understand the reason of all this ill treatment. He thought he and his clothes were white and clean, and as everybody told him the contrary he supposed himself bewitched by the three girls. He next ordered their clothes to be taken off. This was found impossible; the more the servants pulled, the tighter the saints' garments stuck to them. At last the governor, exhausted and puzzled, fell asleep, and slept so long and so soundly, and snored so loudly that no one could awake him, and if the devil hasn't taken him he is snoring there still. The three Christian maidens were put to death.

The second version of the story is as follows:—

When St. Chrysogonus was sent to Aquileia by Diocletian, St. Anastasia, his disciple and friend, followed him to visit the imprisoned Christians and bury the martyrs there as she had done at Rome. Chrysogonus was beheaded at Aqua Gradata (Graz, in Friuli), and his body thrown into the sea. It was soon washed ashore at a place called Adsaltus, a small estate where three sisters, Christians, named Agape, Chionia, and Irene, lived with an aged priest named Zoilus. They took up the body of the martyr, and buried it with great care

and reverence in a subterranean chamber of the house. St. Chrysogonus afterwards appeared in a dream to Zoilus, and told him that Diocletian would order the three sisters to be seized in nine days, that God would cause them to be comforted by His servant Anastasia, but that Zoilus himself should not live to see their imprisonment. While he was telling his dream to the sisters, Anastasia entered the house, saying, "Where are my three sisters whom my master Chrysogonus recommended to my care?" They received her gladly, showed her the place where Chrysogonus was buried, and begged her to stay some time with them. She stayed one night, and then returned to Aquileia to attend to the wants of the Christians who were in prison. As she left the house St. Zoilus went to the Lord. Diocletian soon sent for the three sisters, and asked them who had taught them their vain superstitions. He offered them husbands out of his own palace as the reward of their renunciation of Christianity. As they were steadfast in the faith, he sent them to prison, where they were visited by Anastasia. There was great poverty among the Christians in those days. They all used to come to Anastasia for help. She daily prayed that she might not die until she had expended on them the last farthing of the sum she had obtained by the sale of her patrimony. Diocletian took the Christian prisoners to Macedonia. On his arrival there he ordered Dulcicius, the governor, to try them all, and torture and slay those who persisted in their religion, but to offer honours and other rewards to such as consented to sacrifice to the gods. When the three sisters were brought before him in their turn, he was struck by their beauty.

Here follows almost exactly the kitchen scene given in the Spanish *Flos Sanctorum*, except that in this version of the story Dulcicius falls asleep on the judgment-seat, and awakes when carried into his own house. Sisinnus is then appointed to continue the trial. He condemns Agape and Chionia to be burnt. They die praying in the midst of the flames, but their bodies and even their

clothes are uninjured by the fire. Irene, who was younger, was condemned to a more cruel fate. As she was being led away by guards to the place of her doom, two soldiers appeared, and said, "The governor sends us after you to order you to take Irene to the place that we will show you." They proceeded to the top of a mountain and sat down. The two soldiers told the guards to go and tell Sisinnus that Irene was there, according to his orders. When Sisinnus saw that he was the subject of a trick, he was very angry, and rode off in haste to the mountain, where he saw the beautiful Irene praying and singing hymns. He rode round and round from morning until evening without ever being able to get near her. At last he was so enraged that he took a bow from one of his attendants and shot her with three arrows. She died rejoicing that she was accounted worthy to rejoin her sisters so soon. Her body was taken by the servants of St. Anastasia and buried with those of Agape and Chionia.

The third form of the legend says that SS. Agape, Chionia, and Irene were martyred at Thessalonica, in Macedonia, with their companions, CASIA, PHILIPPA, and EUTYCHIA, and a man named Agatho. The three sisters lived in their father's house at Thessalonica. They are called virgins in some calendars; but it is more probable, from their answers during the trial, that they were all married. When Diocletian ordered the destruction of all the sacred books of the Christians, they found a safe hiding-place for their own and some others that belonged to the community. They fled to a mountain, where they remained hidden from their persecutors for a year. When they were brought to trial, they were careful not to betray those who had fed or otherwise assisted them in their trouble. They declared that their father did not know where they were during that time, and that the books were hidden from their most intimate friends; "even," said Irene, "from our husbands." Agape and Chionia were burnt to death. Eutychia, who was a widow, was remanded to prison until after the birth of her child, which was imminent. Dulcicius, the

governor, tried to persuade Irene, who was much younger than her sisters, to renounce their superstitions. He was exasperated at her firmness. Seeing that she wished to share the martyrdom of her sisters, and did not fear the flames, he condemned her to degradation, and ordered her to be kept in a place where every one should have power to insult her. She was to be guarded by one Zosimus, who was to bring her a loaf from the governor's palace every day. Zosimus and all his servants were to be put to death if Irene stirred from the place. She was, however, miraculously defended from all harm, and after a few days Dulcicius had her burnt in the place where her sisters had glorified God in the same manner a few days before.

The subsequent fate of their companions is not told, but the Church honours them among the martyrs.

SS. Agape (4), Domna (1), and Theophila (2), Dec. 28. R.M. See DOMNA.

Besides the above, seven saints of the name of Agape are commemorated as martyrs in the early persecutions.

St. Agapia, May 31, M. at Gerona, in Spain. A.A.SS.

St. Agapia sometimes means **AGAPE**.

St. Agatha (1), Feb. 5, V. M. 251. Called in Norway **AAGOT**; in Spain **AGUEDA** and **GADEA**; in different parts of France, **APT**, **APTE**, **APTHE**, **CHAPTE**, **CHAPTHE**, **CHATTE**, **YE**; in the Ruthenian Calendar, **AGATA**.

She is one of the great patronesses of the Western Church; her name is in the canon of the Mass. She is patron saint of the island and Order of Malta; of Scala near Amalfi, Gallipoli in Italy, Capua, Messina, Catania, Mirandola; and of nurses. Her aid is specially invoked against fire, colic, and diseases of the breast.

Represented in the midst of flames, or with her breasts being cut off. Husenbeth says there is a picture of her in the Pitti Palace at Florence, by Sebastian del Piombo, in which executioners are cutting off her breasts, and that a representation of her was formerly to be seen on the rood screen of St. John's Church

in the Maddermarket at Norwich, holding her left breast in pincers.

Palermo disputes with Catania the honour of being her birthplace. She was living at Catania when Quintianus, governor of Sicily, persecuted the Christians in the reign of the Emperor Decius, in the seventh general persecution of the Church. He wished to take St. Agatha for himself, on account of her great beauty; but being unable to make any impression on her, he gave her in charge to Frondisia, a wicked woman with nine daughters worse than herself, promising them great rewards if they could seduce Agatha from Christianity and virtue. As they failed to do so, she was brought before the governor and tried as a Christian. Being asked who she was, she answered, "I am a Christian, and the servant of Jesus Christ." "Abjure thy Master," said Quintianus, "and serve our gods, or I will have thee tortured." She was then bound to a pillar, and her breast torn with iron shears; she was rolled on potsherds, and after various other tortures, she was cast into a dungeon. St. Peter, attended by an angel carrying a torch, appeared to her and healed her wounds with ointment. Quintianus, finding that she was healed of the wounds inflicted by the torturers, ordered her to be burnt alive; but no sooner was she placed in the fire than an earthquake shook the city. The people, believing it to be on account of the Christian maiden, insisted on her immediate release from the flames, and threatened to burn down the governor's palace if he did not comply with their demand. She was again put in prison, but prayed that she might die at once, which she did, and was buried by the Christians in a porphyry tomb. About a year afterwards the city was threatened with destruction by an eruption of Mount Etna. All the inhabitants fled for refuge to St. Agatha's tomb. They took her veil, which was kept there, fixed it on a lance, and went in procession to meet the torrent of lava. The glowing mass was coming close to the walls, but when confronted with the sacred relic it turned aside. All the heathen who witnessed this miracle were converted and baptized.

Solomon's Song viii. 8 is supposed by some theologians to foretell the tortures of St. Agatha.

Her name is in the *Roman Martyrology*, the Canon of the Mass, the *Leggendario delle Sante Vergini*, and all the chief collections of lives or legends of saints. Her *Acts* are said by Baillet to be of doubtful authenticity, especially those preserved in the Greek Church. Her worship is undoubtedly very old. It was universal in Italy in the 4th century, and in Africa in the 5th. Her commemoration by the Church has this peculiarity, which it shares with that of St. AGNES, that the psalms of her office are taken from the "Common of Saints" of the male sex, to remind the faithful of the super-feminine courage of the holy maiden. He adds that the schismatic English, though they have expunged her name from their new liturgy, have retained it in their calendars, that the people may not forget the virtues of the early martyrs. *R.M. Golden Legend*. Villegas, from Bede, Usuard, and Metaphrastes. Mrs. Jameson, *Sacred and Legendary Art*. *AA.SS.* Thiers, *Traité des superstitions*.

In Norway, the legend is that she was brushed to death, wherefore girls abstain from brushing their hair on her day. Another legend in that country is that a lady named Agathe, or Aagot, had her nose and ears eaten off by mice. They only spared the rest of her body on her vowing to keep St. Agatha's day holy ever after. This story is told also of St. GERTRUDE of Nivelles. The day is marked on the clogs (runic calendars) by a mouse. *Aagot's Mæssa* was the Norwegian name of the day. Report xx. of the Cambridge Antiquarian Society, "*Description of a Norwegian Calendar of the Fifteenth Century.*"

St. Agatha (2), May 8. One of the many martyrs at Byzantium, commemorated with St. Acacius, a native of Capadocia and a Roman centurion. Their names are not mentioned in his *Acts*, given by Henschenius from a Greek manuscript at Grotta Ferrata, but the martyrs commemorated with him in the old martyrologies are supposed to be his fellow-prisoners and converts; about

28 of them were women. Henschenius, *AA.SS.*, gives the date 203; but if St. Acacius was put to death, as his *Acts* say, under Maximianus, it must have been a century later.

St. Agatha (3), April 3, M. in Misia. *Mart. Rhinoviense*.

St. Agatha (4), Dec. 12. 8th century. Nun at Weinbrunn, in Germany. Disciple of St. LIoba. Bucelinus, *Men. Ben. AA.SS. præter*, June 12, 28, Sept. 28, Dec. 12. Ferrarius, *Cat. Gen.*, makes her a nun at Wimborne, which is, perhaps, a mistake; but she may have gone from Wimborne with Lioba, and lived with her in Germany. Wion, *Lignum Vitæ*, says Wimbrun in Germany.

St. Agatha (5) Hildegard, Feb. 5. † 1024. Sometimes called by either name alone. Patron of Carinthia. Wife of Paul, count palatine of Carinthia. They lived either at Stein or at Rechberg, a castle on a rock rising abruptly to a considerable height above the river Drave. Paul, having rashly listened to a false accusation against his wife, rushed furiously to her room at the top of the castle, where she was saying her prayers with Dorothy her maid, and threw them both out of the window. Instead of being killed, they arrived unhurt on the opposite side of the river, at the village of Mochlingen. Paul, struck by the miracle and horrified at his own violence, built the church of St. Paul of Mochlingen on the spot. As soon as he had heard Mass there, he set out on a seven years' pilgrimage, as a penance for his injustice and violence. On his return, he sat down to rest under a tree, and there he heard the bells of his church ring for midday prayer. Then he died. Agatha survived him for a few years, and made some charitable religious foundations.

The messengers of the Bollandists heard this story from the curates and peasants of Carinthia, but never found it in books. Some of the narrators also added that the woman who had accused the countess was turned into stone, with the cow she was milking, and that her stool and her pail of milk might be seen there still. The messengers, however, not only never saw the stones

themselves, but never found any man who could assert that he had seen them. Bollandus, A.A.SS.

St. Agatha (6), grand - princess of Russia, commemorated Feb. 7, with her daughters-in-law, SS. MARY and CHRISTINA, massacred with the other inhabitants of Vladimir by the Mongol Tartars. Agatha was the wife of George Vsevolodovitch, grand-prince of Russia (1224-1238). When the Tartars were devastating Russia in the dreadful winter of 1238, the grand-prince went to the province of Yaroslav to raise troops and obtain help from his brothers and nephews. He left his sons—Mstislaf and Vsevolod—to hold the town of Vladimir. They had in their care their wives, Mary and Christina, their mother the grand-princess Agatha, some children, and other members of the family. As the Tartars marched through the country they killed and destroyed, with brutal ferocity, "the burning towns and rifled shrines proclaimed where they had passed." Instead of living inhabitants coming and going, were corpses lying on the frozen ground, torn by wild beasts and birds of prey. At Moscow the Tartars butchered every man, woman, and child, except Vladimir, the second son of the grand-prince, and some young monks and nuns, whom they carried off with their army. On Feb. 2, 1238, they arrived before the town of Vladimir, and asked whether the grand-prince was at home. The Vladimirians, for all answer, sent a flight of arrows into their camp. The Mongols then set Agatha's son, the young prince Vladimir, in front of their line, crying out, "Do you recognize your prince?" Indeed, he was so altered by the grief and horror of his situation and the ill treatment he had received, that they hardly knew him. After a few days of brave defence, it became evident that the case was desperate. The princes, princesses, and nobles determined not to fall alive into the hands of the barbarians. Vsevolod, his wife, and a number of the most illustrious nobles and citizens assembled in the church of Our Lady. They begged Metrophanes, the bishop, to give them the monastic tonsure. This

solemnity was performed in profound silence. They took leave of the world and of life, but prayed Heaven to preserve the existence, the glory, and the cherished name of Russia. On Feb. 7, the Sunday of the carnival, after Matins, the assault began. The Tartars rushed into the new city by its four gates. Mstislaf and Vsevolod withdrew with their guard into the old town called Petcherni, where they perished at the hands of the invaders. Their mother, the grand-princess Agatha, with her daughter, her brothers, her daughters-in-law, and her granddaughter, shut themselves up in the cathedral. The Mongols set it on fire. The bishop cried aloud, "Lord! stretch out Thine invisible arms and receive Thy servants in peace." Then he gave his blessing to all present, devoting them to death. Some were suffocated in the smoke, some were burnt, some fell by the sword of the Tartars, who broke in at last, attracted by the treasures they expected to find. The names of the three princesses, Agatha, Mary, and Christina, are given in the ancient manuscript, *Lives of the Saints*, "Saints of Vladimir." Karamsin, *Histoire de Russie*, iii. 344, 347, 402, etc.

B. Agatha (7) of Gubbio, also called AGATETTA. 13th or 14th century. Nun O.S.A. in the monastery of Santa Maria, called Paradise. Jacobilli, *Santi dell' Umbria*.

St. Agathoclia, Sept. 17, M. 1st century. Christian slave of Nicholas and Paulina, who were apostates from Christianity. By another account she was the slave of a heathen woman and the daughter of Nicholas and Paulina, who were Christians. Her mistress treated her with great cruelty for eight years, and tried every means to induce her to renounce her religion; she used to send her barefooted in the coldest weather to gather wood. When she was locked up without food, a nightingale fed her by bringing her fruit from the trees. At last her mistress came into the prison and killed her with a red-hot iron bar. She is claimed as a Spaniard by Salazar, who says she suffered at Andujar in the year 94; but it is more

likely that she lived and died in the East, as her story only comes to us through the Greek Church. *R.M. Stirling in A.A.SS.*

St. Agathonia (1), March 30, *M. A.A.SS.*

St. Agathonia (2), April 13, *M. A.A.SS.*

St. Agathonica (1), April 13, *M. 251.* Sister of the deacon Papyrus, martyred under Decius; after many tortures he was burnt with Carpus, bishop of Thyatira, and many others. Agathonica, seeing her brother in the fire, threw herself into the flames and died with him. Their *Acts* are quoted by Eusebius. *R.M. Men. Basil*, Oct. 13. Baillet. Guénébault, *Dic. Icon*, says sister of Bishop Agathodorus; *M.* with him and their servant in the 3rd century.

St. Agathonica (2), Aug. 10, *M.* at Carthage, with BASSA and PAULA. *R.M.*

St. Agatia. ST. AGATHA is so called in the Ruthenian Calendar.

St. Agatodia, Sept. 17. In the *Biografia Ceslesiastica*, Agatodia appears to be a clerical error for AGATHOCLIA.

St. Agetrue or AGERTRUDIS, GERTRUDE of Nivelles.

St. Agia (1), Sept. 1 (AGA, AIE, AUGIA, AUSTREGILD). c. 609. Mother of St. Lupus, bishop of Sens. Wife of Betto, a lord of the court; and sister of two holy bishops, Austrenus of Orleans and Aunarius of Auxerre. There are about 10 saints called Lupus, or Leu, or Loup. This one was born at Orleans. He was banished from his see by king Clothaire, through the covetousness of a minister to whom he would not give bribes, and of an abbot who wanted to take his bishopric. The king afterwards recalled St. Lupus, kneeled at his feet to ask his forgiveness, and treated him with the greatest honour. Lupus died at Sens in 623. *A.A.SS.* Baillet. Butler.

St. Agia (2), AYA.

St. Aglaé (1), May 14 or 8. Penitent. c. 317. A woman of great wealth, so fond of the luxuries and the pomps and vanities of the world as to give public games to the people at her own expense. She lived at Rome apparently about the beginning of the 4th century, but she is supposed to have been a

foreigner. She led a sinful life with Boniface the manager of her affairs, a drunken and dissipated man, who, though stained with many vices, had three good qualities—pity for the unfortunate, liberality to the poor, and hospitality towards strangers. After many years it pleased God to touch the heart of Aglaé with compunction, and she said to Boniface, "We are living in sinful pleasure without reflecting that we shall have at last to give an account to God of all that we do in this life; I have heard some of the Christians say that those who honour Saints and Martyrs who fight for Jesus Christ shall be made partakers of their glory in the other life. I hear that a great many Christians are tortured and put to death now in the East for Christ's sake. Go there, and bring back some relics of these holy martyrs, that we may build oratories to them here and honour their memory that so we may escape the punishment of our vices and be saved with them." This was probably in 307 or 309, under Galerius Maximianus, who continued, in the East, to persecute the Church which had already had peace in the West since the abdication of Diocletian, 305. Boniface obeyed her, and as he took leave of her, he said he would bring back the bodies of some martyrs if he could find any, and added, "But what if my body should be brought back to you as that of a martyr, would you honour it as such?" Aglaé rebuked him for what she considered an untimely jest, and said that he must reform his life, and consider that he was going to seek for holy relics. Boniface was so impressed by the earnestness of his mistress that he fasted from wine and meat during the whole of his journey, and prayed to God for grace to repent and reform. He arrived in due time at Tarsus in Cilicia. Leaving his servants and horses at the inn, he went at once to make inquiries about the Christians, and see what was going on with regard to them. He was soon satisfied on this point, for he saw 20 of them undergoing different forms of torture in the Forum; one of them was hung up by the feet over a fire. The spectators, instead of being imbued with a horror

of Christianity, were struck with admiration at the constancy of the martyrs. Boniface, having found what he came to seek, boldly embraced these men condemned as malefactors and undergoing the sentence of the law, and openly entreated them to pray for him, that he might have a share in their merits. He comforted them by saying that their sufferings would soon be over, and their recompense would be eternal. The judge, Simplicius, governor of Cilicia, considered the conduct of Boniface as an insult to himself and his gods, and had him arrested on the spot. Boniface, thinking this was his last opportunity of speaking, prayed to Christ, and cried out to the martyrs to pray for him, which they all did so loudly that a tumult arose among the people, which caused the judge to fear for his safety; he therefore sent Boniface to prison till the disturbance was over. Next day, finding him firm in his adherence to the Christians and their God, he condemned him to be beheaded at once. Thus was Boniface rewarded for his kindness to the martyrs by sharing their sufferings and triumph. Meantime, his servants began to be uneasy at his continued absence, and, knowing his habits, they sought him in wine-shops and taverns, expecting to find him drunk in bad company. It happened that one of the persons of whom they inquired was the gaoler's brother. When they described their master as a stout, square-built, fair man, with curly hair, and wearing a scarlet mantle, he told them that must be the man who had just been beheaded on account of his profession of Christianity. He then took them to the place of execution, where, much to their surprise, they recognised the body of the martyr. They ransomed it for 500 golden pence, embalmed it, and brought it back to Rome. Aglaé went to meet her dead friend a mile out of Rome, on the Via Latina, where, thanking God for His mercy, she built a tomb to his memory, and, some years afterwards, a chapel. According to Hemans' *Roman Monuments*, the church was on the Aventine, near the house of Aquila and Priscilla. The dedication of St.

Boniface was afterwards changed to that of the young pilgrim, St. Alexius. Aglaé renounced the world, liberated her slaves, gave her goods to the poor, and spent the remaining 13 years of her life in devotion and penance, accompanied only by two or three women who had been her attendants, and who remained with her after her conversion, and adopted her altered way of living. She died in peace, and was buried beside St. Boniface. The day of her death is supposed to be May 8, but she is generally honoured with St. Boniface on the 14th. Her day in the Greek Church is Dec. 19.

Baillet gives the story from the *Acts of St. Boniface*, which he says are ancient and founded on fact, but not authentic. Henschenius, in a note, Feb. 25, says it is possible Aglaé lived and died, not at Rome, but at Tarsus in Cilicia.

B. Aglae (2), or AGLĀA, Aug. 25, Dec. 19, in the Greek Calendar. Nurse of St. Patricia (4). *Nutrix*, perhaps, means a relation or governess who brought her up. (See ST. AMMIA.) St. Aglay built a church and convent at the tomb of St. Patricia, at Naples; there many holy women took the veil, and many miraculous cures were wrought. *AA.SS.* in the *Life of St. Patricia*.

St. Agliberte, or AILBERT, Aug. 11. Second abbess of Jouarre.

St. Agna (1), May 18 (ÆGINA, EGENA), M. at Constantinople. *AA.SS.*

St. Agna (2), July 5, in the Græco-Slavonic Calendar, is supposed to mean ANNA or AGNES.

St. Agne, Jan. 16. A mother, and perhaps a martyr. Her name is in a table of 48 Russian saints, given in the introduction to vol. i. of *Bollandi Acta SS. Maii*. Her name is one of 20, marked with an asterisk to denote that it is not known whether they were Russian, or only adopted into the calendar by the Russians. She may be ST. AGNES, V. M., Latin Church, Jan. 21, Greek Church, July 5; or she may be a native saint. She may be actually a mother, or only so called, in accordance with the Russian custom, as a mark of respect and affection.

St. Agnes (1), July 5, of Reggio, in

Calabria. 1st, 2nd, or 3rd century. Three women, Agnes, PERPETA, and FELICITAS are commemorated as fellow-martyrs with the bishops, Stephen and Suera, who were put to death for their religion at Rhegium, in Calabria, now (according to Graesse) Sta. Agata delle Galline. Janning, the Bollandist, gives their story, but does not seem to think it authentic. AA.SS.

St. Agnes (2), Jan. 21, 28, July 5 (Spanish, INEZ or YNEZ; in some Greek calendars, HAGNE), V. M. 302, 303, or 304. One of the four great patronesses of the Western Church. Joint patron with the VIRGIN MARY and ST. THECLA, of innocence and purity; special patron of meekness. In art, her attribute is a lamb, the emblem of meekness, and typical of her Divine Master. She is sometimes represented attended by angels, who cover her with her own hair; sometimes standing in or near flames; in common with all martyrs, she holds a palm; and often, in common with many, a sword; sometimes she wears a crown.

The son of Sempronius, prefect of Rome, observed a girl of 12 or 13 passing daily on her way to and from school, and was struck with her beauty and innocent childlike appearance. Having ascertained her name and parentage, he tried to win her favour and that of her family by gifts and other attentions, all of which were declined. The young man fell ill, and in time confessed to his anxious father that he was dying for love of a little Christian maiden who would have nothing to say to him. The prefect did not doubt that Agnes' parents, though rich, would be glad to secure for her so advantageous a *parti* as his son. He endeavoured to arrange the matter, but with no better success. He found, moreover, that the young lady was vowed, from childhood, to a single life, in honour and for love of her Lord, Jesus Christ, the God of the Christians. He therefore ordered that she should either renounce her resolution and marry his son, or join the sacred virgins who served the goddess Vesta. Agnes replied that she would never serve or acknowledge any god or goddess but Jesus Christ. Diocletian had already published

his famous edict for the suppression of Christianity, which led to the tenth, the last and greatest, general persecution of the Church. Sempronius took advantage of the law to gain his own ends or satisfy his vengeance. Agnes—like many others whom the Church honours as martyrs, many more whose names are known only to God, some who were miraculously protected from insult, and some, as innocent in heart and will, whom God suffered to pass through the lowest depths of infamy—was condemned to degradation. She was deprived of her garments, but was clothed with a miraculous light, so that every one who attempted to look at her was struck blind. Her hair fell all round her like a veil. In the place of infamy to which she was taken she prayed for Divine protection, and was provided with a white robe which seemed to be brought to her from heaven. Her good-for-nothing lover, bent on continuing his suit, approached her with words of insult and with wicked intent, but fell down dead, and was only restored when the young martyr, at the entreaty of his parents, prayed for his return to life. She was then accused of sorcery and condemned to be burnt. A prayer in a service-book of the Roman Catholic Church speaks of “the Blessed Agnes standing in the middle of the flames like a ship in the midst of the sea, praying and stretching out her hands to God.” As she remained unhurt amid the flames till they went out, she was beheaded.

Such is the legend of the Western Church; that of the East says that, as by her instructions she converted a great many wicked women, she was put to torture, and then condemned to the station held by her disciples before their conversion. She was miraculously defended from evil, and finally burnt as a sorceress.

She was the first martyr of any celebrity in the West, as St. George was the first in the East, in this great tenth persecution. Her name is in the Canon of the Mass. She ranks next to the VIRGIN MARY among women honoured as saints, and is the chief of virgin martyrs in the Latin Church. She is

one of the few saints distinguished in the offices of the ancient Church by the title "Virgin," which was then reserved almost exclusively for the Blessed Virgin Mary, though in later times it was bestowed on every nun or young girl with any claim to sanctity, and sometimes even on matrons who became nuns late in life.

St. Augustine says that the name "Agnes" means "chastity" in Greek, and "a lamb" in Latin; it is not certain whether she bore this name in her life, or whether it was given to her afterwards. Her *Acts* are not older than the 7th century; but she was honoured throughout the Christian world in the same century in which her martyrdom occurred. She is mentioned by St. Jerome, who says that in his time her praise was heard in all languages; by St. Augustine, St. Ambrose, and other writers of the 4th and the beginning of the 5th centuries. Numbers of Christians used to resort to her grave to pray, especially on the anniversary of her martyrdom. St. EMERENTIANA, who is supposed to have been her foster-sister, was stoned to death while praying at the tomb of Agnes, which was near the Via Nomentana. The Christians were sometimes joined by heathens, from motives of curiosity, veneration, or superstition; among them St. CONSTANTIA, daughter of the Emperor Constantine, previous to her conversion, commended herself to the mercy of St. Agnes, for the cure of a distressing and disfiguring disease. As she immediately recovered, she became a Christian, and persuaded her father to build a church over the grave of the martyr. There she and several other women devoted themselves to a religious life. This church was repaired by Pope Honorius in the 7th century, and gives title to a cardinal. In it yearly, on her festival, two lambs are blessed at high Mass; they are then taken to the Pope to be blessed again, afterwards they are consigned to certain nuns who make palliums of their wool; these are blessed by the Pope, who presents them to archbishops. Another large church was built by Innocent IX. on the site of her death, and dedicated to God in her name. Her martyrdom

is commemorated on Jan. 21, and her appearance in glory to her relations and fellow-Christians on the 28th. Innocent III. made St. Agnes the first patron of the new Order of the Most Holy Trinity for the Redemption of Captives. St. ELISABETH of Schonau, 12th century, known by her visions and revelations, asserted that St. Agnes was little and plump, and had red cheeks and curly hair. *R.M.* †Bollandus, *AA.SS.* Butler. Baillet. *Flos Sanctorum. Golden Legend. Legendario delle Santissime Vergini. Menology of the Emperor Basil. Cahier. Husenbeth. Mrs. Jameson.*

St. Agnes (3), Oct. 18, V. M. with Victor or VICTORIA, and BASSA, at Ostia or Nicomedia. Supposed to be a mistake for the great St. AGNES, V. M. at Rome. *AA.SS.*

St. Agnes (4), Aug. 28, V. M. 383. A native of Britain, of royal or noble birth. One of the companions of St. URSULA, and martyred with her at Cologne. The *French Martyrology* says she was martyred in England, whence her relics were translated to Cologne. Both accounts are probably fabulous, the story of St. Ursula being enveloped in mystery and improbability, and the story of the 11,000 martyred virgins offering a field for unlimited speculation and romance. The only authority on which the history of St. Agnes of Britain rests is that of the man to whom she appeared and revealed it. Watson, *English Martyrology.*

St. Agnes (5). There is a dedication in Cornwall always written St. Agnes and always pronounced St. Anne. Perhaps to this saint belongs the legend in Dr. Cobham Brewer's *Reader's Handbook*. There are, in the rocks on the coast, holes communicating with the sea. A sort of ogre, or evil spirit, spoken of in that region as a "Wrath," was in love with St. Agnes. She said if he could fill a certain one of these holes with his blood, she might regard him with favour. He began at once to bleed himself, and the saint encouraged him until he was dying of exhaustion, and then pushed him over the cliff.

St. Agnes (6), May 13. V. 7th century. Abbess at Poitiers. Patron of

the Trinitarians, and against perils at sea. Brought up by ST. RADEGUND, queen of France, who founded the abbey of Ste. Croix, at Poitiers, and gave it the rule of St. CESARIA; she appointed Agnes first abbess of her convent, and went with her to Arles to be instructed in the rule. Radegund died a nun in the same convent in 687, leaving to it a large endowment by a will, in which Agnes is mentioned. The existence of these two saints within their "narrowing nunnery walls" was enlivened by the friendship and sympathy of a poet whose works have come down to us. Venantius Fortunatus, the last Latin poet of Gaul, was for many years an inmate of the monastery of Ste. Croix. After visiting the kings and bishops of France, he came to pay his respects to the widowed queen Radegund, stepmother of the kings, and was so charmed with the amiable and intellectual society and the superior cultivation of the sisterhood, that he stayed there as chaplain and almoner till the death of St. Radegund. The queen often sent him on important missions to various personages, and thus the community were kept informed and interested concerning what was going on in other places. He managed the external business of the nuns, and took part in their occupations. They read and transcribed books, they acted plays, they received visitors, they had little feasts on birthdays. Fortunatus made himself agreeable to them as he had done to saintly bishops and half-civilized kings; and he found their house an oasis of peace and refinement in a desert of barbarism. His writings describe the convent life and the food, in which he seems to have been a connoisseur. He takes Christ to witness that his affection for Agnes was that of a brother. Among his poems are two hymns adopted by the Church — *Pange, lingua* and *Vexilla Regis*. He wrote a *Life of St. Radegund*, which, as well as another by one of her nuns, is preserved by the Bollandists. He was born in Italy about 530, and died bishop of Poitiers early in the 7th century. SS. Radegund and Agnes had a great deal of trouble with two very naughty princesses,

Chrodielde and Basine (*see* AUDOVERA), who were placed under their care, and who, after the death of these first rulers of Ste. Croix, rebelled against Ludovera, the next abbess, one of them demanding that office as a king's daughter, though utterly unqualified for the post. A great scandal ensued; bishops and kings had to interfere before the refractory ladies were removed, to the great relief of Ludovera and the good nuns. *AA.SS. Boll.*, Aug. 13. St. Radegund is in all the collections, and St. Agnes is always mentioned in her story. *Nouvelle Biographie Universelle*, "Fortunatus." *Dict. of Christian Biog.*, "Radegundis" and "Fortunatus." Thierry, *Recits Merovingiens*.

B. Agnes (7), Dec. 23. Called AGNES AUGUSTA and AGNES of Aquitaine or of Poitiers. † 1077. O.S.B. Daughter of William, duke of Aquitaine. Second wife of Henry III. (the Black), king of Germany, Emperor. Mother of Henry IV. Grandmother of B. AGNES, marchioness of Austria. The dukes of Aquitaine were the most powerful vassals of the crown of France, and very rich. An alliance with them was as advantageous as one with the house of Capet; and there was more refinement and culture at their court than at that of the king. Agnes's father was distinguished among the princes of his time, no less by his virtues and intellectual tastes and accomplishments, than for his territorial wealth and other advantages. He had been dead some years when, in 1043, Agnes married Henry, king of Germany. When first the project of Henry's marriage was known in Germany, many good people objected, fearing that a queen from France, and from a court where modern fashions prevailed, would be less circumspect and dignified than the first lady in Germany ought to be; and would introduce extravagant and unseemly customs and modes of dress; but this fear soon proved groundless: nothing could be more modest, amiable, sincerely conscientious, and religious, than the character and behaviour of the young queen. She was crowned at Maintz, and her first home in Germany was Ingelheim.

On Christmas Day, 1046, Henry and Agnes were crowned Emperor and Empress, by Clement II., in St. Peter's Church at Rome.

Both as a man and as a king Henry III. was of "the salt of the earth." He ruled with a strong hand, and under his sway the empire attained its highest greatness. In 1048, Leo IX. became Pope, and in him Henry found a hearty fellow-worker in the field of reform. Had Leo and Henry lived for ever, or had they even reigned 30 years, what might not such a Pope and such an Emperor have effected! They did accomplish and reform a great deal in the nearly five years of their contemporary reigns.

One of the dangers to the peace of Europe was the power of the Countess Beatrice of Tuscany, whose second husband, the duke of Lorraine, was a somewhat troublesome vassal of the empire. It was partly to set a balance to the power of Beatrice, that Henry sought a new alliance with another powerful woman, B. ADELAIDE of Susa. She was already connected with the imperial house by her first marriage, and in 1055 Henry betrothed his son Henry, aged five, to Bertha, her daughter by her third husband, Odo, margrave of Turin and count of Savoy. The next year, Victor II., another reforming Pope, came to pay a visit to the Emperor at Goslar, and went with him to Bodfeld, his hunting-castle in the Hartz. There, to the grief of the world, Henry, not yet in his 40th year, left all his good deeds and great projects unfulfilled and unfinished: he died Oct. 5, 1056, and was buried at Speier, beside his father and mother. Pope Victor took the child Henry immediately to Aachen (Aix-la-Chapelle), and crowned him. Agnes was regent. Probably no woman could have taken firm hold of the reins laid down by Henry III. The widowed empress was quite unfit for the task; she had neither the energy nor the ability to rule a great empire consisting of separate states and powerful vassals, always rivals to each other and sometimes to the supreme power. She had not the discernment to choose her friends and ministers wisely; she listened now to one adviser and now

to another. She had no ambition for herself, and only longed to escape from the cares and pomps of the world and retire to a monastery. She tried to bring up her son properly, but it was the interest of some unprincipled persons to deprave his tastes and frustrate her good intentions towards him, as well as to stultify her efforts for the government of the country. Anno, archbishop of Cologne, was one of the most powerful and unscrupulous of the many troublesome magnates who strove for the chief power in the empire; he determined to further his own importance and influence by obtaining the custody of the young king. He went to pay his respects to the empress and her son at a place now called Kaiserswerth on the Rhine, where they were staying with a small retinue. He was hospitably welcomed and entertained, and spared no effort to make himself agreeable to the young king; he told him he had come down the river in his new barge, which was beautifully fitted up for a pleasure trip, and suggested that Henry should come and see it where it lay below the palace. The boy gladly went. He was no sooner on board than the rowers, who had been well instructed in the plot, struck the water with their oars and pulled with all their strength and speed up the stream. Henry was dismayed and angry. He threw himself into the river, but one of the bishop's men jumped into the water and rescued him at the risk of his own life. The people on shore were very indignant at Anno's treachery. The empress wept and wrung her hands, but did not know what to do, and after a time acquiesced in the state of things. Anno shamefully neglected the education of the boy, furnished him with frivolous and debasing amusements, allowed his abilities to run to waste, and suffered him to acquire habits of self-indulgence, and to give way to bursts of fury. In 1065, when Henry was 15, the ceremony of girding him with a sword was held at Worms. That sword he would have used for the first time to kill his detested guardian, had not his mother restrained him. Some other incidents of his life

are told in the account of his mother-in-law, B. ADELAIDE of Susa.

It was probably between the years 1065 and 1069 that Agnes left Germany, and took the veil without vows at Frudelle or Fructuaria, a Benedictine monastery near Turin. From there she went to Rome, and lived at the church of St. PETRONILLA. She made a general confession to St. Peter Damiani, and had him thenceforth for her spiritual adviser. She had a great regard for Pope Gregory VII., an esteem which he reciprocated, but, much to her grief, her son was constantly in opposition to him. In 1074 the Pope had a plan to go in person and bring the Eastern Church into his own fold. He proposed that the Empress Agnes and the Countess Matilda should accompany him, as pilgrims, on this pious expedition, saying he would gladly lay down his life for Christ with these holy women by his side, assured of meeting them again in eternal bliss. Agnes made many attempts to effect a reconciliation between her son and the Pope, but all her efforts were futile, and she was present at a council in the Lateran at Rome, Feb. 21, 1076, in which Gregory pronounced the ban of the Church against Henry, and loosed his subjects from their allegiance to him. This led to his humiliating expedition to Canossa in January, 1077. (See ADELAIDE of Susa.) Towards the end of that year Agnes died at Rome. An old Italian sermon says that St. Agnes Augusta never visited any church except in a dress of plain linen and common serge. Stephens, *Hildebrand*. Giesebrecht, *Deutschlands Kaiserzeit*. Wion, *Lignum Vitæ*, who calls her "Saint." Lechner, *Mart. des Ben. Ordens*.

B. Agnes (8), Feb. 19, V. † 1100. Abbess of Bagnarea (Balnei), in Italy. Of the order of Camaldoli, a native of Sarsina, "the dignity of whose merits," Bucelinus says, "is shown to us by God unto this day, for on her festival the waters of the baths emit an unusual light and increase wonderfully in quantity." She rests in the church at Castri Pereti Parva, where she has an altar. Bucelinus. Wion.

B. Agnes (9), Nov. 15, Marchioness of Austria. Founder of Klosterneuburg. Daughter of Henry IV., emperor of Germany. Granddaughter of B. AGNES, empress. Sister of Henry V. Married, first, Frederic, duke of Swabia, by whom she was the mother of Conrad, emperor, and of Frederick, father of Frederick Barbarossa; secondly, in 1106, she married Leopold III., sixth marquis of Austria, saint and confessor, surnamed the Pious, who succeeded his father in 1096. Of this marriage there were 18 children, seven of whom died in infancy, and all the rest were distinguished by great deeds and virtuous lives. Leopold, the second son, succeeded his father as marquis of Austria, and was duke of Bavaria. Otho, the fifth son, abbot of Morimond and bishop of Frisingen, wrote a famous chronicle from the beginning of the world, besides other books.

Agnes took part in all her husband's good works. They read the Holy Scriptures together, and used to rise at midnight to perform the devotions prescribed by the Church. They desired to watch continually at the foot of the altar, but being obliged by their station to attend to other duties, they determined to build a church and monastery at Klosterneuburg, a few miles from Vienna, where canons should attend day and night to this duty in their stead. While they were in doubt where to build the monastery, they were riding along on a perfectly still day, when a sudden gust of wind flew away with a little flame-coloured veil that Agnes was wearing; nine years afterwards Leopold found it in perfect preservation on an elder bush. They took this as an indication of the spot on which their monastery should be built. (Perz., 1. 616.) They also founded the Cistercian monastery of the Holy Cross near Kalnperg, where they lived, 12 miles from Vienna.

After a glorious and happy reign of 40 years, Leopold died Nov. 15, 1136, and was buried in his monastery of Klosterneuburg. This is the oldest and richest chapter (*Chorherrenstift*) in Austria; it owns a great part of the country around Vienna. *Gynecæum*. Butler, *Life of St. Leopold*.

B. Agnes (10), March 31, of Braine, † 1145 or 1149. Wife of Andrew, count of Baudemont, lord of Braine, and seneschal of Champagne. They were so pious and charitable that their house was like a hospice. Agnes employed her servants to serve the poor, and, when they required rest, performed the work herself. With the consent of her husband and children, she gave estates and rents to certain churches and monasteries of the Premonstratensians. She took the veil in that order in 1133. Count Andrew became a monk of the Order of Clairvaux, and is mentioned in a letter of St. Bernard (No. 226) to King Louis VII. of France.

It is a disputed point whether the monastery of St. Evode (Euodius), at Braine, was founded by B. Agnes or by her granddaughter Agnes, who was married to Robert, count of Dreux, brother of Louis VII. Guy, son of the elder and father of the younger Agnes, became a lay-brother there, and is counted among the *Beati* of the Premonstratensian Order. Le Paige, *Bibl. Præm. Ord.*, lib. i. 340, and lib. ii. 480. Boll., A.A.SS. She is called "Saint" by some writers, "Blessed" by others; but by Saussaye, *Mart. Gall.*, and Gelenius, only "Venerable" and "Pious."

B. Agnes (11), March 28. Middle of 12th century. Of Chatillon. Called by Bucelinus Agnes de Satillon, and by Guérin Agnes du Catillon. Cistercian nun at Beau Pré, near Tournay in Belgium, where she was sub-prioress, and afterwards mistress of the novices. Boll., A.A.SS. Henriquez, *Lilia Cistercii*. Bucelinus, *Men. Ben.*

St. Agnes (12), Sept. 1. Middle of 12th century. Of Venosa, or Venusia. Abbess. Penitent.

St. William of Monte Vergine was a monk of the Order of St. Benedict, and founder of the Hermits of Monte Vergine, and of several houses of that order. When Roger, the young Norman king of Sicily, came into Apulia, which was part of his dominions, William preached before him and his courtiers; the king listened attentively, but entertained some doubts of the sincerity of the man who

set up a higher standard of virtue than others; but Count George, the king's admiral, was enchanted with William, and regarded him as a holy prophet. When the preacher had taken leave of the king and his friends, and returned to his lodging, a wicked woman named Agnes came to them, and said she would show them what a hypocrite William was. George was vexed, but the king laughed, and promised her an immense reward if she could seduce William. She went to the inn where he was staying, and talked to him, and then came and told the king she had not had any difficulty in persuading him to make an assignation for the same night, and that he had even made her promise to sleep in the very bed that he would, in the mean time, prepare for himself. George boldly said he believed the woman was telling a lie. She laughed and said he should soon see that it was true. Wagers were made on both sides, and it was arranged that some of the courtiers should be concealed in the room and should hear all that happened. William got his companions to collect quantities of wood and make a huge fire. At the appointed hour Agnes arrived, beautifully dressed and perfumed; he met her at the door, and she said, "Where is your room, that I may be alone with you?" He answered, "In the name of God, I will show you my room and my bed." Soon the woman, fearing she was making no impression upon him, and knowing that her reward depended on her complete success, said, "I think you forget what I have come here for." It was a cold night, and there was a large fire on the hearth. William raked all the burning wood out of the fire-place into the middle of the floor, and carefully arranged it so as to form a broad layer of fire. On this he lay down, and beckoning to his temptress, he said, "Come, here is your place, you engaged to lie down beside me; there is room for you: here is your place." She was frightened, so he went on to say, "You cannot be afraid of a little fire! This fire will soon be burnt out, but you are going straight to where the fire is never quenched. Perhaps you want to know

what burning feels like: come here and try a little of it." While his burning clothes and flesh proved his sincerity, he went on talking so earnestly and so persuasively, that Agnes was first terrified at the judgments in store for her; then, horrified at her evil life, she resolved to forsake it. She went and told the king what had happened, and that she wished now to be converted. Next morning the repentant courtiers confessed to him that they had been jealous of William's influence, and had set this snare for him. Soon afterwards, when William came again to preach to the court, Roger and George ran to meet him, and knelt at his feet. William taught Agnes to pray for true penitence, and when, some years later (1123), he founded his great double monastery at Guleto (afterwards called St. William's), near Nuscum, in Apulia, she became a nun in it. She sold all that she had, and with the proceeds he built a nunnery at Venosa, and here Agnes seems to have eventually become abbess. When William felt the approach of death he gave his parting advice and blessing to the monks of Monte Vergine, and then to the nuns, and died in the house of the latter, in 1142. St. Agnes erected a marble tomb over him in her church. The story is told by Pinius the Bollandist, in the *Life of St. William*, pp. 113, 128, 131, June 25. AA.SS. She is not there called a saint, but is so called in the *Analecta Juris Pontificii*, vol. iii. p. 523. Her name is also in Ferrarius' *Calendar*, Sept. 1.

It has been conjectured that she is the same as the Benedictine abbess who died at Rome, but the date of the latter is considerably later.

B. Agnes (13), Feb. 21, V. † 1186. Cistercian nun at Nuitz (Nonessium), in Germany. Her soul was seen by her twin sister, St. HILDEGUND, carried to heaven by angels with celestial music. Henriquez, *Lilia Cist.* Monstier, *Gynecæum*. Boll., AA.SS. says she is not worshipped.

B. Agnes (14), June 14 or 15, V. Early in 13th century. Cistercian nun at Ramey, in Brabant. B. IDA OF NIVELLE saw a place prepared in heaven for

Agnes long before her death. Buce-
linus. Henriquez. Monstier.

B. Agnes (15), Jan. 21, April 5. 13th century. Of Liège. O.S.B. Nun of the Cistercian convent of Mont Cornillon, near Liège, under her younger sister, B. JULIANA. Boll., AA.SS. Henriquez. Bucelinus.

B. Agnes (16), Sept. 1. † 1241. O.S.B. Abbess. Illustrious for miracles. Died at Rome, and was buried in the church of St. AGNES (2) there. This is perhaps the same as St. AGNES (12), abbess of Venosa; if so, there is a mistake of a century in the date. Pinius, the Bollandist, thinks they are not the same, but throws no light on this one. AA.SS. Wion, *Lignum Vitæ*.

St. Agnes (17) of Assisi, Nov. 16. † 1253. When her sister, St. CLARA, had been placed, by St. Francis, in the Benedictine convent of St. Angelo de Panso, near Assisi, Agnes, then about 14, who was the object of her strongest human affection, and whose company in her retreat she asked of God, went to her and said she would stay with her, and follow her example and advice. Their relatives were very angry, and twelve of them came to take Agnes away by force. She appealed to her sister not to allow her to be carried off. Clara prayed that this violence might be prevented, and when they had gone a little way down the hill on which the convent stood, the little Agnes became so heavy that the twelve persons who were conducting her were unable to lift her across a narrow brook, although they called some labourers to their assistance. Her uncle Monaldi, who was of the party, was so enraged that he drew his sword, and would have stabbed her, but his hand became powerless, and he could neither strike with the weapon nor put it back into the scabbard. Clara now appeared amongst them, and was allowed to take her sister back to the convent: this was in 1212. Very soon afterwards they both removed thence to the church of St. Damian, the third of those repaired by St. Francis. It became the first great convent of Franciscan or Clarissan nuns. The following year they had several disciples, of whom the first were BB. PACIFICA,

AMATA, niece of CLARA, CHRISTINA (10), FRANCES (3), BENVENUTA, and AGNES BERNARDI. In 1221 St. Francis appointed Agnes superior of the new community of Monticelli, at Florence. She returned to Assisi, was present at the death of St. Clara in 1253, and died the same year at the age of 55. Mrs. Oliphant, *Francis of Assisi*. Helyot, *Ordres Monastiques*, vii. 25. *Cron. Serafica*, ii. A.R.M. *Mart. Seraph. Ord.* and *Ord. Capuccinorum*. Her life will be given by the Bollandists when their calendar comes down to Nov. 16.

B. Agnes (18) Peranda, Sept. 17, Feb. 28. †1281. Abbess of Barcelona. O.S.F. Niece of St. CLARA, sent by her to establish a Franciscan convent at Barcelona. Agnes was accompanied by her niece, B. CLARA, who is commemorated with her. The convent was first inhabited about 1233; and Agnes presided over it for 48 years. Clara did not long survive her, and their bodies were solemnly translated by the bishop and six Benedictine abbots, Feb. 28. Monstier, *Gyneceum*, does not say how long after their deaths this ceremony took place, but mentions that Alfonso Colona was the name of the bishop. Her life is in the *Cronica Seraphica*, vol. ii. Boll., A.A.SS. *Præter.*, Sept. 17, Feb. 28.

B. Agnes (19) Bernardi, March 3. Daughter of Opportulus Bernardi. A nun who spent her life in the convent at Assisi, being placed there in her childhood, under St. CLARA (2). *Gyneceum*.

B. Agnes (20) of Bohemia, June 7. Aunt of the more famous sainted princess of the same name. Daughter of Wenzel or Wladislaus II., duke of Bohemia. Sister of Premysl Ottokar I., first king of Bohemia (1198-1230). Sister of St. ANGELA. Abbess of St. George's at Prague, which she restored. Procured from the king, her brother, some privileges for her monastery. Buried near B. MLADA, in the chapel of St. Anna, in the monastery of St. George. She was a professed sister of the Premonstratensian Order, and is worshipped as a saint at Prague, but not throughout the Church. Bucelinus, *Epitome rerum Bohemicarum*. Chanowski, *Bohemia pia*.

Palacky, *Geschicht von Böhmen*. A.A.SS. Boll. *Præter.*, June 7. Wadding, in his *Annales*.

There seems to be an Agnes in every generation of the royal and ducal house of Bohemia. Many of them were holy nuns, and some are occasionally confounded with the two above named, to the multiplication of saints and of miracles.

St. Agnes (21) of Bohemia, March 6. 1205-1282. Patron of Bohemia. Princess. Franciscan nun. Sometimes represented with a basket of bread beside her; sometimes with the Saviour taking a crown from her head and replacing it with a better one. Daughter of Premysl Ottokar I., first king of Bohemia (1198-1230), by his second wife Constance, sister of King Andrew of Hungary. Agnes was sister of B. ANNA, duchess of Breslau and half-sister of St. ABDELA. First cousin of St. ELIZABETH of HUNGARY. Niece of the other holy Princess AGNES OF BOHEMIA. She was born Jan. 20, 1205, in the Bysehrad or Wishegrad, at Prague. Before her birth her mother saw in a dream a coarse, ragged, grey gown under her gold-embroidered robes of state, and thought her dream meant that her child should one day wear such a garment. At three years old Agnes was betrothed to Henry Boleslaus, eldest son of the Duke of Silesia and the holy duchess St. HEDWIG; she was sent to his country to be brought up in its language and manners. At the death of her *fiancé*, when she was only six, she was taken back to her parents, who entrusted her education to the nuns of the Premonstratensian cloister of Dönan. After the lapse of a few years she was betrothed to Henry, son of the Emperor Frederick II.; but, by some strange fatality, the name of the bride was omitted from the contract of betrothal, which seemed to some persons unlucky, to others a sign that a still higher alliance was the destiny of the young princess. She was now sent to Vienna to learn German and finish her education at the court of her future husband. Here she spent more time in works of piety and charity than in the pomps and gaieties of the court, fasting strictly on

bread and wine during the whole of Advent, though her companions took eggs and milk, which were allowed by the clergy. She visited and relieved the poor, but escaped all praise of men by keeping these charitable expeditions secret, except from her governess and a few confidential friends and companions. Meantime her marriage was put off again and again, on one ground or another, and finally broken off for political reasons, so she returned to Bohemia, and Henry married the Austrian duchess Margaret.

After this Agnes was sought in marriage by two great kings: one was Frederick II., the widowed father of her former *fiancé*; the other was Henry III. of England. The Emperor's ambassador dreamt that he saw Agnes standing on clouds; that she had on a small, dim crown; and that this was taken from her head, and replaced by a larger and more brilliant one. This he interpreted to his own advantage, supposing that his sovereign would be preferred to the king of England.

Premysl Ottokar died 1230, and was succeeded by his son, Agnes's brother, Wenzel III. From this time Agnes made it her custom to go out every morning before daybreak, disguised, and accompanied by a few of her most intimate companions, to visit several churches and honour holy relics, though her feet were bleeding from the excessive cold. After this she used to come home and warm herself, and attend Mass in the nearest church in her robes of state, and accompanied by her court ladies. Her bed was covered with splendid quilts, and furnished with soft pillows; but it was all for show,—she slept on a hard little pallet.

King Wenzel favoured the suit of the Emperor. Agnes, seeing that she would have to be his wife if she did not make an effort for her liberty, addressed herself to Pope Gregory IX., praying him to save her from the yoke of marriage, as she had betrothed herself to Christ the Lord. The holy Father took the pious princess under his protection, and wrote to the king of Bohemia on the subject. Wenzel loved his sister Agnes better than any other person or thing

on earth, and admired and trusted her absolutely. When he received the Pope's letter sanctioning Agnes's vocation, he was vexed that she had written without consulting him, and had asked for protection from any one else. The Emperor was angry at first; afterwards he said that if he had seen an earthly king preferred before him, he would have taken stern vengeance; but as Agnes had chosen the Lord Christ instead of him, he would resign his claim.

It was about 1233, when she was 28, that all projects of marriage were finally given up, and she saw herself free to follow her vocation. St. Francis of Assisi had been dead about seven years, and some members of the order had already come to Prague. St. CLARA, the first and greatest of Franciscan nuns, the personal friend of St. Francis, was still living, and was not many years older than Agnes. Agnes took Clara for her pattern. The two saintly ladies exchanged several letters, some of which are preserved; and in 1234, with the approval of the Pope, St. Clara sent five nuns of her order from Italy to Prague, and Agnes joined that order, with seven young Bohemian ladies of the highest nobility.

In presence of Wenzel III., the queen, seven bishops, and an immense number of persons of every rank and station, her hair was cut off, and she exchanged her jewelled robes for the rough grey habit of the poor Clares. After her example, numbers of women of the most ancient and honourable families in Bohemia, Moravia, and Silesia began to leave the world and build cloisters, in which to serve God and take care of their souls. Before her profession, the Pope's legate advised her to keep some part of her own property for any emergency that might arise; but she decided to give one-third to the Church, one-third to the nuns, and one-third to the poor.

The Pope commanded that Agnes should be abbess of her new convent; but she had so small an opinion of herself, that she placed every nun above her, felt herself unworthy to rule, and performed the most menial offices of the house. When she worked in the kitchen,

she made little delicacies, and sent them to the sick in other convents; she cleaned and mended the clothes of the lepers. Having no endowment, and living on alms, the community once ran short of food, and were threatened with starvation; but a basket of bread and fish suddenly appeared by Agnes's side, and was supposed to have been brought by angels.

St. Clara heard with great joy of Agnes's progress in holiness, and wrote to encourage her. She sent her the Franciscan rule, drawn up by Innocent IV. (1243-1254), and some little presents, such as her own drinking-cup, plate, veil, and girdle, which, with some of her letters, are still shown in the convent of St. Damian at Prague.

In 1235 Pope Gregory IX., writing to Beatrice, queen of Castile, exhorts her to walk in the footsteps of the blessed ELIZABETH of Hungary, and holds up for her admiration Agnes, sister of the king of Bohemia. Two years afterwards Gregory ordered that, on account of the rigorous climate of Bohemia, the nuns should not be subjected to the extreme privations practised by their sisters in Italy. For instance, on Sundays and Thursdays they were to have two abundant meals, of which eggs and milk were to form part; on the great festivals, *i.e.* Christmas, Easter, the feasts of the BLESSED VIRGIN MARY and the Apostles, they were not to fast at all. They were to wear two garments and to use fur mantles, to wear shoes, and to fill their pillows and bed-sacks with hay and straw. In 1243 Agnes procured further mitigations of the asceticism of the rule, on account of its unsuitability to the severe climate of her country. She did not spare herself, but she saw that it was impossible the rule should continue to exist in Bohemia without some modification.

Wenzel wrote and thanked the Pope for his kindness to his sister. This letter was read at the General Council of Lyons, 1245, and is to be seen in the *Regesta Bohemice et Moravie*, pars i. Op. Carol Erben., 1855. Wenzel had the greatest veneration for his sister, and he and all Bohemia thanked her when she

effected a reconciliation between him and his son, Premysl Ottokar II., who had rebelled against him. Wenzel died in 1253, and was buried in the church of his sister's convent. Agnes lived nearly thirty years longer: she died in 1282, having been a nun for forty-seven years. Just before her death, when she had received the last sacraments, Katherine, one of her nuns, who had a weakness in her feet, and had not been able to stand for ten years, entreated her companions to bring her into the presence of the dying abbess, which they did, although Katherine was suffering great pain. She then besought Agnes to cure her infirmity. Agnes, in her humility, did not believe that she had the grace of miracles; but Katherine took her hand, and with it made the sign of the cross over her feet, and therewith was suddenly healed. Her body retained the flexibility, and her face the colour, of life; and many miracles were wrought, one in favour of her sister-in-law, Queen Judith, so that many sick persons commended themselves to the prayers of the departed saint, and wore her relics. Though never canonized, she has always been regarded in her own country as a saint, and as one of the patrons of Bohemia. She is considered the founder of the Franciscans in Bohemia, as well as of the Clarissans. She founded, with her brother the king, the monastery and hospital of the Holy Spirit, near the bridge at Prague, and gave it to the Crucifers of the Red Star, to be the residence of the master of the order in that province. She also built the convents of Tisnowa and Woslowana, in Moravia, and that of St. Francis at Prague. She saw people's thoughts, and knew events which were happening at a distance. When her nephew, Premysl Ottokar II., was killed in the battle of Laa, Aug. 26, 1278, at the moment when he fell dead, she had a mental picture of the occurrence, and besought her sister nuns to pray with her for his soul. AA.SS. Boll., March 6. Chanowski, *Bohemia pia*. Wadding. Palacky, *Geschicht von Böhmen*. Johann Nep. Jentsch, *Die Selige Agnes von Böhmen*. Mireus, *De Rebus Bohemicis*. Cahier.

Jentsch gives a German translation of four letters from St. Clara to Agnes of Bohemia. The first runs thus—

“Clara, the unworthy servant of Jesus Christ, and the sisters of the convent of St. Damian, send their holy greeting to the high-born and honoured Agnes, daughter of the mighty and invincible king of Bohemia, and wish her, with all respect and ardour, the glory of eternal blessedness.

“The knowledge of your virtues which has spread over most of the earth has come also to our ears in Italy, O noble princess, and we rejoice over it much in the Lord, I and all those who do the will of God and try to serve our Lord Jesus Christ faithfully. It is, then, true that you have trodden under foot the most envied magnificence of the world, the greatest honours, and the throne of the most noble Emperor whom you might have married as befitted your royal station and his; that you have embraced holy poverty with your whole soul, and desire the mortification of the flesh, and the humble position of our Saviour, whom you have chosen for ever for your inheritance. Trust! He with His grace will always preserve the costly treasure of your purity. His power exceeds all other power. He is more lovable than aught else. His beauty puts all else that is beautiful in the shade. His love satisfies all desires and counterbalances all burdens.” And so on.

Saint Clara, in a second letter to Agnes, says among other things—

“Thanks, thanks eternally to the Author of all good, the Spring of all perfection and of all heavenly gifts, for the many virtues with which He has adorned your soul. It is He who sanctifies you, and who has raised you to that state of perfection that His eyes can see in you nothing that can give Him pain. Happy are you, for this holiness will cause Him to bid you share with Him the eternal joy in Paradise where He sits upon His star-built throne. What you now have, keep; what you do, continue doing; and never rest in the spiritual race which you have undertaken. Try without ceasing to attain that perfectness to which the Spirit of

God has called you, so that you may always fulfil your vows to the Almighty, and that you may obey more faithfully the commands of the Lord.”

St. Agnes (22) Blanbakin or Blannbekin. † 1315. A Béguine in Austria, who had extraordinary revelations or delusions, not fit for publication. Potthast says her *Life* is a very rare book, because her visions were not considered edifying, and it was forbidden to be read or sold. Mas Latrie, *Trésor*.

St. Agnes (23) of Montepulciano, April 28, V. Abbess. O.S.F., O.S.A., O.S.D. 1268–1317. Represented (1) holding the Infant Christ in her arms, in remembrance of a legend that He gave her a little cross from His neck; (2) lifting up her foot after death for St. CATHERINE OF SIENA to kiss; (3) in an open tomb, with sick persons praying around. Daughter of Lorenzo de Segni. Born at the village of Graiano Vecchio, near the town of Montepulciano, in Tuscany. Lorenzo and his wife would have preferred to remain in their village, had it not been for Agnes's great wish to join a society of religious women, and attend the services of the Church. At the age of nine it seemed to her a sin to put off following her vocation, as she believed God had decreed that as the one path by which she might be saved. Her parents were willing to let her become a nun, but wished to defer her separation from them. They were, however much impressed by an accident which befell her, and yielded to her wish to retire at once from the world. The first nuns she joined followed the rule of St. Francis, and were called “Sisters of the Sack,” in derisive allusion to their coarse clothing. In this nunnery Agnes had raptures and ecstasies in which Christ, the Virgin Mary, and angels appeared to her. It was even said that, to satisfy her longing to visit the Holy Land, an angel brought her a clod of earth from the foot of the cross of Christ, marked with drops of blood; and that showers of manna fell upon her while she prayed.

The inhabitants of Proeno, near Orvieto, hearing of the sanctity of the sisters of Montepulciano, begged that

some of them might be sent to dwell in their midst. Agnes was one of the number, and was soon made superior of a new monastery of the Order of St. Augustine, which the Procenese built when the number of their nuns had considerably increased. After some years she returned to Montepulciano, and built a new church and monastery, in which she established the rule of St. Dominic. She made a pilgrimage to Rome, where she obtained relics of SS. Peter and Paul. She died at Montepulciano, in her 49th year. The family to which she belonged afterwards became one of the most considerable in Montepulciano, but is now extinct. From the day of her death, in 1317, the people styled her "Saint." Her worship was encouraged by several Popes, and her name inserted in the *Roman Martyrology* with the title of "Saint," but she was not formally canonized until the time of Benedict XIII., 1726. Thuribius, archbishop of Siena, and James de la Marche were canonized at the same time, and are sometimes represented with her on that account. It is said that her body was embalmed by supernatural means, immediately after her death, and that when she had been dead fifty years, she opened her eyes and smiled on the Emperor Charles IV., who ever afterwards had a special devotion to this saint.

Of all the Saints Agnes, here or elsewhere enumerated, this and the great ST. AGNES (2) are the only two in the *Roman Martyrology*, besides ST. AGNES OF ASSISI, who is mentioned in the Franciscan part of the *Appendix to the R.M. Modern Saints*, sanctioned by the Fathers of the Oratory, from an *Italian Biography*, published at Siena, 1779. Cahier. Butler. Baillet.

B. Agnes (24) of Bavaria, Nov. 11. † 1352. Daughter of Louis, duke of Bavaria, afterwards emperor of Germany. Agnes was brought up in a Clarissan monastery at Munich. When her parents thought her old enough to appear at court, they sent for her; but so great was her fear of the snares of the world that she threw herself down before the tabernacle, and firmly embraced the pedestal of it, crying out, "Divine Jesus,

let me never be separated from Thee." Her prayer was heard; she suddenly fell ill and died. Commemorated by the Franciscan nuns of Munich. Guérin, *Petits Bollandistes*.

B. Agnes (25) of Siena, V. O.S.D. Supposed to have died about 1390. Nun in the convent of Monteregio at Siena. Miracles are attributed to her. Pio, *Uomini e donne*.

B. Agnes (26) Benincasa, 3rd O.S.D. 14th century. Sister of James Benincasa, who was father of Sr. CATHERINE (3) of Siena. Agnes married Chele di Duccio. After his death she joined the Sisters of Penance, then called *Mantellate*. Her portrait is painted in the dormitory of the convent of St. Dominic at Siena, inscribed with the words, "Beata Agnese Benincasa." Mrs. Drane, *Life of St. Catherine of Siena*, 1880.

St. Agnes (27) of Monçada, Jan. 21, V. 14th century. Inspired with a love of celibacy and seclusion by the preaching of St. Vincent Ferrer, at Valencia. Her parents insisted on her marrying; so, disguised as a man, she fled and concealed herself, for twenty years, in a cave near the Carthusian convent called Porta-coeli, the place of her retreat being known only to the dwellers in heaven. After her death her sanctity was attested by miracles. Bollandus did not know of any authority for her worship. Jan. 21 was assigned to her as the day of her great patroness, ST. AGNES (2). St. Vincent Ferrer died in 1419; he was a Dominican monk at Valencia; a preacher famous all over Europe; and was sent for to England by Henry IV.

B. Agnes (28) of Ferro or Terro, June 13 or 15. 15th century. Widow. Third O.S.F. Belonged both by birth and marriage to very illustrious families of Aragon. She was an attendant on the queen of Aragon, mother of Ferdinand the Catholic. Weary of court life, she retired from the world, gave her money to the poor, took the name of MARY OF JESUS, and became a nun of the Third Order of St. Francis, at Ulmet, in the diocese of Avila. She is mentioned in the *Ordenskalendar*, in Burns' *Calendar of the Franciscan Order*, and in Monstier's

Gynecæum; but there is no office in her honour, nor does her name appear in the martyrologies of the great authorities.

B. Agnes (29) or **INEZ DE SENNA**, Nov. 8. †1498. O.S.D. Nun. A pattern of goodness, and graced with miraculous powers. Manoel de Lima, *Agiologio Dominico*, iv. 339, on the authority of Bzovius.

B. Agnes (30) of the Pescara, Nov. 12. †1588. One of the *Margaritole*, i.e. nuns of the convent of St. AGNES, at Foligno, popularly called the *Margaritura*, from its superior, B. MARGARET OF FOLIGNO. La Pescara was a villa in the neighbourhood of Foligno. Agnes was an example of every virtue. The nuns and other persons who were present at her burial saw a great company of pilgrims come to venerate her, singing with angelic voices. The service ended, they disappeared. The Bollandists promise her story on her day. Jacobilli, *Santi da Foligno*.

B. Agnes (31) of Japan, Sept. 10. †1622. Wife of B. Cosmo Taquea, or Takeya; he was a Corean, brought, at the age of 11, prisoner to Japan, where he served a great man for a long time, and had a house and a piece of ground given him. He used all his property to help the missionaries, especially the Fathers Angelo Orsucci and John of St. Dominic, whom he entertained on their arrival from Manilla, and to whom he taught the language and letters of the Japanese. He was burnt for the faith, Nov. 18, 1619, at Nagasaki. Agnes survived him three years, and was martyred at the age of 42, on the same day as LUCY FREITAS (q.v.). Cosmo and Agnes are among the 205 martyrs beatified with Lucy. Their son, Francis, aged 12, was put to death the next day.

St. or Ven. Agnes (32) of Langeac, Oct. 19. Called AGNES OF JESUS. 1602-1634. O.S.D. Twice superior of her convent at Langeac, in France. Among other miraculous events recorded, it is said that she died and came to life again several times. The process of her canonization was begun in 1698, and Louis XIV. himself wrote to Clement

XI. on the subject. The process was frequently interrupted and resumed, until 1808, when Pius VII. declared her heroic virtue proven. AA.SS. Boll. *Præter. Les Mystiques*. She is called in Guérin's *Catalogue*, Saint Agnes of Jesus. Her *Life* was written by De Lantages, who tells that she consecrated herself as a servant to the BLESSED VIRGIN MARY, and wore an iron chain in token of servitude.

Ven. Agnes (33), Tsau Kong, Feb. 28, c. 1860. First woman M. in China.

St. Agrata, or GRATA. One of the martyrs of Lyons, beheaded, being a Roman citizen, instead of being killed by the beasts of the amphitheatre. Tillemont. See BLANDINA.

St. Agrifa, or AGRIPPA, May 13, M. at Alexandria. Boll., AA.SS.

St. Agrippina (1), June 23, V. M. at Rome, under Valerian (253-260). Called AGRAPHENA in the Russian calendar. Represented bound to the equuleus and scourged. Immediately after her martyrdom her body was taken secretly by SS. BASSA, PAULA (3), and AGATHONICA, who went carefully from place to place until at last they got to Sicily, and there they buried her. Every one who treated her church or relics with disrespect was struck with disease or death, and every one who applies to her to be cleansed of leprosy obtains his prayer to this day. R.M. Boll., AA.SS., from a Greek Menea.

St. Agrippina (2), M. with LAURIANA.

Ahemeri. The Ahemeri are those saints that have no particular day: such are CRESCENTIA, FABIOLA, RADIANA. Baillet.

St. Aiala, May 8 (SCIALA, STIALA). 303. One of many martyrs commemorated with, and supposed to have been converted by the example and teaching of, St. Acacius or Agathius. See AGATHA (2).

St. Ailbert, Aug. 10, 11, 12 (AGILBERTA, AGUILBERT). c. 680. Of the royal blood of France. Daughter of Abobinus and Pientia, and sister of St. Ebresilius, or Ebregesilus, bishop of Meaux. Succeeded her cousin THEODECHILD as second abbess of Jouarre, in

blind, and sit alone in darkness all day." The shepherd was so sorry for her, that, notwithstanding his fear of the horse, he went and called it, and it came as meekly as the best-trained and gentlest horse that ever lived; it allowed the blind girl to mount, and she followed her father to the church of St. John. On reaching the gate, while praying, with her hands and face raised to heaven, oil dropped from on high into her eyes, and she was cured of her blindness. When Basin came and found that his daughter could see, he took her to the gate of the church of St. Peter. There she again became blind; but her father led her into the church, prayed for her, and vowed to St. Peter all his worldly possessions. Her sight was immediately restored. Then all the people shouted and praised God for this miracle, and Aldegundis offered herself at the altar. The church that Basin built was at Dronghen, on the Lisa, a mile from Ghent; he and his daughter Aldegundis are buried there. Henschenius, in *AA.SS.*; Cuper, in the same collection, July 14. Wion, *Lignum Vitæ*. Baillet, *Vies*.

St. Aldegundis (2), Jan. 30, May 11, Oct. 18, Nov. 13, June 6, May 26 (ALDEGONDE, ORGONNE). c. 630–680. Born at Courtsore, Coursolre, or Consobre. Patron of Maubeuge and Emmerich; and against cancer and pains in the chest, or breast. Founder and abbess of Maubeuge. Represented (1) walking on water, led by an angel; (2) crossing the river Sambre dry-shod; (3) with St. Humbert of Maroilles bringing a fountain of water out of the earth for her, and a dove holding a veil over her; in Callo's *Images*, she appears flying from her father's house. According to Guetté, there is an ancient picture of her, wearing the veil of a virgin, a violet cloak embroidered with flowers, and a red gown with a white tunic. This is the dress, not of a nun, but of a canoness; she was not, however, a canoness, although her monastery was, in later times, made over to canonesses, and the picture was probably painted after that.

Daughter of SS. Walbert and BERTILIA. Younger sister of St. WALTRUDE. Her

father was a near relation of King Clothaire II. While very young, Aldegundis resolved on a religious life, and when her parents talked to her of marriage, she said, "Find me a husband whose estates are heaven and earth and the sea; whose riches are for ever increasing, never diminishing; only such a one will I marry." Soon after this she went to Haumont, and there received the religious veil from St. Amandus, bishop of Maestricht, and St. Aubert, bishop of Cambrai. She walked dry-shod over the Sambre, and built on its banks a small nunnery, at a desert place called Malbode. The town of Maubeuge grew up round her nunnery, which, in course of time, developed into the great and famous Benedictine monastery of Maubeuge; centuries afterwards it became a house of regular canonesses. Aldegundis presided there, with great wisdom and sanctity, for many years; and eventually she died of cancer in the breast, about 680, and was succeeded by her niece, St. ADELTRUDE (1). Aldegundis is commemorated with a double office. The following story is told of her in the *Golden Legend*:—

Before she had taken the veil, while on a visit to her elder sister, St. WALTRUDE, abbess of Mons, St. BERTILIA came to see her daughters, and brought Aldegundis a piece of linen, which she told her to make into shirts, sheets, and kerchiefs for her future husband. Aldegundis, thinking that would be Christ, made the linen into chrisms, which were caps of a particular sort, worn by children when they were christened. She used her utmost skill in adorning them with the finest needlework, and brought them to her mother, who, seeing her linen put to a use which she never intended, was very angry, and took a stick to beat her daughter. Aldegundis fled, and hid herself in the forest of Maubeuge. The nobleman to whom her parents intended to marry her sought her diligently in the forest, but could not find her. She remained there until after the death of her mother, when she took the veil, and built the convent of Maubeuge. Several miracles are recorded of her: one was that while she and her

sister were talking about their Divine Master, the candle went out. Aldegundis picked it up, and it lighted itself again as she took it in her hand.

Her festival, Jan. 30, is very ancient, being mentioned in calendars of the time of Louis le Débonnaire. The other days on which her name occurs in calendars are probably the days of translations of her relics, or of the dedications of churches or chapels in her name.

Her *Life* was written by a contemporary, but the original is lost. The oldest extant is preserved in the *A.A.SS.*, written by monks, who founded their stories on the original *Life*, and added to it from local traditions, etc. Baillet, *Vies*. Butler, *Lives*. *Nouvelle Biog. générale*, edited by Hoefer. Paris, 1855. Cahier. Husenbeth, *Emblems*. *Die Attribute*. *Golden Legend*. Guetté, *Hist. de l'Eglise de France*.

St. Alena, or **HALENA**, June 17, V. M. c. 640. Patron of Forêt, or Vorst, near Brussels; and against diseases of the eye. Represented with only one arm, and with a crown on her head, or beside her. Daughter of a heathen prince, or king, whose name was Levold. Her mother's name was Hildegard. Levold persecuted the Christians; but they were secured from his attacks by dense forests and by inundations. One day the king, while hunting in the forest, met a Christian. Surprised to find him in that lonely place, he asked whether he were one of his subjects, or who was his master. The man answered, "I am one of the servants of Christ. If you wish to learn our laws and customs, and to know who our Master is, stay with me this night. To-morrow you shall see us offer our sacrifice to God our Father, and then you will know the difference between truth and falsehood." The king consented. The Christian received him very hospitably, and treated him with all the honour due to his rank. Next morning he was present at the celebration of Mass; but his hard heart preferred his own foolish heathen religion. When he returned home, he told his wife and daughter what he had heard, at the same time blaspheming and ridiculing the Christian religion.

Alena, however, was inspired by God with so great a wish to see the Christian service, that, notwithstanding her natural timidity, braving the wild beasts and other dangers of the forest, she went by night to their place of meeting. One night, on her way to the chapel, she was taken by a watchman, but begged and bribed him to let her pass and to keep her secret. He acceded to her wish for the time; but, seeing that she went out every night, he at last told her father. The king told him to follow her closely, and see where she went. The watchman reported that he had followed her to the river; but as she crossed over miraculously, without bridge or boat, he could follow no further. The king said it must be by means of the magic arts of the Christians, and he stationed some soldiers on the bank of the river to bring her to him alive, that he might take vengeance on her for going over to the new superstition. The soldiers arrested her, and as she resisted, they pulled her violently by the arm, and dragged it off. She then fell down dead. The angel of God took her arm, and put it on the altar of the chapel where she used to pray so devoutly. The priest, finding a bleeding arm there, said, "Perhaps this is the arm of the virgin Alena, who has been devoured by some evil beast." He then went to seek her, found her body, and buried it in the chapel, which was afterwards enlarged, and called by her name. It soon began to be reported that miraculous cures were performed at her tomb. Omund, a prince of the neighbourhood, who was blind, came to Levold, and said, "I hear all kinds of infirmities are cured at your daughter's grave; therefore take me to it, that I may recover my sight." Levold, who had until then considered the miracles of his daughter a mere idle report, accompanied him to Alena's tomb, where his sight was restored. Both were converted, as also was Queen Hildegard. Levold publicly confessed that he was the murderer, did penance at the grave, and was baptized by the name of Harold. He and his queen, after many good works, died piously, and were buried in the church they had built in honour of

St. Ambrose. Several miracles are recorded of St. Alena during her lifetime. Once, when she went as usual to the forest chapel by night, she found the door shut, and sat down on the ground. The priest's servant happened to come past, and thought her a ghost, not supposing any woman could be there at that time of night. She told him not to be afraid, as she was only waiting for the morning prayers. "You need not wait," said he, "for the priest is very ill, and cannot come into the chapel." "Go," said the holy maiden, "tell your master to arise and go into the chapel and say the office; for God, who has led me hither, is able to cure him." The servant returned to his master and gave Alena's message, and the priest rose up, restored to health, and chanted Matins as usual. Alena planted her staff in the ground and left it there while she went to prayers. When she came out of church, she found that it was growing, and had brought forth leaves. It grew there for many years, and the nuts it bore used to be made into rosaries in the 17th century; which proves the truth of the whole story. Boll., AA.SS.

St. Alexandra (1), April 21, M. 302. Empress. Wife of Diocletian. Converted by seeing the tortures and bravery and the miracles of St. George. Condemned to be beheaded with him; but died in prison on hearing her sentence. *Menology of Basil*, April 21. Boll., AA.SS., April 20. This story is not confirmed by secular history. This is the same saint who is called in Roman tradition SERENA.

St. Alexandra (2), M. with St. THECUSA.

St. Alexandra (3), March 20, M. Early in 4th century. When the Christians were persecuted at Amisus, in Paphlagonia, in the reign of Maximian, Alexandra and six other holy women—CLAUDIA, EUPHRASIA, JULIANA, MATRONA or PATRONA, EUPHEMIA, and THEODOSIA (7)—boldly declared their allegiance to the proscribed religion, and reproached the governor as cruel, unjust, and the enemy of the Truth. They were stripped, beaten with iron rods, their breasts cut off, and they were then hung up by

the feet over a slow fire until they died. Their martyrdom was followed by that of DERPHUTA and her sister. Several of the names of these seven women are the same as those of seven women martyred at Ancyra. See THECUSA. R.M. Boll., AA.SS. *Biog. Ecclesiastica*.

St. Alexandra (4), V. 4th century. A young woman of great beauty, who determined to lead a celibate ascetic life. Finding that she was much loved by a young man, she was afraid she was causing him to sin, so she shut herself up in a tomb, and there she spent all her time in prayer and meditation, excepting only one hour a day, which she devoted to spinning. St. MELANIA (1) visited Alexandra, but could not see her face; she stood near the orifice that served as a window to her cell, and had an edifying conversation with her. After twelve years' residence in this living grave, Alexandra was one morning found dead by the woman who used to bring her the necessities of life. *Sylva anachoretica ex Palladia Lausiaca*.

St. Alexandria, or ALEXANDER, Feb. 28, M. Mentioned in a long list of martyrs who suffered for the Christian faith at Alexandria, and who are commemorated in the old martyrologies. Henschenius, in AA.SS.

B. Alexandrina di Letto, April 3 (ALESSANDRA, ALESSANDRINA). 1385-1458. O.S.F. One of a family of saints. Daughter of Nicola Raynaldo di Letto, a nobleman of Sulmona; he was royal vicar in Rome in 1317, for Robert, king of Naples, and lord of the towns of Letto and Torre, in the Abruzzi. So says Jacobilli, but a comparison of his dates makes it seem more likely that this Nicola was her grandfather. Alexandrina was born at Sulmona. At the age of 15 she took the veil there, in the Franciscan monastery of St. CLARA, where she lived twenty-three years. Her cousin, B. MARGARET, who attained to great sanctity, followed her example, and became a nun in the same house. They had two other cousins, Clara and Lisa, and an aunt GEMMA, who was the mother of Clara. These three were nuns in another monastery of the Order of St. Augustine, in Sulmona. Discords

arose in Sulmona, which led to the banishment of these five nuns and of the brother of one of them. They fled to Aquila, and remained there two years, praying assiduously to be guided where they should serve God. At last an angel revealed to Alexandrina that they were to go to Foligno, and there build a monastery which should be a temple of God until the end of the world. They obeyed the angel, and, arriving at Foligno on July 19, 1425, presented themselves to Monsignor Giacomo Elmi, the bishop, and to Corrado Trinci, lord of Foligno, and declared their intention. In three days these potentates gave them a site, and there they built a church and convent, which they dedicated to God in the name of St. Lucy, V. M. The five nuns made public profession of the Order of St. Clara, and, like the fathers of the desert, lived devoutly without any ruler but the bishop. In 1439 Pope Martin V. placed them under the care of the fathers of the convent of St. Bartholomew of Foligno, of that branch of the Franciscans surnamed the Zoccolanti. The nuns soon became so renowned for holiness that many virgins of noble families came to join them, from all the towns and places round, and many miracles were wrought through their prayers. This was the first monastery to adopt the reform of the Order of St. Clara, and all the others throughout Italy imitated it. Alexandrina was unanimously elected first abbess, and on two subsequent occasions was re-elected. Her confessor ordered her to write a book describing the foundation of the monastery, and the lives of many perfect nuns who flourished there in her time. For the sake of obedience she acceded to his wish, although at the time laden with years and broken down by penances and fatigues. She died April 3, 1458, at the age of 73. The most notable miracle recorded in her life is that the sisters having dug a well, were much distressed to see no sign of water. Alexandrina prayed with tears and faith, and lo, the well was suddenly full of water to the very brim. They touched the water with their hands, and gave thanks. But it was not customary to

have the water of a well quite on a level with the ground, so Alexandrina blessed the water, and commanded it to sink to a convenient level. This it instantly did, and ever after supplied the community with abundance of good water. *Jacobilli, Saints of the Family of Letto; Saints of Umbria; Saints of Foligno; and Bibliotheca Umbræ.*

Algasach means DESIDEROSA, and was a surname of one of the SS. LASSARA, March 29. 6th century.

St. Alfreða, Aug. 2 (ALFRIDA, ETHELDRITHA). 834. Daughter of Offa, king of the Mercians, one of the most powerful of the Saxon kings, and conqueror of several of his contemporaries; he held his court at Sutton Wallis, in Herefordshire. His wife was Quendreda. In 793 Alfreða was betrothed to Ethelbert, or Egelbrit, king of the East Angles. Quendreda had him murdered in the interest of her brother Egfrid, who was innocent of any participation in the crime. The murdered Ethelbert was buried secretly at Marden. A pillar of light appeared at night over the spot, and revealed the grave. His body was translated into the church at Hereford. Tortured by remorse, the queen had fits of fury and terror. She died miserably three months after her crime. Alfreða fled to the monastery of St. Guthlac, at Croyland, and became a recluse there, being built up in a cell in the south part of the church opposite the high altar; she lived there for forty years, and died about 834. *Britannia Sancta*, from Capgrave and Harpsfeld. Butler, *Lives*. Bosch, in *AA.SS.* Boll. Mabillon, *AA.SS.*, O.S.B. Sæc. iv. i. 565. Newman, *Calendar of English Saints*, in *Apologia*. William of Malmesbury, *Regum Angl.* i. 4. Wion, *Lignum Vitæ*, p. 523.

Ven. Alfrida, Dec. 8 and first Sunday in July. M. c. 819. The servants of God, Alfrida, SABINA, and EDITH, VV. MM., daughters of Kenulf, king of Mercia, like many English ladies of their time, set off to make the pilgrimage to Rome. Crossing the sea, they landed at Mardick; thence they went to Cassel, where they were entertained for some days in a monastery. Scarcely had they

started to pursue their journey, than they were killed in a forest by assassins, sent after them by the great lords in England, to whom they had been promised, and whom they had thrown over. When the bodies were found, an old blind gentleman put his hand into the blood of these martyrs, and, next time he happened to rub his eyes with it, he immediately recovered his sight.* As a thank-offering to God, he had them honourably buried, and built a chapel over them, widely celebrated to this day for the cures and other answers to prayer obtained through the intercession of the three virgins. Pilgrims flocked thither from all parts of Flanders, and in time the village of Caestre grew up around the famous *Chapelle des Trois Vierges*. P.B., quoting the Abbé Des-ombes, *Saintes des diocèses de Cambrai et d'Arras*.

St. Algiva, June 30 (ÆLGISA, ELGIN). Probably the same as ELGIVA, Oct. 19.

St. Alice Rich, Aug. 24. c. 1270. Prioress of Catesby. Sister of St. Edmund, archbishop of Canterbury, and of B. MARGARET RICH. They were the children of Reynold and Matilda or Mabel Rich, tradespeople at Abingdon, in Berkshire, where the locality of their abode is still called St. Edmund's Lane. Mabilia practised the austerities of a nun, while living in the world and educating her children piously. When Reynold, having settled his affairs, committed his children to the care of Mabilia and became a monk at Evesham or Ensham, he found the life of the cloister easy compared with that of his home. Mabilia, who always wore a hair shirt, and always grudged food or comfort to herself or any one else, was glad when her husband's departure left her free to increase her own and her children's austerities. After Edmund had been at school at Oxford for some time, during which he married himself to the Virgin Mary, she sent him and his brother to Paris to finish their education. To teach them humility, she made them beg their way thither like the poorest students, although she could have paid their expenses. She gave them a hair

shirt at parting, and whenever she sent them clothes or other necessities, she always accompanied the gift with that of some new instrument of penance. Falling ill and not expecting to recover, she sent for St. Edmund, and commended his brother and sisters to his care. Both of the latter wished to become nuns, so Mabilia left money sufficient to purchase entrance into a respectable, if not aristocratic, monastery. Many parents at that time paid large sums to secure to their daughters a place amongst associates of their own class, and a certain degree of comfort. Edmund, however, regarded this purchase system as simoniacal, and looked about for a nunnery where holiness was carried to the greatest attainable perfection, and where the piety of the young women would be of more account than their small dowry. After long search and waiting, he placed his sisters in the poor Benedictine house of Catesby, between Banbury and Daventry, and not far from Eydon, in Northamptonshire. The prioress had heard of the sanctity of Mabilia and the scruples of Edmund, and gladly welcomed Alice and Margaret as daughters of her house. Here they both attained a great degree of holiness, and were successively prioresses.

St. Edmund was appointed 45th archbishop of Canterbury by Gregory IX. He afterwards became a Cistercian monk at Pontigny, in Champagne. He died at Soissy, 1242, and was canonized by Innocent IV. four years later. Alice died about 1270, and miracles were wrought at her tomb.

Matt. Paris, *Hist. Major. ad Ann.* 1257.* Ferrarius, *Novo Cat.* Hook, *Archbishops of Canterbury*. The Bollandists, *AA.SS.*, Aug. 24, place her name among the *Prætermissi*, saying that her worship is not generally authorized, although Wilson calls her "Saint" in both his editions of the *English Martyrology*.

St. Alikia. APPIA, wife of Philemon, is so called in the Coptic calendar. *AA.SS.*

St. Alimena, Aug. 22, V. Guérin.

Ven. or B. Alix le Clerc, Jan. 9. First regular canoness of the Congregation of our Lady, or Ladies of the

Congregation of Mary. Commonly called founder of that order, although it was actually instituted by Fourier, a Jesuit father. Born of a noble family at Remiremont, in Lorraine, in 1576; died Jan. 9, 1622. In her youth she was fond of dancing and of worldly amusements. Being at a country place called Hymont, near Mataincourt, on three successive Sundays, while she was attending Mass, her thoughts were distracted by the sound of a drum. The third time, giving her whole attention to the sound, she was absorbed in a vision, and saw the devil beating the drum, and followed by a number of gay young people. She forthwith resolved not to be one of them, adopted the white veil of the peasant girls of the place, and took a vow of celibacy, which greatly alarmed her parents, and scandalized the inhabitants of Mataincourt, where piety was not in fashion. She placed herself under the direction of Father Fourier, curate of Mataincourt, and afterwards became superior of a house of canonesses under his direction. While building the first monastery at Nancy, in 1615, Alix went to Paris, to the Ursulines of the Faubourg S. Jacques, to learn their method of combining their *clôture* with the instruction of little day scholars. She worked as a novice there for two months. The regulations of the new order were finished some years later. Meantime the nuns had several houses before they obtained permission to make them into monasteries. At length, all difficulties being overcome, and their novitiate finished, Alix and her companions took the solemn monastic vows in 1618; after which she redoubled her austerities, and thereby shortened her life. She was honoured as a saint immediately after her death, and many persons invoked her intercession with success. Helyot, *Hist. des Ordres Monastiques*, ii. chap. 64.

B. Aliz la Bourgotte, June 29 (ALETHA, ALEXIA, ALEZA, ALIX, ALOYSIA). 1466. O.S.A. In the hospital of St. Catherine at Paris, in 1328, there were brothers and sisters hospitallers who served the poor; their duties were to receive for three days any poor women

or girls who came to Paris, and to bury prisoners who died in the Chastelet or Fort l'Évesque, and persons found assassinated in the streets or drowned in the river. They had the right to bury, in the cemetery of the Holy Innocents, the poor who died in their house. In course of time, only sisters remained in the hospital, and in 1558, as there were no brothers, a secular priest, appointed by the archbishop of Paris, was the superior of the sisters. In this hospital, early in the 15th century, a holy maid, Sister Alix, or Aliz la Bourgotte, lived for some years in the service of the poor. By-and-by, desiring to lead a more retired life and have no intercourse with her fellow-creatures, she was shut up in a room at the top of the house to try isolation for a year; after which she went to the cemetery of the Holy Innocents, and was walled up in a cell adjoining the church; she had a window, through which she could hear Mass and services. Here she lived for forty-six years, with so much holiness that at her death, in 1466, Louis XI. raised a bronze tomb to her memory, with a rhymed epitaph, in which she was called "Sœur Aliz la Bourgotte." Helyot, *Ordres Monastiques*, ii. 294, says she was of the Order of St. Augustine. The *Ordenskalendar* of the Franciscans claims her as a member of their third order, and calls her Aloysia Burgotta. She is called, in the appendix to Saussaye, *Mart. Gallicanum*, B. Aletha, recluse at Paris. The Bollandists say that although she is claimed by both these orders, she has no worship and no proper day.

St. Alkalda, March 28, Oct. 27 (ALKELD, ALKILDA), a Saxon virgin, martyred by Danes. Represented in a window of the old church of Middleham, in Yorkshire, being strangled by two women. So little is known of her, that some archæologists suppose there was no saint of this name, which means a fountain. St. Alkeld's Well is still believed to have healing virtues. Her church, at Giggleswick, in Yorkshire, was founded in the 12th century. Parker, *Calendar*. Arnold Forster, *Dedications*.

St. Alla, or ABBA, May 7, M. in Africa. A.A.SS.

St. Allas, or HALAS. See ANNA (7) the Goth.

St. Alma, probably the B. V. MARY, Alma Mater.

St. Almerida, May 23, M. in Africa. A.A.SS.

St. Almheda, Aug. 1 (ALMEDRA, ALMEDIS, ALED, ELINED, possibly ELIVETTA, ELLYN, ELYWA, ELLYW). Second half of the 5th century. Aunt or sister of St. Keyne. Daughter of Bragan or Brychan, who is also called Fugatus, and in Brittany Fagan and Frachan, a British prince who gave his name to the province of Brecknock; a holy man, happy in a numerous pious family. Tradition says he had three wives, twenty-four sons, and twenty-five or twenty-six daughters. He brought them all up with a view to their spreading the Christian religion among the Cymri. Some of them were saints, and churches have been dedicated in their names. Many of these so-called sons and daughters were, in all probability, grandchildren. Rice Rees gives a complete list of them. All appear to be reputed saints; but with some this is not certain. Of the daughters—

MECHELL, the eldest, married Gyyr.

GWEGON, married Cadrod Calchfynydd, 530.

ELERI, married Ceredig ab Cunedda, and was paternal grandmother of St. David.

NEFYDD, wife of St. Tudwal Befr. She founded Llannifydd, in Denbighshire, and had two sons, SS. Cynin and Ifor. She is sometimes confounded with her nephew of the same name, and is perhaps the same as GOLEDDYDD, who was a saint, and is enumerated as another sister.

St. RHIENGAR, or CYNGAR, of Llech-in-Maelienydd, in Radnorshire, mother of Synidr.

St. GOLEDDYDD, a saint, perhaps the same as NEFYDD.

St. GWENDDYDD, or GWAWRDDYDD, a saint at Tywyn, in Merionethshire, mother of Cyngen, who married one of the granddaughters of Brychan.

St. TYDIË, a saint.

St. ELINED, the ALMEDHA of Giraldus Cambrensis.

CEINDRYCH, or CEINDREGG, perhaps the

same as KERDECH of Llandegwyn, in Merionethshire.

St. CENEDLON, a saint on the mountain of Cymorth, probably near Newcastle, in Emlyn.

St. CYMORTH, a saint at Emlyn, a district on the confines of Caermarthen and Pembroke. Cymorth, or Corth, was the wife of Brynach Wyddel, an Irishman, and had a son, Gerwyn, and three daughters, Mwynen, Gwennan, and Gwenlliw.

St. CLYDAI, sister of Cymorth and Cenedlon, a saint.

St. TYDFUL (sometimes confounded with TANGLWST), martyred by a party of Saxons and Picts at a place called Merthyr Tydfyl, with her father, Brychan, and one of her brothers. The son of that brother raised the people, and put the enemy to flight. Her day is Aug. 21.

St. ENFAIL, perhaps lived at Merthyr, near Carmarthen.

HAWYSTL, lived at Caer Hawystl, which is supposed to be Awst, in Gloucestershire.

St. TYBIË, murdered by pagans, at Llandybie, in Carmarthenshire, Jan. 30.

KENEYTHON and KEURBREIT are added by another authority.

A church on the top of a hill, near the castle of Aberhodni, is called after St. Almheda, who, rejecting the alliance of an earthly prince, espoused herself to the Eternal King, and finished her course by a triumphant martyrdom. Rice Rees says her name is Elined, and that Giraldus says she was martyred on a hill called Penginger, near Brecknock. *Britannia Sancta*, from Giraldus Cambrensis. Stanton, *En. Mart.*

St. Alodia, M. with NUNILLO (*q.v.*).

Aloysia (1), LOUISA.

B. Aloysia (2), ALIZ LA BOURGOTTE.

St. Aloysia (3), Sept. 12, one of 205 MM. in Japan. 17th century. *Romano Seraphic Mart. A.R.M.* Perhaps same as LOUISA (4).

B. Alpaïs (1), Sep. 17. 8th century. Penitent. Built a monastery at Orp. Commemorated by Rayssium, in his *Additions to the Saints of Belgium*. She is probably the mistress of Pepin, mayor of the palace, under Theodoric. Pepin

put away his wife, **ST. PLECTRUDE**, mother of his sons Grimoald and Drogo, and took, in her stead, **Alpaïs**, a beautiful girl, sister of a Frankish nobleman named Dodo. **St. Lambert** remonstrated. At first **Pepin** bore it meekly, and intended to recall his wife, but at the sight of **Alpaïs** he fell again. Then **Lambert** advised him to undertake a pilgrimage to Rome. **Alpaïs** complained to her brother that **Lambert** dared to call her bad names, and to say that her marriage was null. He knew the people would revolt if **Lambert** suffered any violence, so he tried to persuade him to approve the marriage. **Lambert** refused to give **Alpaïs** the sacrament. She stirred up her brother and several friends. They attacked him in the night and murdered him, with his two nephews and some attendants, in the church of **SS. Cosmo and Damian**, near **Liège**, in the reign of **Childebert**, son of **Theodoric**, about 705. *Boll., AA.SS. Præter.,* quoting **Rayssium's Additamenta. Biog. Liégeoise.**

St. Alpaïs (2), Nov. 3 (**ALPAYDE**, **ELPIDE**, **AUPAIES**, **AUPAISE**, **AUPASIE**), V., living in 1180. The *Martyrology of Salisbury*, Nov. 3, says, "The feest of saynt **Alpayde**, a virgyn of poore byrth, and a keper of beestes in ye felde, yet obtayned she of our lorde ye clere understandynge of holy scripture and the spirite of counseyle, wt meruaylous prudence; yet was she euer seke in body and nener hole, and lyued many yerres wtout ony fode but onely the sacrament of **Chrystes** body, and many tymes was she rapte in to heuen, hell, and purgatory as by syght in her soule and understandynge of the joye and payne; she had also ye spiryte of prophecy, and was of many miracles."

Mezeray tells the same story in his *History of France*, in describing the reign of **Philip Augustus**. He also says she lived at **Cudot**, in the diocese of **Sens**, and that, in his time, her tomb was still to be seen in the parish church, surmounted by her effigy in stone, crowned with flowers, and the people of the country affirmed that God sanctioned, by numerous miracles, the devotion paid to this saint.

Ferrarius says that she died at **Tonnere**, Nov. 2. *C.V.H.* in *Boll., AA.SS.*, Nov. 3. **Mas Latrie, Trésor**, says she died 1211, and that a contemporary *MS. Life* of her exists at **Paris**, in the *Bibliothèque de l'École des Chartres*. 1881. 253.

St. Alpina, June 22, *M. Mart. of Reichenau. AA.SS., Prefationes*, iii.

St. Alruna, June 19. Middle or end of 11th century. Widow and nun, *O.S.B.* Born *Countess Chambensiu n.* Married **Macelinus**. She was a mother and protectress of the poor, and of convents, and was assisted in her good works by her servants **William** and **Matilda**. She hung her clothes on a sunbeam. She multiplied the bread for her poor guests. After she had had children enough, **Macelinus** set her free to devote herself to religion. *Bucelinus, Men. Ben.*

St. Alumna, or **DOMNA**, one of the martyrs of **Lyons**, who died in prison. See **BLANDINA**.

St. Alvenera, Aug. 25 (**ALVERA**, **ALVERENA**; perhaps **AMVERTA** and **ALVIRA** are the same). Supposed to have been a virgin martyr late in the 3rd century. Her skull is preserved at **Limeil**, a little town situated where the **Vezere** runs into the **Dordogne**, in the diocese of **Tarbes**. She is mentioned in an ancient martyrology, in an old Benedictine monastery at **Tarbes**, in the **Pyrenees**. *AA.SS. Boll. Appendix.*

St. Alverta, V. at **Agen**. Sister of **St. Faith**. Perhaps same as **ALVENERA**, whose skull is preserved, with great veneration, at **Limeil**.

St. Alvira, March 6, V. Probably the same as **ELVIRA**, or as **ALVENERA**.

Alwerda, May 22, V. † 1017, at **Magdeburg**. Lived in great sanctity and had celestial visions at the time of her death. **Ditmar, Chronicle**, book 7. *AA.SS. Præter.,* May 22, Feb. 7.

Alwreda, May 23. Sister of **IRM-GARD**. Led a holy life at **Magdeburg**. Praised by **Dithmar** and **Laherius**. Probably same as **ALWERDA**; both mentioned among the *Præternissii*, in *AA.SS.*, Feb. 7, May 22 and 23.

St. Ama (1), March 28 (**ANCA**, **ANTA**, **ANIAS**), M. at **Rome**. *AA.SS.*

St. Ama (2), June 6, V. M. in Persia. P.B.

St. Ama (3), TALIDA.

St. Ama (4), Sept. 24 (AMATA, AME, AMEE, EMMA, IMMA, YMMA). 6th century. Honoured at Joinville. Eldest of seven sisters. (See HOYLDA.) The name Imma, or Ame, is common in Champagne, and St. Ama is the patron of those so named. Baillet, *Vies*. Perier. AA.SS.

St. Amabilia (1), July 11, V. Her bones and picture were preserved in the convent of St. Amand, at Rouen. Supposed to be daughter of a king of England. AA.SS. Appendix.

B. Amabilia (2), abess. 12th century. One of the native patron saints of Bohemia, and patron especially of the family of Swihowski or Schurhowski. Daughter of Wladislaus I., duke of Bohemia. Sister of Wladislaus II., a religious man and happy in having pious children; he built the noble monastery of Srapow on Mount Zion. He went to Jerusalem in the crusade with the Emperor Conrad III., in 1147. Later, when he had done good service to the Emperor in his wars against the Milanese, in Italy, Conrad gave him, for his ensign, a white lion with two tails. Amabilia had another brother, Theobald, and a sister, B. ELIZABETH, prioress of Duxovia. Amabilia stayed with Theobald and lived on his estate. At Clatow, which seems to have been his property, she built a monastery, dedicated in the name of St. Lawrence, for Benedictine nuns, and was their first abbess. She wrought miracles during her life, and is buried in her own monastery, which, however, was afterwards given to Dominican monks. The family of Swihowski, or Schurhowski, trace their descent to Theobald, and worship Amabilia with particular devotion as their patron saint. Chanowski, *Vestigia Bohemice Pizæ*. Palacky, *Geschichte von Böhmen*.

St. Amabilis, July 20, M. in Africa. AA.SS.

B. Amadea, March 6, Oct. 28 (AMADEUM, AMEDEA). O.S.B. 12th century. Called the "Blessed Nun of Savoy." At the time that St. Amadeus was bishop of Lausanne, his sister was a Benedictine

nun in Savoy. He wrote eight homilies for her, which, according to Burgener, were so highly esteemed as to rank among the writings of the Fathers of the Church. Amadeus and Amadea were the children of Amadeus, count of Haute-ri-ve, and Petronilla his wife, daughter of Guido VII., de Chuignes, duke of Vienne, in Dauphiny. Amadea was already a nun when her mother died in 1119. Her father and a little brother went into the Cistercian monastery of Bonneveaux. Instigated by the Virgin Mary, Amadea begged her brother, the bishop, to give her the homilies he had written. He agreed, on condition that she should give him something. According to Bucelinus, the B. V. MARY provided her with a woollen *chyrothea*, or, as Burgener relates, a linen cover. It is impossible for us to ascertain of what material this article was made; for, although it was preserved for four centuries in the treasury of the cathedral of Savoy, it was lost or destroyed when that church was plundered in 1536. Burgener, *Helvetia Sancta*. Bucelinus, *Men. Ben.*, who quotes a *Life of St. Amadeus* by Richard Gibbon.

St. Amalberga (1), AMELBERGA.

St. Amalberga (2), widow. Abbess of the convent of Lobbe, in 1408. In a collection of *Images des saints*, represented holding her pastoral staff and a knife. Erroneously confounded with the St. AMELBERGA who lived in the 8th century. Guénebault, *Dict. Icon*.

St. Amaranta, or AMARANTUS, Oct. 28, M. at Carthage. Early in the 4th century. AA.SS.

St. Amarma, July 8, wife of a king of the Goths. M. with St. Celian the Scot, and his brothers, SS. Aedh and Tadh. They were killed by the governor of the royal house, in the hippodrome of the king's palace. This was not later than the end of the 9th century, the latest entry in the *Martyrology of Tallagh* being, according to Colgan, 899. Kelly, *Mart of Tallagh*.

St. Amata (1), TALIDA.

B. Amata (2), or AIMÉE, June 10. 1236. O.S.D. In 1217, when St. Dominic was preaching to the nuns of San Sisto, at Rome, the first convent of his order,

some secular women were present, and among them, one possessed by devils. The devil within her cried out during the sermon and reviled St. Dominic for taking away his prey, saying, "These nuns were mine, and you have taken them away from me; you have cast me out of four persons, but out of this one I will not go." The audience, scandalized, desired the young woman to be silent, but in vain. St. Dominic twice forbade the devil to speak. But he answered, "There are seven of us, and we will not be quiet." They described the way in which each of them had entered into their victim, and talked confusedly, like seven persons speaking at once. Then the saintly preacher raised his hand, made the sign of the cross, and commanded the devils to depart out of the unhappy woman, and torment her no longer. They obeyed. She cast coals and blood from her mouth, and was vexed no more. Very soon after this she became a Dominican nun at San Sisto, taking the veil from the hands of the preacher who had saved her. He gave her the name of Amata, and had a special affection for her as long as he lived. She accompanied B. CECILIA (11) to the new convent of St. Agnes, at Bologna, and led a very holy life. She was buried there with BB. CECILIA and DIANA. Pio, *Uomini e donne Illustri per Santità*.

B. Amata (3) Martini, Feb. 20. 13th century. Niece of St. CLARA of Assisi. Daughter of Don Martini de Corano. Her parents intended her to be married. She was pleased with dress and worldly vanity. St. Clara grieved for the peril in which she saw her, and prayed that she might strive to please God rather than men. Her prayer was heard; Amata was soon inspired with a disgust for the world and desire for a religious life. She was afflicted with dropsy and a very bad cough for a year. St. Clara cured her by laying hands on her and making the sign of the cross. Amata attended her aunt during her dying illness, and at the last saw Christ standing beside her patient. Amata was remarkable for her virtue and sanctity after the death of Clara. Buried

with her sister St. BALBINA. AA.SS. in *Benedicta*, March 16, quoting Wadding.

B. Ambrosia, one of the nine sisters of St. RAINFREDE.

St. Amelberga (1), June 10, July 10 (AMALBERGA, AMELIA). 7th, 8th, or 9th century. Patron of women called Amale, Amalia, or Amel; also of Maubeuge and Binche. There is great obscurity concerning her day, date, and history. She is worshipped on the same day as another saint of the name; both contemporaries of one or other of the Pepins, mayors of the palace. She is said to have been a niece of Pepin and wife of Witger, count of Lorraine, who was perhaps her second husband. Her daughters were St. REYNOLD, St. ERMELIND, and AMELBURGA, who died young, and perhaps SS. PHARAÏLD and GUDULA. Amelberga is said, but not without contradiction, to have been the mother of St. Gengulf or Jingo, M., and St. Emibert, bishop of Cambrai or Arras. She became a nun, and Witger a monk. Her body was translated from Binche, in Hainault, to Lobbes, where she is worshipped. Balderic, *Chronique d'Arras et de Cambrai*. Le Glay, chap. xvi. p. 56. SURIUS. Martin. Boll., AA.SS.

St. Amelberga (2), or Amelia, July 10, Dec. 12, V. c. 772. Patron of Ghent. A little print of her, given by Pinius in his *Commentary* on her history in the AA.SS., represents her standing on the shoulders of a king, who lies flat on the ground, wearing his crown and holding his sceptre. At each side of her lies a huge fish; in the background, at one side, is a draw-well, at the other, a flock of geese. She wears a nun's dress, holds a palm and an open book, and has a glory round her head. She is sometimes represented standing on a large fish, holding an abbe's pastoral staff and a book; sometimes she holds a sieve. She is invoked in cases of fever, bruises, pains in the arms and shoulders, and a disease of the intestines called in Flanders, "*der langen ebel*." The estate of Temsche on the Escaut belonged to her. Charles Martel wanted to marry her, or, according to another account, it was his son Pepin who wanted to make her his daughter-in-law by

marrying her to Charlemagne. At first Charles carried on the negotiation by messengers, but, as she always refused, he went to her house to try to persuade her. She fled from him and took refuge in a chapel; the king, or rather mayor of the palace, got angry, tried to drag her away by the hand, and unintentionally broke her arm. After this, by the advice of St. Willibrord, she went to Bilsen, or Belise, and took up her abode with St. LANDRADA, who was abbess there. While her marriage was still under discussion, Charlemagne paid his court to the Abbess Landrada for her sake, by presenting her with a bear which he killed in the forest while hunting near the convent. Amelberga became a nun under Landrada, and seems to have succeeded her as abbess, or else to have governed a community of nuns on her own lands, as she is represented with a pastoral staff. One day she wanted to cross the Escaut, but found no boat. An immense sturgeon offered to take her across on his back, and landed her safely on the other side, in memory of which the fishermen of the place yearly offer a sturgeon at the chapel of St. Amelberga on her day, July 10. It is even said that no sturgeon is ever seen in those waters except on that day, when one always presents itself. She died in a good old age at Bilsen, and was taken to Temsche to be buried. A number of sturgeons escorted the boat up the river. Twice in her life she fed the people during famine on the flesh of large fish which appeared opportunely in the river.

The sieve that she holds in her hand is perhaps a pun on the name of her estate, and denotes that she was the possessor of the lands of Temsche, in French *Tamise* (*tamis*, a sieve). But a legend has been found to account for it otherwise.

The people of Temsche complained to her that they had only one well, and that was in a field, the owner of which gave them a great deal of trouble. She went to the well with a sieve, which she filled with water and carried to another field, where she set it down. Thenceforth there was an abundant supply of water in that place, but the old well dried up. A little chapel stands near her well, and

pilgrims resort to both for miraculous cures. Long after her death, a woman of wicked life prayed for conversion at the sacred well. She became unable to leave the spot, retaining all her faculties while she kept within a certain short distance of St. Amelberga's Well, but becoming paralyzed directly she attempted to pass that boundary. As to the geese in the pictures, the same story is told of her as of St. WEREBURG. All the saints represented with geese have their feasts in winter. A goose is the Scandinavian sign for snow. The reason geese are given to St. Amelberga is that she is confounded with another saint of the same name, whose *fête* is Dec. 12. Amelberga (2) was translated to St. Peter's, in Mont Blandin, near Ghent, in 870, in the reign of Baldwin of the Iron Arm, first count of Flanders. *R.M.* Pinius, in Boll., *AA.SS.* Peter Natalis. Cahier. Baldwin of Ninove tells of Charlemagne's love for her, and places her death in 795; but calls her niece of SS. GERTRUDE and BEGGA, who lived a century earlier. *Chron. Belges*, ii. 659.

St. Amelberga (3), Dec. 12, is perhaps the daughter of AMELBERGA (1), and perhaps also the lady who ought to carry the goose. See AMELBERGA (2).

St. Amelia (1), May 31, M. at Gerunda, now Gerona, in Spain.

St. Amelia (2), June 2, M. at Lyons, not with BLANDINA. *AA.SS.*

B. Ameltrude (1), or AMALTRUDE, Nov. 13, 18. Mentioned in the history of S. MAXELLEND, a martyr of chastity. When Maxellenda was murdered, her parents, with great lamentation and much ceremony, proceeded to bury her in the church of SS. Peter and Paul, at Pomeriolas, near Cambrai. After three years, a religious widow, named Ameltrude, who had built that church and spent her time in prayer there, heard a voice in the night, commanding her to go to Vindician, bishop of Cambrai, and urge him to take up the body of Maxellenda and translate it to the scene of her martyrdom, which was done. Surius. *Gynæceum*.

St. Ameltrude (2), Aug. 30 (AMALTRUDE, EMENDRENILLA, GERTRUDE), V. 7th or 8th century. The Normans, under

Rollo, c. 876, took her body from England to Jumièges, in Normandy, and placed it on the altar of the monastery of St. Peter there. It is supposed that, finding the body of the saint splendidly dressed and adorned with gold and silver ornaments, they carried it off, in hope of receiving a large sum as ransom; but, disappointed in this expectation, they left it at Jumièges, where it was reverently preserved by the monks. A chapel was called by her name, and a village near long afterwards bore the name of S. Emendrenille. Morosini, *Eccles. Dict.* AA.SS.

B. Amicia, Feb. 23 (AMICA, AMICITIA, and perhaps ANNA). O.S.D. 13th century. Founder of Montargis. Daughter of Simon IV. de Montfort, earl of Leicester († 1218); her mother was Alice de Montmorenci. Amicia was sister of the great Earl Simon, called the father of the English Parliament. She married Gaucher de Joygni, seigneur of Chateau-Renard. This heroic matron, says Mannoel de Lima, used all her influence to make her only son take the habit of St. Dominic; asking this of God with great fervour, she obtained it in the hour of that son's death. Being rid of her husband and children, she built a Dominican monastery at Montargis, and there took the veil, and led such a life as to be called by all writers, "Blessed." Lima calls her Anna, and places her death in 1220; Guénébault, *Dict. Icon.*, says 1230; and Pio says about 1235, which seems more likely. Lima, *Agiologio Domenico*. Pio, *Donne Illustre per Santità*. Prothero, *Life of Simon de Montfort*. *L'Art de vérifier les Dates*, ii. 482.

St. Amida, or ANIMIDA, July 2, M. at Rome or in Mesopotamia. Soller, in AA.SS.

St. Amie, Aug. 9, M. in the East. Guérin.

St. Amigradina, July 2, M. at Rome or in Mesopotamia. Soller, in AA.SS.

St. Amma, (1) ISIDORA, (2) PIAMUN, (3) TALIDA.

St. Ammia (1) (AMNEA, ELPE, HELPIS), one of those among the martyrs of Lyons who, being Roman citizens, were beheaded instead of being killed, like

their companions, by the beasts of the circus. See BLANDINA. AA.SS.

St. Ammia (2), Aug. 31. 3rd century. Foster-mother of St. Mamas the martyr, who was born in prison. His parents, SS. Theodotus and RUFINA, died there for the cause of Christ, and he was taken by a certain Christian woman of senatorial rank, and brought up kindly. *R.M. Men. of Basil*, in Ughelli, *Italia Sacra*, x.

SS. Ammonaria (1 and 2), Dec. 12, MM. 250. AMMONARIA (1), V., was beheaded at Alexandria, in the reign of Decius. At the beginning of the trial, she declared she would not utter a word, and kept her resolution, in spite of long and terrible tortures. Her judge, not liking to be outdone in determination by women, had her companions beheaded without torture; they were SS. MERCURIA, DIONYSIA, and AMMONARIA (2). *R.M. J. M. Neale, Holy Eastern Church*. Butler, from Eusebius.

St. Ammonatha, Dec. 12. Baring Gould says she is mentioned in some Greek calendars, with ST. ANTHA, on this day. Perhaps the same as AMMONARIA.

St. Ammonia, Feb. 19. M. with ST. COINTA and 10 others, at Apollonia, in Macedonia, under the Emperor Decius. Ferrarius, *Topography*.

St. Ampull, or AMPOULE, is sometimes spoken of as if it were the name of a woman, but this is not the case. It was the sacred phial used for the anointing of Clovis, at his baptism, at Rheims, in 496. The legend is that the crowd in the church was so great that the clerk could not get through it to bring the chrism (anointing oil) to St. Remi (Remigius) the bishop, as he stood at the font with his converts. The bishop prayed that the holy ceremony might not be delayed, and lo! a white dove appeared, bringing a small phial of oil, with which the king was anointed. The same phial has been used at the coronation of every king of France down to that of Charles X. in 1825. It is about the size of a walnut; it has never been replenished, yet it never suffers any diminution of oil. Collin de Plancy, *Légendes de l'Histoire de France*.

St. Ana, V. Honoured in Ireland, Jan. 18, with St. SCOTH (2).

St. Anarguris, July 1. Patron, in some parts of Greece, of flocks and herds. In the isle of Scio, the peasants take a sick ox to the church of St. Anarguris, and pray for its recovery, vowing that, if it is cured, they will present it to the saint when superannuated. On July 1 numbers of old oxen are brought there and killed on the threshold, and the flesh is given to the poor. *Macmillan's Magazine*, March, 1885, "Old Mythology in New Apparel," by J. Theodore Bent.

SS. Anastasia (1) and Basilissa, April 15. 66. Roman matrons of high rank and great wealth. Disciples of the Apostles. They were detected collecting and burying the relics of the Christians, and beheaded, after having their feet cut off, and tongues torn out. *R.M. AA.SS.*

St. Anastasia (2), Dec. 25, Oct. 26 and 28, V. M. at Rome, in the time of Valerian (253-260). Called "the Elder," because she lived a generation earlier than the great martyr Anastasia. She is honoured on the same day as ANASTASIA (5), and also on Oct. 26 and 28. She is in the *R.M.* Oct. 28. In the *Menology of Basil*, Oct. 12, she was a nun under St. SOPHIA, from the age of 20. She was accused to Probus, an officer under Diocletian, of worshipping neither the gods nor the Emperor. He sent soldiers, who broke into St. Sophia's house (called *monasterium*, but there were, at that time, no monasteries in the modern sense of the word), and took Anastasia to their master. Sophia exhorted her to endure all things bravely for the love of Christ. Probus advised her to renounce her religion. She had her breasts cut off, her tongue cut out, her teeth drawn, and her nails torn off. She asked for water, and one Cyrillus, who was standing by, gave it her, and obtained as his reward the martyr's crown. Anastasia was beheaded, and left on the ground to be eaten by beasts and birds of prey. Sophia, who had prayed earnestly that her young disciple might not yield to the assaults of the enemy, came to take her body, and give thanks that she was now safe with Christ. Being a feeble old woman unable to walk

without a stick, much less carry the mutilated body of Anastasia, she was assisted by two angels. *R.M.*

St. Anastasia (3), Jan. 5, M. in Africa. *AA.SS.*

St. Anastasia (4), July 29, M. *AA.SS.*

St. Anastasia (5), Dec. 25, V. M. 304. Patron of Zara; of Santa Severina, in Calabria; and of weavers. Called in the Greek Church, "The great martyr Anastasia, the dissolver of charms;" called in the *Græco-Slav. Martyrology*, given in the *AA.SS.*, vol. 3, "Dissolver of chains and parmacolytria." One of the great patrons of the Western Church. Her name is in the canon of the Mass. It is also in the *Sacramentary of St. Gregory*, and other ancient catalogues of martyrs. A very old church in Rome is dedicated in her name. In the *Acts of St. Chrysogonus*, which, however, are not of undisputed authenticity, it is said that he was her spiritual director; that she visited him in prison; and that she was tortured and burned alive, by order of the prefect of Illyricum, in 304. Her body was removed to Rome, and buried in the church which bears her name; but afterwards translated to Constantinople. The Popes anciently said their second Mass on Christmas night in the church of St. Anastasia, whence a commemoration is made of her in the second Mass. The story of her persecution and martyrdom is given, with variations, by Vega and Villegas, quoting Ado of Treves, Bede, and other ancient hagiographers. According to these legends, she was the daughter of Protasius, or Pretaxato, a heathen Roman nobleman, and FAUSTA, or Flavia, who was secretly a Christian. Anastasia was brought up in the faith of her mother, with the assistance of St. Chrysogonus, a venerable priest of the Christians, whom both mother and daughter visited and assisted when he was obliged to conceal himself from the persecutions of the heathen. Fausta being dead, and Chrysogonus in prison, Protasius married St. Anastasia, against her will, to Publius, a heathen. He was so angry at her unconcealed dislike to the marriage, and at the report that she belonged to the despised and

suspected sect of Christians, and used to go secretly, with her maid, disguised in men's clothes, to visit the prisoners of her religion, that he at once imprisoned her, intending to starve her to death, and take possession of her property. During her imprisonment, she was comforted by letters from St. Chrysogonus, who encouraged her to suffer all things rather than renounce her religion. At her husband's death she was brought out of prison with her three maids, who had shared her captivity, and who were immediately put to death. The judge who condemned them was found dead in his bed next morning. His successor, trying to persuade Anastasia to abjure her religion, was struck blind, and, calling on his gods for help, was answered by the devil, "Because you have insulted the spouse of Christ, you shall be tormented by us in hell." He died the same day. Another judge, knowing that she had great possessions, said, "Give me all your riches, then you will be a true Christian; I will let you go and worship whom you please, and your poverty will please your God." Anastasia replied, "My Master would have me sell what I have, and give to the poor; but you are not poor, and would spend all in sinful luxury." He condemned her to die of hunger. She was fed by angels, or by the spirit of her friend St. THEODORA, or THEODOTE, who had formerly helped her, but who had before this time suffered martyrdom. Anastasia was next put in a boat, with a number of other Christians, and set adrift on the sea; they were safely cast ashore on the island of Palmaria, where other Christians already lived. The whole community were edified by the conversation of St. Anastasia, who was soon remarked by the authorities as an irrepressible Christian, and condemned to be roasted alive. She said she did not fear pain, because she had Christ in her heart; so the governor ordered her heart to be brought to him after her death; and he found the name of Jesus written on it. 270 companions of her martyrdom in Palmaria are honoured with her. Other accounts place the scene of her martyrdom in Rome, and say she was buried by her

friend APOLLONIA in her garden under the Palatine hill. Others say Apollonia buried her in Dalmatia, whence she was translated to different places. A laughable story is told of her three maids, AGAPE, CHIONIA, and IRENE. *R.M. Golden Legend.* Villegas. Vega. Butler. Baillet. Greek and Russian calendars, Dec. 22. Mrs. Jameson.

St. Anastasia (6) of Olivet, June 2, 5th or early 6th century. Called "Saint" by Philip of the Visitation, in his *History of the Carmelites*. She is mentioned as leading a holy, ascetic life on the Mount of Olives in the time of the famous abbot, St. Sabas, who died at a great age in 532. *AA.SS. Præter.*

St. Anastasia (7) **Patricia**, March 10. 567. A beautiful patrician matron of Constantinople, named Anastasia, involuntarily became the object of the admiration of the Emperor Justinian, and the jealousy of his wife Theodora. Anastasia fled to Alexandria, and built a convent five miles off, in a little town called Quinto. This convent stood for many years after her death, and was called from her the convent of Patricia. A few years after her flight, Theodora died; and Anastasia, hearing that Justinian was searching for her, left her retreat by night, and went for protection to the abbot Daniel, who presided over a laura in the desert of Sceta. She told him her story. He put her in a cave some distance from his dwelling, forbidding her ever to leave it, or any one else to enter the place of her retreat, and called her Anastasius the eunuch. He showed the place to one of his monks; told him to take a vessel of water there once every seven days, and put it down in front of the cell; then, having listened to one prayer of the recluse, he was to come away. In this manner Anastasia lived for 20 years, without departing from the rule given her by Daniel. Feeling herself near death, she wrote on a shell a request to the abbot to come and bury her. She then hung the shell outside her cell. Daniel, warned in a dream, told the monk to go to the cell of the eunuch Anastasius, where he would find a shell, with writing on it, hanging outside the door. He did so,

and brought it with all speed. They went to her, and found her in a fever. The abbot kneeled down beside her. She sat up in her lair, kissed the old man's head, and entreated him to bury her in the clothes she wore, and not to reveal her story or her sex to any one; then she begged his prayers and blessing, and gave him hers. When he had signed her with the cross, her face beamed with celestial light, and illumined the cavern as if many lamps had been there. Then she died, and the two monks buried her. As they were returning home, the younger monk said, "Father, do you know that that man was a woman?" The abbot said, "I know it, my son." Then he told him her story, and the reason of her concealment. *AA.SS.*, from the great *Meneas* of the Greek Church.

St. Anastasia (8), Sept. 9, Dec. 8, Dec. 9, V. 8th century. Third or fifth abbess of Horres, near Treves. *Bucelinus*, *Men. Ben.* *Ferrarius*, *Martyrology*. *Usuard* and *Molanus*, in their *Calendars*.

B. Anastasia (9), Dec. 24, V. Cistercian nun at Ramey, in Brabant, appeared, after her death, to her friend **B. Ida** of Nivelles, dressed in splendid purple robes, adorned with jewels, surrounded with a great and glorious light, and attended by a multitude of holy virgins. *Ida* asked her how she had earned this promotion, and she said, "Inasmuch as for a long time I patiently endured grievous bodily sufferings, a scourge with which my Father was pleased to afflict me, therefore I am numbered among the martyrs. By the four splendid stones that you see in my crown, are meant the four principal virtues: Wisdom, Temperance, Fortitude, and Justice." Having said this, she departed. *Bucelinus*, *Men. Ben.* *Henriquez*, *Lilia*.

B. Anastasia (10), Dec. 8. 1240. Duchess of Pomerania. Daughter of *Mieczhlaws*, duke of Poland. Married, in 1177, as his second wife, *Bogislaw I.*, duke of Pommern Stettin, who died March 18, 1187. *Anastasia* then built the Red Monastery, in the diocese of Spalato, in Selavonia. She brought thither, 10 nuns of the *Præmonstratensian* Order, from the Bethlehemite

monastery, in Frisia. Having divided her lands and goods between her two sons, she betook herself to her new monastery, and lived there, in great strictness and humility, as a lay-sister. *Miræus*, *Ordinis Præmonstratensis Chronicon*, p. 179. *Bülow*, *Stammtafeln des Pommerschen Rüssischen Fürstenhauses*, p. 4. *Le Paige*, *Bibl. Ord. Præmonst.* *Holyot*, *Ordres Monastiques*, ii. 26.

St. Anastaso, or **ANASTASONE**, July 18. Matron in Epirus. *Guérin*.

St. Anatolia (1), **PHOTINA** (1).

St. Anatolia (2), July 9, V. M. 3rd century. Sister of **St. Victoria**. Represented (1) with torches and serpents; (2) delivering a man from a dragon; (3) breathing in the face of a possessed man. *Anatolia* and *Victoria* were banished from Rome, in the persecution under *Decius*, because they had made a vow of virginity. *Anatolia*, after showing her sanctity by casting out devils, was shut up with a serpent. It did her no harm, but bit *Audax*, her guard. She took the serpent in her hand, spoke to it, and sent it away. She cured *Audax* and converted him. They were both tortured and put to death. She was buried at Terano, in the Sabine hills. She is honoured with *Audax*, July 9; and with her sister *Victoria*, Dec. 18; and *Victoria* has a separate festival, Dec. 23. *R.M. Boll.*, *AA.SS.* *Hare*, *Cities of Italy*. *Husenbeth*.

SS. Anatolia (3) and **Faustina**, or **FELICITAS**, July 9, MM. with seven Christian priests. *Boll.*, *AA.SS.*

St. Ancilla, April 5, V. M. 343. Maidservant, either to **St. PHERBUTHA** or her widowed sister, and martyred with them under *Sapor*, king of Persia. See **TARBULA**.

SS. Androna and **Theodota**, Nov. 1, 3, MM., with *Severus* and *Theodotus*. Mentioned in a metrical Greek *Martyrology*. *G. V. H.*, in *AA.SS.*, Nov. 3.

St. Andropelagia, Sept. 6. c. 250. V. M. with her sister **THECLA** or **THEOCLA**, and **CALODOTA**, at Alexandria, in Egypt, with a priest, a deacon, a reader, a soldier, a sailor, and four other men. *AA.SS.*

St. Anea, May 28 (**ANIA**, **ANIAS**), M. at Rome. *AA.SS.*

St. Aneglia, **OGNIE**, **OGNIES**, or

ONEGLIA. 8th century. Friend of St. Silvinus, a legionary bishop, whose office was to preach to the heathen; he died at Auchy, in Artois, 718, and she took care of his body and buried it. She is mentioned by Henschenius, in the *Life of St. Silvinus*, Feb. 17, and is there said to be the wife of Asquarius and mother of Siceidis, who is probably St. SICILDIS. Mas Latrie, *Trésor*, says Aneglia was wife of Adalsque, and is honoured at the Fountain of Besse.

St. Angadresima (1), March 17, Oct. 14, June 27 (ANDRAGASIMA, ANDRAGASYNA; in French, ANGADREME, ANGAREME, or GADRON; in the *Martyrology of Salisbury*, GAWDRYSYVE), V. † c. 695. Abbess of Oroer, near Beauvais. Patron of Beauvais. Represented marked with small-pox, carrying coals in her apron. Daughter of Robert, keeper of the seals under Clothaire III., and his mother St. BATHILDE. Robert betrothed Angadresima to Ansbert or Austrebert, son of Swivin, lord of Vexin. As both Ansbert and Angadresima wished to remain unmarried from religious motives, they agreed that, if compelled by their parents to marry, they would pray to be preserved from any love for or human interest in each other; Angadresima also prayed that she might lose whatever was attractive in her. She was soon afterwards dreadfully disfigured by small-pox or leprosy, which she regarded as a good excuse for breaking off her engagement without disobeying her father. Robert now took her to Rouen to receive the religious veil from St. Ouen, the bishop. Not long after her profession she was ordered to bring some live coals to light the candles. She brought them in her apron, which was not burnt; this miracle is represented in her pictures. She soon became the spiritual mother of many nuns, whom she edified and governed for 30 years, in an abbey which her father built for her at Oroer, near Beauvais. Her life is gathered from that of St. Ansbert, who was to have been her husband. *AA.SS.* Baillet. Bucelinus. Cahier. In 1473, in the reign of Louis XI., the city of Beauvais was miraculously defended against the Burgundian army by this saint; and

ever after, on her festival, women and girls took precedence of men in the procession. Monstier, *Gynæceum*, March 27.

St. Angadresima (2), ANDRAGASIMA, ANGAREME, ANGARISMA, etc. 7th century. Abbess of Arluc, near Antibes. Migne.

St. Angela (1) of Bohemia, July 6. 12th century. Carmelite nun. Daughter of Wladislaus II., duke of Bohemia. Sister of Ottocar, first king of Bohemia, and B. AGNES of Bohemia. Angela had divine revelations, and wrote several books, one on the Venerable Sacrament; hence, in her picture in the church of the Carmelite fathers at Prague, she is represented holding a book. (Chanowski, *Vestigia Bohemiæ Piæ*.) A legend, from the *Speculum Carmelitanum* in the *AA.SS.* is as follows:—

ST. ANGELA OF BOHEMIA, V., daughter of a king of Bohemia in the 12th century, supposed to be Ladislaus II., was born at Prague and brought up in a convent, from which she escaped in men's clothes, to avoid being given in marriage to the son of the king of Hungary, leaving a letter to tell her father that she would belong only to Christ. Her first resting-place was the house of some infidels, whom she converted and taught to read. In the depths of a dreary forest she was hospitably received by some barbarians, who engaged her for a time as their secretary. Proceeding on her travels, she met a company of people in a wood, one of whom, a soldier, was going to Jerusalem by way of Constantinople, and gave her his protection as far as the latter city. In the church of St. Sophia there, Christ appeared to her and gave her a Latin book of prayers, which were those of the order of the Brothers of our Lady. She next went with the soldier to Jerusalem, where a woman gave her clothes, and took her to the prioress of the Sisters of our Lady, who had seen her in a dream, and having looked at her book and found her to be the same as the woman of her vision, received her into the sisterhood. Here, before long, she became prioress, and so continued for 35 years. During that time, by

her prayers, she rescued her monastery from the Mamelukes, Ethiopians, and Saracens, and obtained rain by her intercessions. Afterwards, being warned that great troubles were coming on her own country, and that it stood in need of her prayers, she returned to Prague, where she is said to have died towards the end of the 12th century.

The first invasion of the Mamelukes was in 1250, and it was repeated from time to time till 1516, so that if it is true that she rescued her convent from these infidels, she must have lived at least 60 years later than she is said to have done. Pinius, however, the editor of this volume of the *AA.SS.*, does not appear to consider any part of the legend reliable. Probably it is a romance added to the life of the sainted Princess ANGELA OF BOHEMIA.

B. Angela (2) of Foligno, Jan. 4, March 30, 1249–1309. Patron of Foligno. 3rd O.S.F. Represented (1) with a crown of thorns in her hands; (2) with all the instruments of the Passion in her arms, a crown of thorns on the ground at one side of her, and a crown of roses and thorns at the other. Of a distinguished family of Umbria, born at Foligno, a few miles from Assisi. Her mother, a good woman, gave her some religious instruction; but, according to the custom of the time, so much deplored by **ST. ANGELA DE MERICI**, her education was a good deal neglected. Angela married young, and had several children. She was not a good wife or mother. She was self-indulgent and fond of pleasure, and had plenty of money, both from her own family and from her husband, to procure everything she wanted. She had occasional serious thoughts, and fears about her salvation. She was kind and generous, and retained from her mother's early teaching a great veneration for **St. Francis**. While breaking the commandments she sometimes said to herself that if death overtook her so far from her duty to her husband, her children, and to God, she would be lost; but she shrank from changing all her habits, not liking to excite observation, and not having courage to break with her life of ease and pleasure.

At last it happened that her mother, her husband, and all her children died in a very short time. Her grief for their loss, and her startling conviction of the suddenness with which souls may be called away from this life to the other, led her to withdraw at once from her former pursuits and companions, and give herself up entirely to devotion.

She joined the Third Order of **St. Francis**, and tried to repent and amend; but at first did not confess fully and honestly, because the confessors were so strict, and she was so ashamed of the sins into which she had fallen. She received the Holy Sacrament without having made a full confession.

The devil kept tempting her at times to return to her old vices and pleasures, sometimes to commit sins even greater than any she had been guilty of, and sometimes to despair of forgiveness and even of repentance. This struggle lasted about two years. She declared she would rather be subject to all the diseases in the world, and all the tortures and wounds of the martyrs, than again undergo such temptations. Then came peace, for she began to love God, and to see that He was the proper object of her thoughts and aspirations. She cared no longer for any thing or person on earth, not even for the saints and angels, but for God alone. After this the devil again tempted her to sin, to despair, and to kill herself, but she came to trust in the love of God. She had a friend, a devout woman named **Pasqualina**, who assisted her in her charitable works, and went with her to visit the poor. After they had given all their property away, Angela said to **Pasqualina**, "Let us go and visit our Lord Christ in the hospital of **San Feliciano**." They wanted to give the patients something. All they could muster was a handkerchief and a cloth of little value. These they got the servant of the hospital to go and sell for them. In spite of her reluctance, she consented, and brought them back twice as much money as they expected. With this they sent her to buy comforts for some of the most suffering patients. Meantime the two friends washed the lepers

and those who had dreadful sores; they made the beds, and said words of consolation and kindness to the poor sick people.

When Angela was dying, 1309, she said, "Now my soul is washed and cleansed in the blood of Christ. He will not send saints or angels for me, He will come Himself." She was buried in a chapel of the church of St. Francis in Foligno. She was beatified by Innocent XII. in 1693. Jacobilli, *Santi dell' Umbria*, gives other incidents of her life besides these.

There exists a very curious little book of *Visions and Instructions*, dictated by her to Arnold, a Franciscan monk and her confessor, and revised by her after he had written it. He adds some little explanations and an account of her death. A copy in the British Museum is supposed to have been printed at Venice in 1500. It is reprinted as Part V. of the *Bibliotheca Mystica et Ascetica*, 1849. There is an English translation by a secular priest. In this book Angela tells that, while she was trying to repent and was being converted, she went through 18 steps before she arrived at knowing the imperfections of her life. Collin de Planey gives a short sketch of her in his *Saintes et Bienheureuses*. Bussy, in his *Courtisanes de venues Saintes*, mistakenly gives the date of her death as 1588. Boll., *AA.SS.*, Jan. 4. A.R.M., *Mart. Seraphici Ordinis*, March 30.

Ven. Angela (3) Chigi. 14th century. 3rd O.S.A. Of the powerful family of the Chigi, lords of Macerato. Niece of B. John Chigi of Siena, for some time a monk in the old convent of Val d'Aspra. She gave all her goods to the convent of Sant Antonio at Val d'Aspra, and took the veil there in 1366. Representations of her as a saint, and bearing the title of "Blessed," were common in Italy. A short history of her life was appended to that of her holy uncle, published in Rome by Father Capizucchi, master of the sacred apostolic palace. Torelli, *Secoli Agostiniani*, VI.

B. Angela (4). A Roman of the Order of Hospitallers of the Holy Ghost. † c. 1459. In Van Lachom's *Collection of*

Foundresses of Orders, published 1639, she is represented with a cross crosslet on her cloak. Guénebault, *Dict. Iconographique*.

B. Angela (5) of San Severino, in the march of Ancona. O.S.D. Perhaps 14th century. Pio.

B. Angela (6) Serafina, March 24, Feb. 4 (ANGELICA SERAPHINA, CORREGIARA, CORTREGIARA). † 1512. Dominican nun, under B. ANTONIA OF BRESCIA, in the convent of ST. CATHERINE THE MARTYR, at Ferrara. She was never guilty of mortal sin, and died in the odour of sanctity. Henschenius, in the *AA.SS.*, mentions Angela as a disciple of Antonia, but places her among the *Prætermissi*, March 24. Serafino Razzi, *Predicatori*. Pio, *Uomini Illustri per Santità*, Feb. 4.

St. Angela (7) de Merici, May 31, Jan. 27, Feb. 21, June 2. Called also St. Angela of Brescia. 1470 or 1474–1540. Founder of the Order of Ursulines. Represented with a ladder beside her. Born at Desenzano, a little town on the western shore of the lake of Garda, six or seven leagues from Brescia. Her father was Giovanni Merici; her mother, of the family of Biancosi, of Salo. They were in a comfortable and respectable position, and were exemplary and religious. They had several children, of whom Angela was the youngest. Every evening they gathered their little flock together for religious reading, sometimes from the Bible, sometimes from accounts of the hermits and fathers of the desert. Angela and her sister, like most children of any imagination, dramatized these stories, and played at hermit life in their own room. They were still very young when both their parents died, and the two sisters went to live with their mother's brother, at Salo. Soon after they had taken up their abode in their uncle's house, both girls excited great consternation by their disappearance. After an anxious search, Biancosi found the children in a cave, where they had withdrawn from the world, with the intention of living like hermits. He brought them home, but encouraged their taste for religious seclusion. It was, perhaps, at this time

that Angela, to avoid admiration and vanity, washed her splendid golden hair with sooty water to dim its lustre. When the girls were nearly grown up, the elder one died suddenly without the sacraments. Angela feared she might have departed with some unforgiven sin on her soul, and might be eternally lost. She prayed and longed intensely to be assured of her sister's salvation. She grieved and fretted so distressingly that her uncle tried to divert her thoughts from the subject. One day he sent her to his farm to look after the haymakers. On the way thither her agonized prayers were answered: she saw a luminous cloud before her, and as she drew nearer and gazed intently, she discerned in it a countless multitude of angels and saints, in the midst of whom was her lost sister. Angela had not yet received her first communion, though she had long passed the age at which it has generally been customary among Catholics to observe that sacred rite. She now begged to be allowed to perform this duty, and from that time she became more devout and ascetic than ever. She enrolled herself in the Third or secular Order of St. Francis, fasted to excess, would have nothing of her own, and, in spite of her uncle's objections, turned all the furniture out of her room, and slept on a mat with a stone for a pillow.

After the death of Biancosi, she returned to Desenzano, with some like-minded companions; she thought they should try to be of use to their fellow-creatures. She said that the scandals and abuses in society arose from the want of order in families; the faults of families were generally traceable to the mothers, and the reason there were so few really Christian mothers was that girls were so badly brought up. This subject being much in her thoughts, one day, as she was in the fields with her friends, she stayed a little apart from them to pray, and, looking up, saw in the vault of heaven a brilliant ladder, on which an infinite number of girls were ascending two and two, wearing beautiful crowns, and led by angels. While she watched and wondered, she heard a voice say, "Courage, Angela!

before you die you shall establish in Brescia a company of virgins like those you have seen here." The very next day she and her companions began to collect little girls and teach them; at the same time, they visited and ministered to the sick, and sought out sinners. The devil, in the form of an angel, tempted her to vain-glory, but she came safely through this trial.

She joined a band of pilgrims going to the Holy Land. In the island of Candia, one of their resting-places, Angela became blind. Nevertheless, she continued her journey, desiring to tread the ground her Lord had trod, and to visit the scenes of His life and death, although it pleased God to deny her the happiness of seeing them. Not until she arrived again at Candia, on her return journey, did she recover her sight. Passing through Venice, she was invited by the Senate to take the direction of all the hospitals there, but she departed quietly, and returned to Brescia. Next year she went to Rome for the jubilee of 1525, and was presented to the Pope, Clement VII., by his chamberlain, Paul de la Pouille (di Apuglia), who had made the pilgrimage to Jerusalem in her company. The Pope, having heard much of her sanctity and miracles, received her very graciously, and proposed to place her at the head of a house of hospital sisters, or that she should remain in Rome and take charge of various houses devoted to works of mercy. Remembering her vision, she felt bound to decline the flattering offer, and explained to his Holiness the reason she must return to Brescia. She did so, but about 10 years more elapsed before she founded her celebrated order. Meantime her fame was growing. In 1529 the Duke of Milan, of the house of Sforza, came to Brescia, to beg her to adopt him as her spiritual son, and to take his dominions under her protection. The King of France, the Pope, and the Emperor, were fighting for his as well as other possessions, and the duke probably thought nothing but the intervention of a saint could restore his fortunes. The people fled from Brescia, and Angela sought an asylum in Cremona. While

there, to mollify Heaven in favour of her afflicted country, she macerated her innocent body until her fastings and austerities brought her so near the gates of death that her recovery was deemed miraculous.

In this same year, 1529, the Emperor, the King of France, and the Pope came to terms, and peace was restored. Angela then returned to Brescia, and while attending Mass, she fell into an ecstasy, during which she was seen by several persons to be raised from the ground and to float in the air for a considerable time. Many revelations were made to her, and she told things she could not possibly have known by means less than supernatural. Notwithstanding all these favours of God, and her great progress in spiritual life, she still delayed to found the order.

One night, in a vision, Christ upbraided her with neglect of her vocation. After this she felt she could no longer defer the execution of her plan. She stirred up her companions, and on Nov. 15, 1535, they went to the prisons, the hospitals, and the poorest and lowest places, and each collected into her own house all the young girls she could find, and began to instruct them. At first it was merely an association; the associates did their work each under her parents' roof. They could thus go, in their ordinary clothes, into houses that would have been closed against them had they worn the distinctive dress of a religious order, because at this time the doctrines of Luther were beginning to leaven society. Angela would not be called founder, nor allow the new order to be named after her; but as St. Ursula is the patron of all who devote themselves to the care and education of young women, she called her companions Ursulines. She gave them a rule, but did not compel them to live together or to bring any dowry to the association. They only took simple vows. With the approbation of the bishop of Brescia, she was superior of her own community for about five years, but did not live to see the triumph of her order. She died on Jan. 27, 1540, and was buried in the church of

St. Afra, over which a miraculous light was seen by all the city for several nights. She was venerated as a saint by the inhabitants of Brescia long before her death, and multitudes resorted to her tomb to obtain favours of God through her intercession.

Pope Paul III., soon after her death, gave the new order his sanction, and St. Charles Borromeo, the young archbishop of Milan, seeing its immense usefulness in Brescia, established a branch in Milan. In 1572 Gregory XIII. raised it to the rank of a religious order, under the rule of St. Augustine, and bound its members to the cloister.

The Institute of the Ursulines consists of several congregations, differing in minor matters, but all having for their object the education of girls. There were more than 300 houses of this order in France before the Revolution, one of the most famous being that in the Rue St. Jacques, Paris, where Madame de Maintenon was a boarder.

St. Charles Borromeo busied himself about her canonization, but it was not accomplished in his lifetime. She was inscribed among the saints by Clement XIII. in 1768; beatified by Pius VI., and solemnly canonized, in 1807, by Pius VII. She is claimed as a member both by the Augustinian Order and the Third Order of St. Francis. Her name is in the *R.M.*, Jan. 27, the day of her death, and also May 31. The Benedictines transfer her festival to June 2, and the Romano-Seraphic Order to Feb. 21. (*Appendix R.M.*) Her *Life*, published by Duffy, in the *Young Christian's Library*. Guérin, *Les Petits Bollandistes*, xii.

Ven. Angela (8) Mary Astorch, Sept. 29. 1692-1765. Born at Barcelona. Of a rich family, who opposed her vocation. She became a Capuchin nun in Barcelona, was appointed mistress of the novices in a new convent of her order at Saragossa, and afterwards superior of another which she built at Murcia. She resigned that office, and devoted herself to her own salvation. Pius IX., in 1851, published a decree, pronouncing her possessed of heroic virtue. Leon, *Aurcole*.

Ven. Angelina (1), Oct. 9. † c. 1170. Nun at Fontevrault, in Anjou. She was of one of the noble families of Anjou, and was consecrated to God, in the convent of Fontevrault, by her parents, in her childhood. She had the most beautiful voice that ever was heard in the choir there. A time came when she had to choose whether she would take the veil or leave the convent and live in the world. A dream decided her vocation, and she became a nun. She had paroxysms of love to God. She died young, about 1170. Her biographer exhorts his readers to ask her intercession, but it does not appear that she has ever been honoured with public worship. Chambard, *Saints Personnages d'Anjou*.

St. Angelina (2). 14th century. Wife of St. Lazarus. The elder of two SS. Angelina, queens of Servia, **Helen Angelina Militza**, afterwards in religion **EUPHEMIA**, or **EUGENIA**, was of the illustrious family of the Neemanides and related to Stephen Doushan. She married Lazarus Grbljanovich, the last independent king of Servia. He came to the throne in 1371. He was grandson of Stephen Doushan. They had eight children. Lazarus was killed, June 15, 1389, in the battle of Kossowa, where the Turks defeated the Christian host with great slaughter, and made themselves masters of Servia and the neighbouring states. Bajazet, the conqueror, gave the enslaved kingdom jointly to Stephen the son, and Wuk Brankovich the son-in-law, of Lazarus and Angelina, and took their daughter Olivera for one of his wives. Stephen found his position so difficult that he withdrew for a time, with his mother and a younger brother, Vuk or Vlk, to the monastery of Russikon, on Mount Athos, where the monks' republics were respected and left in peace by all the belligerents. He was accused of plotting with the Hungarians against his over-lord, and Angelina had to go to Bajazet to convince him of her son's innocence. Angelina, Lazarus, and Stephen were universally beloved in their lives, and were worshipped as saints after their death. Lazarus was accounted a martyr. Two different monasteries, Ravanitsch and Vrdnik, claim to have

his body in their church, and pilgrims go to visit his shrine at each place. At Vrdnik he appears wrapped in the embroidered mantle which he is said to have worn at Kossowa. Stephen died in 1427, and was buried at Belgrade. Mas Latrie says that a chrysobull of June 8, 1395, in favour of the monastery of Russikon, on Mount Athos, emanates from the nun Eugenia, her son prince Stephen Lazarevich, and his brother Vuk. Among the spoils of war in the Serai, at Constantinople, hangs the armour of a son-in-law of Angelina and Lazarus, Milosch Kobilovich, who killed the Sultan Murad at Kossowa, and was taken by the guards and hewn in pieces. Martinov, *Annus Ecclesiasticus*, June 15, July 19. Hammer, *Geschichte des Ottomanischen Reichs*, i. P. J. V. Safarik, *Gesch. der Serbischen Literatur*. C. J. Jirecek, *Gesch. der Bulgaren*. Meyer, *Conversations Lexikon*. Lebeau, *Bas Empire*, xx., xxi. Mas Latrie, *Trésor de Chronologie*.

B. Angelina (3) Corbara, July 14, 15, and Dec. 22, V. of Marsciano. 1377-1435. Called in her own order **LA B. MINISTRA**, **B. CONTESSA**. Countess of Civitella and Montegiove. Patron of Foligno and of the family of Corbara. Founder of the cloistered nuns of the Third Order of St. Francis, of the convent of St. Anna at Foligno, and of 15 other houses of the same order in different parts of Italy. Represented in the habit of the Third Order of St. Francis, holding a church in one hand, as a founder, and a flaming heart or a ball in the other.

Her father, Giacomo della Corbara, was of an ancient and powerful family, and very rich; he was count of Corbara, Montemarta, Tisigniano, and several other castles and villages in the territories of Orvieto, Todi, and Perugia. Her mother was Countess Anna de Burgari, of the family of the counts of Marsciano. Angelina was born at Monte Giove, one of her father's fortresses, 10 miles from Orvieto. She was pious from her earliest childhood, and at the age of 12 dedicated herself to Christ with a vow of virginity. The first miracle recorded of her is that, in her enthusiastic

love of almsgiving, she took meat out of the pot in her father's kitchen to give to the poor. The cook was very angry, and complained that she gave her charities at the expense of his character, as he would be suspected of stealing; whereupon the meat was miraculously increased to the original quantity.

Her beauty, amiability, and connections soon brought numbers of suitors for her hand, among whom her parents chose the Count of Civitella, in the Abruzzi. In vain did Angelina beg to be allowed to remain unmarried. Her father threatened to kill her unless she consented to an alliance with the count. It was revealed to her in a vision that she might obey and still keep her vow. On the day of the marriage, she threw herself on her knees before a crucifix, and implored the Saviour to remember that she had dedicated herself to Him. An angel appeared and comforted her. Meantime the count, wondering where she was and what she was doing, looked through a crack in the door, and saw a young man talking to her. He broke into the room in a fury, and found her alone. He asked to whom she had been talking. Angelina then confessed all the circumstances. From that moment he considered himself privileged in having under his care a virgin espoused to Christ. He followed her example and advice in taking a vow of celibacy, and they lived devoutly at Civitella, spending their time in works of piety and mercy.

There were at least six places in Italy called Civitella; this was Civitella del Tronto, and in the time of Jacobilli was a royal free city with 837 fires, a castle, and a tower. It gave to its possessor the title of count, as also did Montorio, another place belonging to Angelina's husband; both were near Terano and Ascoli.

The young couple lived happily at Civitella for a year, and then the count died, exhorting his wife to persevere in all her good intentions and good works. Angelina, who was now 17, joined the Third Order of St. Francis, with all the young women who were her companions or attendants. They travelled through

various places in the Abruzzi, inspiring many persons with the wish to follow their saintly example. She was summoned to appear before Ladislas, king of Naples (1386-1414), accused of being an extravagant woman who had spent all her husband's property, and of being a vagabond and a heretic who disapproved of marriage and misled the ignorant. The king resolved to have her burnt alive; he did not tell any one of his intention, but Angelina knew it. Before entering his presence, she went into the kitchen of his palace, and got one of the servants to fill the corner of her poor cloak with burning coals, which she carried to him. He saw that she was not afraid of fire, and that God would save her by a miracle if He chose her to do His work. Ladislas conversed with her, and was completely disarmed and won over to her side by her modest, fearless answers, her good sense, and unselfishness. He parted from her with demonstrations of respect and friendship. Her reputation for sanctity was established by her raising from the dead a young man of one of the principal families in the kingdom of Naples. So many persons wished to do her honour that she had to leave Naples by night to avoid the distinction which was thrust upon her. Her influence led so many young girls of noble families to become nuns, that their parents persuaded the king to banish her from his dominions.

She returned to her father, who gave her his blessing and his consent to the line of life she had taken. She sold all she had, and distributed the money to the poor. In August, 1395, she went with her companions to visit the sepulchre of St. Francis at Assisi, and to obtain the indulgence at the famous church of Santa Maria degli Angeli, a mile from Assisi. While there she was instructed in a vision to found a convent in Foligno, of Tertiariæ Claustrale, cloistered nuns of the Third Order. She went to Foligno with her friends, and visited all the churches in the town, including that of St. Francis, where the body of St. Angela of Foligno was kept. Then, having obtained a piece of ground from the lord of Foligno, and procured the consent of

the Pope, Angelina, in obedience to her vision, built the monastery of St. Anna, for twelve nuns. It was finished in 1397. In addition to the ordinary vows of tertiary, they took one of perpetual cloister. It was the first convent of nuns of the Third Order, and Angelina was elected the first abbess. She would not have a larger number in her own convent, but so many holy women wished to adopt her new institution, that, in 1399, she had to build another house, the church of which was consecrated in the name of St. AGNES, V. M. She appointed B. MARGARET DI DOMENICO of Foligno to be its first superior. Margaret would only accept this great responsibility and dignity on condition that Angelina should always pray for her and her charge.

The nuns of the first convent were popularly called *Contesse*, and the convent *Santa Anna delle Contesse*, in honour of their founder. The nuns of the second convent were known as *Margaritole*, and the convent *La Margaritura*. Margaret died there, in the odour of sanctity, June 13, 1440.

Angelina built 16 monasteries of her order. Their names are given in her *Life*, by Jacobilli. Besides B. MARGARET, Angelina had two disciples numbered among the "Blessed," namely, B. ANTONIA OF FLORENCE and B. PAULA OF FOLIGNO. After edifying her order and her country by her great virtues and mortifications, and after 28 years of success, Angelina died happily, in her first convent of St. Anna, at Foligno, on July 14, 1435, in her 59th year. The people immediately began to worship her. The bishop ordered all the canons, priests, and monks to accompany her blessed body to the church of the Minors of St. Francis, where she had asked to be buried. The nuns of the *Margaritura* begged that the funeral might pass by their monastery. When it did so, B. Margaret threw herself at the bishop's feet, and begged him to take the holy abbess's arm, and bless the nuns with it, which he did. The dead saint was exposed to public veneration in the church of the Franciscans for three days, during which, notwithstanding the extreme heat, the body remained

fresh and lifelike. Immense crowds pressed round the bier. So great was the desire to possess a relic of the beloved saint, that a guard of soldiers had to be stationed on each side of her to prevent any pious theft. Many people went to pray in the chapel where her body was laid, and miracles were soon recorded. In 1453, 17 years after her death, the walls of her chapel sweated blood. There was universal consternation: some attributed the miracle to some fearful crime which was to be brought to light; some to an impending calamity; and while all were in fear and distress, Angelina appeared to a devotee, and told him it was because the Christians had lost Constantinople. In 1492 Angelina appeared to Fra Giacomo Colombini, who had been praying to her to procure for him some alleviation of his great pain and infirmity. She promised to cure him, and ordered him to tell the father, guardian, and all the brothers, to move her body from under the arch, and put it on the altar in the same chapel. Accordingly, they opened the cypress-wood chest, found the sacred body fresh and flexible, took it in procession round the town and through the seven churches of Foligno, and translated it to the place she had named. A second translation was made in 1621. She was publicly venerated, particularly by the counts and countesses of Corbara, who considered her their advocate and protectress. The people of Foligno took her for one of their chief patrons, although without the authority of the Church until 1825, when they petitioned Leo XII. to sanction, by a solemn canonization, the worship they already paid to her. This the Pope did by declaring her "Blessed." *A.R.M. Romano-Scraphie Mart.*, July 15. Jacobilli, *Santi dell' Umbria*, *Santi di Foligno*, and *Vita della Beata Angelina*. Helyot, *Ordres Monastiques*.

B. Angelina (4) of Spoleto, June 29, V. † 1450. O.S.F. Of a noble family of Spoleto. She became a nun in 1440 in the Franciscan convent of St. Gregory, under her aunt, Francesca, who was abbess there. The purity of Angelina, and the fervour of her devotion, were so great that an angel brought her a ring, in

token that Christ had married her in paradise. She died at the age of 25, having been a nun of extraordinary sanctity for 10 years. While she lay dead on the bier, a wicked woman tried to kiss her hand. Angelina would not submit to such contamination, but drew her hand away. Jacobilli, *Santi dell' Umbria*. Mas Latrie, *Trésor*. Papebroch, *AA.SS.*, relates that he went to Spoleto, to satisfy himself that she was not a duplicate of one of the other ANGELAS or ANGELINAS of Umbria. He was told that innumerable miracles were wrought through her intercession, and he was shown her tomb and pictures in the church, representing some of her many cures.

St. Angelina (5), July 30. † c. 1516. Queen of Serbia, or despotess of Rascia. Wife of St. Stephen the Blind. Mother of SS. George (Jan. 18) and John (Dec. 10), called despots of Rascia, now Novi-Bazar or Yeni-Bazar, the capital of Serbia. **Saverstia Angelina** was descended from the imperial family of the Comneni, and was the daughter of George Arianita Topia Golem, lord of Durazzo and Valona, and one of the greatest nobles of Southern Albania. He was a Roman Catholic, and to him Pope Eugenius IV. committed the banner of the Church, to carry it against the Turks. Angelina grew up in very troublous times. She was a child when, in 1448, the Christians were defeated in the second great battle of Kossowa. Under the tyranny and cruelty of the Turks, many of the Albanians became Mohammedans; many emigrated to Hungary; and some of the chief families, holding obstinately to the Greek or to the Roman Church, were exterminated by the conquerors. Stephen, a great-grandson of St. Lazar and of the elder ST. ANGELINA OF SERBIA, was now despot of Rascia. He had been blinded in his youth by the Turks, and driven from his poor remnant of a kingdom by his brother, but had succeeded, for the second time, to the throne, and been hailed by the Serbs as their prince. He was living on his own estates in Albania when, about 1460, he married Angelina. They continued to live in Albania for some

time, until, the Turks becoming more and more of a scourge, they withdrew to Kupinik, now Sirmisch, on the Save, where, according to Martinov, they and their sons died and were buried; the date of Stephen's death is given by this account as 1477. Schafarik, *Serbischen Literatur*, however, says they went to Italy in 1467, apparently, among the 30,000 Albanians who—on the death in that year of Angelina's brother-in-law, George Castriota (Scander Beg), their champion against the Turks—migrated to the kingdom of Naples, and founded a colony at San Demetrio. Here Stephen died about 1481. Angelina then went with her sons to Transylvania, and afterwards returned to Kupinik. Both her sons bore the title of *despot*, and she was called *despotissa*. In 1490 the two brothers used the formula: "*Nos Georgius regni Rasciæ despotus et Johannes frater ejusdem carnalis*." In 1496 George became a monk, taking the name of Maxim, and afterwards bishop and archbishop. He resigned these dignities, and retired to the monastery of Krusedol, which he had built; and there he died, Jan. 18, 1516. His mother survived him only a few days. At Krusedol the bodies of the four saints, Stephen, Angelina, George, and John, were preserved as fresh as in their lives until 1716, when the Turks plundered the monastery, and destroyed the holy relics. Angelina was so good and charitable that the Servians to this day speak of her with affection as "Mother Angelina." Several MSS., now in the cloisters of Sirmia, belonged to her collection, and some contain notes made by her own hand. She was a nun during the last years of her life, and was called THEODORA. The life of her son, George Maxim, is said to be preserved in a book of legends at Krusedol. Besides her two sons, she had a daughter, Mary, who married at Innspruck, in 1485, Boniface IV. Paleologus, Marquis of Montferrat. Martinov, *Annus Eccles.*, July 30, Oct. 9, Dec. 10, Jan. 18. Hammer, *Osmanischen Reich*. Lebeau, xx., xxi. Meyer, *Conversations Lexikon*. Schafarik, *Serbischen Literatur*. C. J. Jireček, *Geschichte der Bulgaren*. Lenormant, *La Grande Grèce*.

Ven. Angilburga, or **ENGILBURG**, Jan. 12. † 915. Empress. Daughter of Louis, king of Germany. Wife of Louis II., Emperor. Although innocent, she was divorced. She lived in the convent of the Resurrection, which she had founded at Placentia. On the Emperor's death she took the veil, and in time became abbess. After a few years she was sent to the convent of St. Julia, at Brescia, over which she presided for many years. She died at a great age. *Bucelinus*.

St. Angre, May 14, V. M. Honoured at Apt, in Provence. *French Mart.*

St. Ania, May 28 (**ANIAS**, **AMA**), M. at Rome. *AA.SS.*

St. Animaïs, M., with **ANNA** (7).

St. Animida, or **AMIDA**, July 2, M. at Rome or in Mesopotamia. *Boll., AA.SS.*

St. Anna (1), Oct. 3. Called in our Bible **HANNAH**, and by Mgr. Guérin **STE. ANNE D'ELCANE**. Wife of Elkanah, and mother of the prophet Samuel, who was born, B.C. 1155, in answer to her fervent prayers for a son, accompanied by a vow to dedicate him to God. Her hymn (1 Sam. ii. 1-10) has strong points of resemblance with that of the B. V. MARY (St. Luke i. 46-55), and her mention of the Lord's "anointed," with which it ends, is regarded as the first instance in which the Christ is expressly so called in the Scriptures. On this account she is considered a prophetess. In fulfilment of her vow, she placed her son in the tabernacle, and left him with the judge and prophet Eli. With maternal tenderness she made him a little coat each year, and took it to him when she and her husband went from their home at Ramathaim-Zophim to make their annual offering. After Samuel, she had three sons and two daughters. She is commemorated in the Greek Church, Oct. 3. All that is known of her is in the first and second chapters of the First Book of Samuel. See also Smith's *Dictionary of the Bible* and Calmet's *Dictionary of the Bible*.

St. Anna (2), Feb. 3, Sept. 1, is represented holding the tables of the Jewish Law, to denote that she lived blamelessly. She was a prophetess,

daughter of Phanuel, of the tribe of Aser. At the age of eighty-four she was a widow who spent her time in the temple, and "served God with fastings and prayers night and day." When the Infant Jesus was presented there, she recognised in Him the expected Messiah. She is the earliest of the New Testament saints. Her name is in the *R.M.*, Sept. 1. Ughelli and the Greek Meneas honour her with St. Simeon, Feb. 3. The Feast of the Purification was anciently called, in the East, the Feast of the Meeting, i.e. of St. Simeon and St. Anna, with the Christ, in the Temple, at the Presentation. This feast is mentioned in the *Pilgrimage of St. Silvia*, late in the 4th century; but at that early date it was probably celebrated with so much honour only at Jerusalem, whence the custom of its solemnization extended to other countries. Richard et Giraud, *Bibliothèque Sacrée*, St. Luke ii. 36-38. *R.M.*

St. Anna (3), July 26 (**ANN**, **ANNE**). † A.D. 1. Mother of the B. V. MARY. Patron of two places called Annaberg, one in Brunswick, the other in Misnia; of Madrid, which adopted her in a pestilence in 1597; of Apt, Brittany, Brunswick, and Ourcamp; of the Counts of Schlick, and the Counts of Hainault; of the cathedral of the Canaries; of married people; takes the place of Juno Lucina as patron of confinements; is called in Southern Italy *la vecchia potente* (the powerful old woman); pregnant women who place themselves under her special protection wear an apron or some other article of a brilliant emerald green. She is also patron of makers and sellers of lace; makers and sellers of linen cloth; broom-makers; house-keepers; grooms; stable-boys; dealers in old clothes; carpenters; cabinet-makers; turners; inlayers of wood; and all workers in hard wood. St. Gomer is patron of workers in soft wood. According to Cahier, the reason for Anna being adopted patron of workers in wood is that no one was received to the rank of master in any guild or corporation of tradesmen until he had made a masterpiece. In the 16th and 17th centuries the tabernacle was a very important part of the ornamentation of an

altar, and a wood-worker generally showed his greatest skill in its construction. St. Anna was considered to have made the first tabernacle, namely, the Virgin Mary. A composition, called in the workshops "the brains of St. Anna," was the great resource for hiding certain defects in the wood. It consisted of a strong glue mixed with sawdust of the defective wood, and was cleverly used to fill up cavities.

Azevedos counts SS. Joachim and Anna among the "Advocates," or "AUXILIARY SAINTS."

Pictures or drawings of Anna have been found in the catacombs: these and other early representations depict her with her hands stretched out in prayer; near her a dove, bearing a ring or a crown in its beak. In mediæval art she holds a book, and generally appears to be teaching the Virgin Mary to read, and sometimes pointing to the words, "*Radix Jesse floruit.*" In some of these pictures the Virgin Mary, although she appears as a child sitting on her mother's lap, holds the Infant Christ. St. Anna is sometimes the centre figure of a complicated picture of the relatives of our Saviour. Sometimes she appears meeting and kissing St. Joachim at the Golden Gate, bearing a lily, on the flower of which is represented the face of the Virgin Mary.

According to the *Golden Legend*, *Perfetto Leggendario*, etc., she was the daughter of Stolano, also called Gazarius, of the house of Juda, and her mother was Emerentia. They had another daughter, Hysmerye, who had a daughter, St. ELIZABETH, mother of St. John the Baptist, and a son, Elynd, father of Emynen, of whom came "S. Servace whose bodye lyeth in Mastreyght upon ye ryver of Ye Mase."

St. Anna was married three times, and by each marriage she had a daughter named Mary. Her first husband was Joachim, father of the B. V. Mary, "who chylded our lorde Jhesu cryste." Joachim was of Nazareth; Anna was of Bethlehem, and of the tribe of Juda. They were rich. They divided their goods into three parts: one they gave to the temple and its servants, one to

pilgrims and the poor, and the third part they spent on themselves and their servants. When they had been married twenty years, and had long sorrowed because they had no child, they made a vow that if God would give them one, they would dedicate it to His service. At the Feast of the Dedication of the Temple, St. Joachim went with his friends to Jerusalem, as usual, to make his offering. The high priest scornfully rejected it, saying that a man who, inasmuch as he had no children, was evidently under the displeasure of God, ought not to presume to offer gifts at the altar. Joachim went away sorrowful and confused. Instead of returning to Anna, he went to his herdsmen and stayed some time with them, until he was comforted in a vision by an angel, who told him his prayers and alms were accepted before God, and that Anna should have a daughter named Mary. She was to be brought up in the temple, and of her should be born a great Lord, through whom salvation should come to all people. The angel said, "By this sign thou shalt know that the vision is from the Lord: when thou shalt come to the Golden Gate of Jerusalem, thou shalt meet Anna thy wife." Meantime, Anna remained sorrowfully at home. One day, as she sat under a laurel in her garden watching a bird bringing food to its little ones in the nest, she said to herself, "Every wife has children except me; the very birds in the trees have their children, but I have none." Then she heard her maid, on the other side of the bushes, deriding her because of her barrenness. But now the same angel who had appeared to Joachim visited her in a dream, promised her a child, and relieved her anxiety about her husband's prolonged absence by telling her she should find him at the Golden Gate. They both obeyed the heavenly messenger, and went to Jerusalem. There, at the Golden Gate, they met. The next year Anna had a daughter, according to the promise of the angel; and they called her Mary, as he had commanded. When Mary was three years old, they brought her to the temple, with offerings. There were fifteen steps up the temple, and the child, who

had never yet walked, ran up to the top of the flight without assistance. When Joachim and Anna had made their offering, they left Mary in the temple with the other virgins, and returned home. Mary grew in holiness daily, and had visions from God.

Anna was thirty-six years old when Joachim died. She then married Clopas, brother of St. Joseph the carpenter, and had, by him, a daughter Mary, who married Alphæus and had four sons—James the Less, Judas Thaddeus, Simon Zelotes, and Joseph the Just. After the death of Clopas, Anna took, as her third husband, Salome, and had another daughter, Mary Salome, who married Zebedee, and was the mother of the two apostles, SS. James the More and John the Evangelist. Anna lived until our Lord Christ was one year old. In the time of Octavian her soul was carried to Abraham's bosom; at the ascension of Christ it was carried to heaven, where she has a very honourable place, being one of the saints who enjoy the glory of the great God.

Another legend, giving miraculous birth and ancient lineage to Anna, is to be found among those collected by Le Roux de Lincy, who derives it from a metrical Bible of the 13th century. It is as follows:—

A thousand years after the fall of Adam, God transported the tree of life into the garden of St. Abraham, and sent an angel to inform the patriarch that on this tree the Son of God should be crucified, that the flower of the tree would give birth to a knight who would bring into the world, without the assistance of any woman, a virgin, whom God would choose for His mother. Abraham had a daughter who breathed the perfume of the tree, and thereby became *enceinte*. The Jews condemned her to be burned to death. She went into the fire, and proved her innocence by remaining unhurt in the midst of it. All the flames then changed into flowers; there was not a coal or a brand but became a lily or a rose. By-and-by she gave birth to a son, who grew up a valiant knight, and rose to be king, and eventually Emperor. His name was

Fanouel. He was the possessor of the Tree of Life, and although he did not thoroughly understand all its properties, when sick or wounded persons came to him for help, he cut a fruit from the tree, divided it in several pieces, and distributed them to the sufferers, who were thereby cured of whatever diseases or injuries they had. When he cut the fruit he always wiped the knife on his thigh, until at last the juice of the fruit got into the thigh, which swelled and gave him some trouble and anxiety. All the physicians of the country tried their skill in vain. The thigh grew bigger every day for nine months, and then produced the prettiest little *demoiselle* that ever was seen. That was "*Sainte Anne que Dieu aime tant*." The Emperor was much ashamed of the slur that thus fell on his character. He called a knight, who was his confidential attendant, and told him to take the child into the middle of a forest and kill her. The knight proceeded to obey. Just as he was going to strike his victim, a dove appeared from heaven, saying, "Knight, do not kill this child; for of her shall be born a virgin whom God will choose for His mother." So he put the babe into a swan's nest and left her. A stag brought her food, and, if she cried, gave her flowers to comfort her. About ten years after this, Fanouel one day went hunting in the wood, and followed the very stag that had adopted the deserted child. The stag took refuge under the swan's nest, where the little girl still lived. The Emperor was astonished to find a beautiful young lady, ten years of age, in a swan's nest, and said to her, "My beauty, who are you?" To which the wise child replied, "Sire, I am your daughter." He found she knew the whole story, so he took her to court and married her to Joachim, a knight of his empire. Of this marriage was born the Blessed Virgin Mary.

A legend of Anna, told by Dr. Mant, and said to be derived from the writings of Hippolytus the martyr, is that she was the youngest of three daughters of Matthan the priest, and Mary his wife. The two elder sisters, Mary and Sobe, married in Bethlehem. Mary had a

daughter, Salome the midwife; Sobe was the mother of St. Elizabeth, mother of St. John the Baptist; Anna, the youngest, married in Galilee, and brought forth Mary, the mother of Jesus.

Baillet, *Vies des Saints*, "St. Joachim," March 20, says that we know from St. Gregory of Nyssa and other reliable writers, that these traditions come to us from apocryphal histories of St. Mary, containing divers superstitions.

Nothing is known with certainty of the father of the B. V. Mary, except that he was of the house of David. If the genealogy given by St. Luke is that of Mary, then her father was Heli.

St. Gregory XIII., by a brief dated 1584, commanded a double feast to be celebrated in honour of St. Anna, throughout all Christendom. The worship of St. Joachim was not established by authority in the Latin Church until 1622, under Gregory XV.

B. Anna (4), March 5, V. Time of the Apostles. Wife of St. Conon, bishop of Bida or Bidana, in Isauria, who converted his father and mother, Nestor and Nada, to the Christian faith. Anne, together with Nestor, is, by the Greek Church, honoured among the martyrs. Conon is commemorated March 5. Papebroch and Henschenius are uncertain as to Anna's right to the honours of saintship. Boll., *AA.SS.*

St. Anna (5), Oct. 22. 2nd or 3rd century. Was converted by seeing the constancy under torture of St. Alexander, M., bishop of a place unknown, and was put to death with him, Heraclius a soldier, and SS. THEODOTA (2) and GLICERIA (2). ST. ELIZABETH (2) is commemorated with them, but is supposed to have been martyred at another place and time. A church in their honour was built at Constantinople. They are mentioned in the *Menology of Basil*, but Greek saints were received with caution by the Western Church, because many schismatics were honoured among them. Benjamin Bossue, in Boll., *AA.SS.*, Oct. 22, ix.

St. Anna (6), Nov. 20, V. M. c. 343, with BAHUTA.

St. Anna (7), March 26, M. c. 370. One of the earliest Christians among the

Goths on the Danube. She was with five other women and twenty men in a church which was burned by Jungerich, king of the Goths, in the time of the Emperors Valens and Gratian: the names of the other women were ALLAS or HALAS, PARIS or BARIS or BARKA, MOICO or MAMICA, VIRCO or VICO, and ANIMAIS. Boll., *AA.SS.*

St. Anna (8), Oct. 2 or 28, or May 4, M. at Jerusalem, in the 4th century. Patron of Ancona. Went with her son, St. Cyriacus, bishop and martyr, to visit the holy places. They were arrested by order of Julian the apostate, hung up by her hair, and burned with lamps; she died under the torture. Her body was translated to Ancona by the Empress B. GALLA PLACIDIA, in the following century. Anna is mentioned in the Greek and Ethiopian calendars. Her history is only known from the fabulous *Acts* of her son. As a fact, there was no general persecution of Christians under Julian, although there doubtless were cases where the malice or covetousness of those in power, or special provocation on the part of certain Christians, led to the oppression or murder of individuals. Boll., *AA.SS. Gynceæum.*

St. Anna (9). 5th or 6th century. Patron of the church of East Looe, in Cornwall. Daughter of the Prince of Glamorgan. Married Amwyn, or Amnon the Black, prince of Bro-Weroc, in Brittany, i.e. the country about Vannes which was colonized from Britain. SS. Padarn, Malo, and Magloire were of the same illustrious Welsh stock. Anna was sister of GWEN JULITTA and mother of St. Samson, bishop of Dol, in Brittany, who was born about 520. A holy well in the churchyard of Whitstone, in Cornwall, bears her name. Her worship—in England, at all events—is much older than that of ST. ANNA (3), mother of the B. V. MARY. Rev. S. Baring Gould, *Book of the West*. Stadler. Butler.

St. Anna (10), Nov. 28. A young widow of high rank dwelling in Constantinople towards the middle of the 8th century. Disciple and spiritual daughter of St. Stephen of Mount St. Auxentius, also called St. Stephen the Younger, to distinguish him from two

contemporaries. Her real name is unknown. She took that of Anna on becoming a nun in a convent at the foot of the mountain on which St. Stephen lived as a hermit, after he had been persecuted by the iconoclasts at Constantinople. In 754, refusing to support a false accusation against Stephen, she was cruelly scourged by order of the Emperor Constantine Copronymus, and put in prison at Constantinople, where she soon died, in consequence of the ill usage she received. She is mentioned by Surius in the life of St. Stephen, Oct. 28. The Bollandists promise more information when their calendar comes down to her day. This is perhaps the saint called Anna Greca by Guénébault, who says she was an abbess of the Order of the Acémètes, and that she is represented holding a statuette, doubtless to denote that she adhered to the use of holy images, notwithstanding the persecution of the iconoclasts.

St. Anna (11) Euphemian, Oct. 29. 8th and beginning of 9th century. A native of Constantinople. After the death of her husband and children, she gave all her property to the poor, and, disguised as a man, obtained admission to a monastery on Mount Olympus, where she lived several years, under the name of Euphemian. She was much persecuted by a fellow-monk, changed her residence several times, and died a recluse at Constantinople. Her story, from the Meneas of the Greek Church, is given at considerable length, with notes, by the Bollandists, who do not seem to think it reliable. *AA.SS.*

St. Anna (12), July 23. † c. 918. V. of Leucada, or Leucata, a promontory of Epirus, or Bithynia. She was of noble birth. After the death of her parents, the Emperor Basil, the Macedonian, desired her to accept a husband of his choosing; but she chose rather to lead a celibate ascetic life. She was about seventy-eight years of age when she died. Perier, in *AA.SS.*

St. Anna (13). Grand-princess of Russia. 963–1011. There are many contradictions in the accounts of this princess, and it is doubtful whether she should be placed among the saints.

More information regarding her is to be found in the histories cited at the end of this article.

Anna was born, of wicked parents, at Constantinople in 963, a few days before the death of her father, Romanus II., Emperor of the East. Her elder sister, Theophano, married Otho II., king of Germany and Emperor of the West (*see ADELAIDE (3)*). Romanus II. was succeeded by his sons, Basil II. and Constantine VIII., who reigned together. In their time Anna married, with considerable repugnance, St. Vladimir (monarch of Russia, grandson of St. OLGA), to make peace between the Greek empire and their dangerous neighbours, and still more with the object of winning him and his immense country over to the Christian faith. As a condition of his marriage, he put away his other wives, and deposed his god Perune. He was threatened with blindness, and Anna promised him that his sight should be restored if he would be baptized. He complied, taking the name of Basil, and was immediately cured. He then built a church in Kief, dedicated it in the name of St. Basil, and enforced his new religion with all the determination he had previously shown in other matters. His life, after baptism, was as strict as it had before been dissolute. He died 1015. Anna died 1011. He is called Isapostolos, and has also been called the New Solomon, not from his wisdom, but from the great number of his wives. He was father of Yaroslav, whose wife was **ST. ANNA (14)**. Lebeau, *Histoire du Bas Empire*, xvi. 57, etc. Martinov, *Græco-Slav. Calendar*. Karamsin, *Histoire de Russie*, i. 267–283.

St. Anna (14), Grand-princess of Russia, Feb. 10, and, with her son St. Vladimir, Oct. 4 (INGARDAS, INGEBIORG, INGIGERDA, IRENE). She was daughter of Olaf Skoetkonung, king of Sweden, who gave her for dowry the town of Aldeigaburg, or Old Ladoga. She took the name of Irene at her baptism, and that of Anna with the monastic habit, shortly before her death. She was the wife of Yaroslav the Great, son of the first St. Vladimir and father of the second, who, in 1015, succeeded his father as

Grand-prince of all the Russias, and reigned from the Baltic to Asia, and to Hungary and Dacia. He was far more enlightened than his predecessors, and than many of his successors for some generations. He caused the Bible to be translated into the Slavonian tongue, and transcribed some copies with his own hand; he founded many schools, but his great glory was the code of laws he enacted. He built the church of St. Sophia, at Kief, one of the oldest in Russia. That of St. Sophia, at Novgorod, was built by the second St. Vladimir; it is the oldest building in Novgorod, and one of the three oldest churches in Russia. In it the founder and his mother, St. Anna, lie buried. The date of Anna's death, 1050, is still to be seen on her tomb. She was the first of the Russian princesses to take the religious veil on the approach of death, a custom which afterwards became general. Yaroslav and Anna had six sons, one of whom was St. Vladimir II., and one is said to have married a daughter of Harold Godwinsson of England. Anna had three daughters: Elizabeth, queen of Norway; Anna or Annte, queen of France; and Anastasia, or Agmunda, who married Andrew I., king of Hungary; perhaps also a fourth daughter, Agatha, who married the English Prince Eadward Aethling, and was mother of Edgar Atheling and St. MARGARET, queen of Scotland. Yaroslav died in 1054, and was buried at Kief.

These accounts of these Russian princesses are chiefly taken from Karamsin, *Histoire de Russie*. S. Anna Ingigerda is also mentioned by Mailath, *Stammtafel der Arpaden*; Martinov, *Slav. Calendar*; Snorri Sturlusson, *Kings of Norway*; Neale, *Holy Eastern Church*.

St. Anna (15), daughter of the Emperor Romanus. Wife of the Russian Prince St. Vladimir II. (Yaroslavitch), son of St. ANNA (14). Mother of the Grand-prince St. Mislav the Brave, who feared no person or thing, but God only. He defended Novgorod against Andrew of Sousdalia, and was beloved all over Russia. Mislav, his father St. Vladimir, his mother, and grandmother are buried in the church of

St. Sophia at Novgorod, which Vladimir Yaroslavitch built on the site of the wooden church of the year 1000: the stone church was built by Greek architects, and is preserved, with its gilt domes, in all its grandeur, unspoilt by wars or storms. St. Mislav's dead hand, quite black, protrudes from under the cloth which covers his body, and is exposed for the kisses of the faithful. Chester's *Russia*, and the authorities for the other Russian saints.

B. Anna (16) Michieli Giustiniani, Nov. 21. O.S.B. Daughter of Vitale Michieli, doge of Venice (1156-1172), the last doge who was elected by the people, the seventeenth who was violently dethroned, and the sixth who was murdered in a riot. In 1170 there was war between the state of Venice and the empire of Constantinople. At the same time, the Emperor had a personal dislike to and quarrel with the Giustiniani, one of the most ancient and wealthiest of the Venetian noble families, and much beloved by all classes in the city. They therefore took up the national quarrel with family pride as well as political and patriotic ardour, contributing a large contingent of ships and men, and desiring to make good all loss that might accrue to the Republic from the war. The doge led the expedition, and every man of the Giustiniani family went with him. At first the Venetians had some successes, but after suffering greatly from the treachery of the Greeks, they were attacked by the plague. Some of the Giustiniani had been killed in skirmishes, and all the rest were among the victims of the pestilence. About two years from the time he had set forth so gallantly, Vitale returned home, bringing back only seventeen of the hundred ships he had taken out. The people were furious with the doge, and threw upon him the whole blame of the ill success of the expedition, and the destruction of a family so popular among them. The Emperor triumphed in the extermination of the hated race, but Vitale knew there was one scion of the family, a certain brother Niccolo, who, although accounted dead to the world, was still living in the monastery of S. Niccolo

del Lido. Through this man he resolved to revive the great and popular family so tragically cut off, and applied to Pope Alexander III. for permission to marry his own daughter to Niccolo Giustiniani. The Pope freed Niccolo from his monastic vows, and commanded him to restore his family to its proper place in Venice by marrying Anna Michieli. It soon became evident that the ships which had returned had brought the plague with them; hundreds of persons died within a few days. Terror reigned. The fickle populace again laid all the fault on their doge, and murdered him in a tumult. As soon as they had done it, they repented, and remembered how good he had been. Niccolo and Anna spent many years together, rich in this world's goods, and richer in good deeds. They had six sons and three daughters. Eventually Niccolo returned to his monastery, and Anna went to live in the magnificent nunnery of St. Adrian, which she had built at Amiano; and there she spent the rest of her life in fastings, prayers, and good works. The pictures of Niccolo and Anna are kept with great veneration in the church of St. Nicholas, in token of their sanctity. Many miracles have been wrought by both saints. *Life of B. Lorenzo Giustiniani*, their descendant, who died Jan. 8, 1455, written by Bernardo Giustiniani, and given in the *AA.SS.*, Jan. 8. The story is told with many interesting details by Lebeau, *Histoire du Bas Empire*, xix., xx. of the old edition, xvi., xvii. of the new (1833). Daru, *Histoire de Venise*. Fougasses, *History of Venice*, "Englished" by W. Shute (1612). Wion, *Lignum Vitæ*, who calls Anna "Duchess of the Venetians." Mas Latrie, *Trésor*. Bucelinus, *Men. Ben.*, Nov. 21. Light is thrown on the customs of Venice at the time, and the status of the families of Michieli and Giustiniani by Molmenti, *Storia di Venezia nella Vita Privata*. The Life of Anna is promised by the Bollandists when they come to her day.

B. Anna (17), March 6. † 1244. Of the noble family of Frankenhofen. Cistercian nun at Seefeld; succeeded B. TUDECA as abbess. In 1241 Conrad of

Winterstettin built the nunnery of Paintdt, near the monastery of Weingarten, in the ancient diocese of Constance, and thither Anna moved as abbess. She died 1244, and was succeeded by Ermengard, daughter of the founder. Bucelinus, *Men. Ben.* Migne, *Dict. des Abbayes*. Monstier, *Gynæceum*. The accounts of the situation, etc., of the nunneries do not quite agree.

B. Anna (18), AMICIA.

St. Anna (19), Duchess of Silesia, born at Prague, 1204. † 1246. Daughter of Premysl Ottokar I., first king of Bohemia (1193-1230), by his second wife, Constance of Hungary. ST. AGNES OF BOHEMIA was her sister, ST. ELIZABETH OF HUNGARY her cousin, ST. ABDELA her half-sister, ST. HEDWIG her mother-in-law. Anna married, in 1216, Henry II., the pious duke of Silesia; he was killed at Legnitz, 1241, in a great battle against the Tartars, where, although the Christians were defeated, overpowered by numbers, they made such a good fight against the heathens, and inflicted on them such heavy loss, that the tide of their invasion was effectually arrested. St. Anna, St. Hedwig, and all the nuns of Trebnitz were in the fortress of Chrosna when the battle was fought. Anna buried her husband in the Franciscan convent which he had begun to build at Breslau, and which she finished after his death. She had six sons and three daughters. For some particulars of the Tartar invasion and the battle of Legnitz, see St. Hedwig, duchess of Silesia. Dlugosch, *Historia Polonica*. Palacky, *Geschichte von Böhmen*. Stenzel, *Scriptores Rerum Silesiæ*, ii. 127, etc. A. Knoblich, *Herzogin Anna von Schlesien*, Breslau, 1865. Anna is called "Blessed" by several writers, and "Saint" by Mas Latrie, *Trésor*, p. 905.

B. Anna (20), April 8, of Schlusberg. 13th century. Daughter of Conrad, baron of Schlusberg, near Bamberg, in Franconia. Anna became second abbess of the Cistercian house of Schlusberg, and, being a woman of many virtues, received sundry privileges from her brother-in-law Leopold, bishop of Bamberg. When she was dying she directed that her grave should be left

open to receive her sister-in-law and successor, Anna, countess of Zollern, who would die within a month, which happened. Henriquez, *Lilia Cistercii*, ii. 250. Bucelinus. Rigollot, in Index to Boll., AA.SS.

St. Anna (21) of Viterbo, Sept. 21. † 1306. 3rd O.S.D. Worship uncertain.

St. Anna (22), Oct. 2. 1338. Duchess of Tver, and Grand-princess of Russia. Daughter of Demetrius Borissovitch, duke of Rostov. Married, c. 1294, Michael Jaroslavitch, duke of Tver, nephew of St. Alexander Nevski. Her sister was married to Andrew, grand-prince of Russia, who died about 1295. Michael, duke of Tver, succeeded to the principality. According to Martinov's *Slavonian Calendar*, he was killed in a glorious battle against the Tartars in 1315. But according to Karamsin's *Histoire de Russie*, iv., he survived the battle. His nephew George, duke of Moscow, who had married a sister of Usbek, khan of Tartary, tried to deprive him of his right. Michael took Moscow, and carried away George's wife among the prisoners. Unfortunately, an epidemic broke out in Tver, and she fell a victim to it. George accused his uncle of poisoning her. The grand-prince had to go to the horde and appear before the khan to clear himself of the alleged crime. After undergoing much ill usage, which he bore with great fortitude and dignity, Michael was put to death, Nov. 22, 1319. Some months after execution his body was brought home, and found to be in perfect preservation. It was buried with all honour in the Kremlin of Moscow, in the monastery of St. Saviour, on the spot where now stands the old church of the Transfiguration. He was mourned as the friend of his country throughout all Russia, most of all in his own dukedom of Tver. He is honoured as a saint and martyr. The Duchess Anna took the veil, and so did Xenia, the virtuous and pious mother of Michael. Anna removed from Tver to Kasan, at the request of her son Basil, and died there in 1338. Her body was translated into the cathedral in the reign of Alexander Michaelovitch (1645-1676),

the first of the Romanoffs; the king himself carried the venerable corpse.

B. Anna (23), April 16, of Camerino, O.D.S. † 1369. A native of the march of Ancona. Mentioned in the Dominican Martyrology and by various writers of that order. Jacobilli calls her a nun famous for sanctity and miracles. Pio, *Uomini*, etc.

B. Anna (24) of the Cross. 16th century. First abbess of the first nunnery of the Order of the Assumption of our Lady, otherwise called our Lady of Mercy. The order was founded for men, by Peter Nolasca, in 1235, but had no communities of women. The first nunnery was founded at Seville about 1568. (See ST. MARY OF HELP.) Helyot, *Hist. des Ordres Monastiques*, part iii. chap. 37.

B. Anna (25) Töschel, Jan. 28, Nov. 10. † 1582. A Benedictine abbess at Riga, who distinguished herself by her strenuous opposition to the Lutheran and Calvinistic heresies. She lived to the age of 130. Bucelinus, *Men. Ben.*, Jan. 28, spells her name TOICHEL. Collin de Plancy, *Saintes et Bienheureuses*, Nov. 10.

B. Anna (26) de Roussy, founder of the first convent of Ursulines at Paris. c. 1612. (See ANGELA MERICI.) Guénébault.

B. Anna (27) of Beaulieu, June 24. † 1618. GALLIOTA.

Ven. Anna (28) of St. Bartholomew, June 7. 1530-1628. Born at Almandral, in Old Castile. Her parents were Fernando Garcias and Mary Mançanas. Anna was a Carmelite nun of the reformed order. One of the first who took the habit in St. Teresa's monastery of St. Joseph, at Avila. Her humility made her a great favourite with Teresa, who calls her "a great servant of God," and says that, although only a lay-sister, she was of more use to her than any of the other nuns whom she took with her on her journeys to assist in making reforms and establishing new monasteries of the reformed rule. She accompanied her beloved mistress on many of these expeditions as her secretary, and attended her with devoted affection in her last illness. On October 4, 1582, at Alba

de Tormes, Teresa lay the last hour of her life with her head on Anna's shoulder, and died in her arms. Having served her apprenticeship under this great reformer and founder, Anna went to France, about 1604, and founded houses of the same Order of Barefooted Carmelites at Tours and Pontoise. In 1611 she was sent for by Albert and Isabel, to found a monastery at Antwerp. There she remained until her death in 1626, four years after the canonization of her mistress, aged seventy-six. The *Life of St. Jane de Chantal*, written by her niece Mother Chaugy, says, "Mother Anne of St. Bartholomew, who is now held to be a saint, had a vision respecting the Congregation of the Visitation, more than four years before its foundation. Madame de Chantal one day told her that she often wished to enter the Order of Reformed Carmelites. Anna said, 'No. St. Teresa will not have you as her daughter. You will have so many daughters of your own that you will be the companion of our blessed Mother. God has work for you to do through the Bishop of Geneva.'" Anna was regarded as a saint by the people of Antwerp. When her body was laid in the church, before burial, they came and touched it with more than twenty thousand rosaries and images. Next day the people from all the country round came to honour the saint and derive some benefit from touching her sacred remains. She is not canonized. She is called "Venerable" by Butler and Dalton, also by the Bollandists, who relate that her heavenly intercessions twice saved the city of Antwerp from imminent danger in sieges. Cahier, quoting Terwecorin, *Précis Historiques*, says that, after her death, the municipal body of Antwerp went every year in procession, carrying candles, to her convent, to acknowledge solemnly that they owed their deliverance to her prayers. She is mentioned several times in St. Teresa's account of her *Foundations*. In 1735 Clement XII. permitted proceedings for her canonization to be put in hand. Guérin, *Petits Bollandistes*.

Anna (29) **Toussaint de Volvire**, Feb. 22, of a noble family of Bretagne, 1653-1694, called Sainte Anne, also the

Saint of Néant. Néant was her parish (*dep.* Morbihan). She built the hospital of Ploermel. *Petits Bollandistes*, xv.

B. Anna (30) **Maria Taigi**, June 9. 1769-1837. 3rd Order of Trinitarians. Represented looking up to a sun. Anna Maria Antonietta Gesulda was born at Siena. Her father was Luigi Pietro Gesulda, a chemist. In 1775 he was ruined by his own fault. The family, being reduced to extreme poverty, removed on foot to Rome. Gesulda and his wife became servants. Their little girl worked in a silk factory. She married Domenico Taigi, a servant in the noble family of Chigi. Anna Maria was fond of dress and amusement, especially theatrical entertainments. These frivolous tastes facilitated the wicked designs of an old libertine who, with great patience and cleverness, pursued her with unholy attentions, until a day came when her passion for finery delivered her into his hands. From that day her existence was embittered by shame and regret. The whole of her after-life was an incessant penance for this sin. Her husband's presence was a continual reproach to her, and she bore all his exactions and caprices with great humility. She had four sons and three daughters, whom she brought up very carefully and piously. She dutifully cared for and waited on her father and mother as long as they lived. She was naturally inclined to gluttony, and mortified this temptation with great ardour and self-denial, especially by going for days together without drinking.

In 1798 the Taigi were reduced almost to destitution, in consequence of the attempt of the French to establish a republic in Rome, which took away the means of subsistence from the poorer classes. The Chigi were unable to pay the wages of so many servants, and they were thrown upon the charity of those who had anything left to give.

From the time of her conversion and the beginning of her penitent life, Anna always saw before her what she described as a sun. It was of the size that the real sun in the heavens appears to our ordinary sight, of extreme brightness,

and yet she could look at it, even with her eye which was nearly blind. In this sun she saw events past, present, and future, and sometimes thoughts and motives. She first saw it while taking the discipline, and for the rest of her life it was always before her. She had frequent ecstasies, during which she was so insensible to all that went on around her, that her husband used to shake her and reproach her with falling asleep in the midst of her duties, and even at her prayers. She would never suffer any one to be spoken ill of in her presence, and always suggested excuses for those who had done wrong. She was zealous in the conversion of the wicked, therefore some who were pronounced hopelessly hardened were commended, in desperation, to her intercession. While obtaining of God the conversion of a sinner, she suffered great agony of body, as well as anguish of mind. Her charity included condemned criminals, whom she was sometimes successful in persuading to repentance and confession, after priests had been discouraged by their obduracy. She was much liked and respected for her piety and her gift of prophecy by Cardinal Fesch, Napoleon's uncle, by Marie Louise de Bourbon, queen of Etruria, by Cardinal Pedicini, and several other persons of much higher education and station than herself; but although she had taken alms when her family were at the verge of starvation, she would never accept from any of those exalted persons any favours or benefactions which would in the least degree raise her out of her humble state of life, and this was for two reasons: first, she wished to remain independent, to be always free to speak fearlessly and truly; secondly, she did not desire to place within reach of her children luxuries and leisure which they might miss when they were grown up. She feared for them idleness and love of pleasure; she thought that if they were lifted for a time out of the life of toil and privation to which they were born, and then dropped back into it, the remembrance of their temporary ease and luxury might become a temptation to them. She died in 1837. Her beati-

fication took place in 1863, under Pius IX. Her husband, then a very old man, was one of the important witnesses on the occasion. He said that she was a very good woman; he as little suspected her of being a saint as of having ever sinned against him; he said he had always considered her a person of great virtues and an incomparable wife, but most of her extraordinary gifts and graces he had only heard of since her death. She was a tertiary of the Order of the Trinitarians for the Redemption of Captives.

While her canonization was going on, in 1863, her *Life* was written by Dr. Luquet, bishop of Hesebon, and during that time sundry notices appeared in the *Giornale di Roma* and the *Analecta Juris Pontificii*, iii., iv. The author of *Les Mystiques* says that her reputation for sanctity and prophecy was such that she was the fashion among cardinals and prelates, and attained a degree of notoriety and the *entrée* to houses and society to which her position would not have entitled her. Dr. Luquet's little book is the chief authority for this article.

St. Annofledis, Dec. 1 and 7 (AGNEFLETTE, LANOFLEDIS, NOFLEDIS, NOFLETE, ONOFLETE). c. 655. Nun under St. FARA. Angels were heard singing at the moment of her death. Chastelain, *Voc. Hay*. Mabillon, *AA.SS.* O.S.B.

St. Anominata, V. M. Sister of St. COLOMBA OF EVORA.

Anonymous Saints. Besides the vast number of saints named in the various calendars of Christian Churches, a multitude of others are commemorated whose names are not preserved.

In the *Roman Martyrology* alone there are more than thirty-six thousand unnamed martyrs. Of these, a great number are women, who perished in the indiscriminate massacre of Christians by heathens, or of orthodox or Catholic Christians by heretics. When a whole family were massacred, the names of the men are often mentioned, while the wives, daughters, or companions who shared the martyrdom are commemorated, but not named. Thus we have, Feb. 15, St. Crato with his wife and family; Sept. 1, forty virgins are honoured at Heracles, disciples and

fellow-martyrs of St. Ammon the deacon. On Dec. 25 we find that seventy women and two hundred men were companions of the martyrdom of St. ANASTASIA, early in the 4th century. On the same day are also honoured "many thousands" who perished about that time, at Nicomedia, under Diocletian. These Christians had assembled in church on Christmas Day. The Emperor ordered the gates to be shut, and fires prepared all round the building, tripods with incense being set before the doors. An officer then proclaimed, with a loud voice, that whoever wished to escape had only to come out and offer incense to Jove. The Christians all answered with one voice that they would rather die. So they were burnt alive, and were born in heaven on the anniversary of the same day that Christ was born on earth. There occur frequently in the *R.M.*, such entries as "seven virgins," "forty virgins," "six sisters," "four hundred martyrs of both sexes."

Besides these, there are the nuns who followed the precept and example of St. EBBA, their abbess, and obtained martyrdom by disfiguring themselves rather than endure desecration from the barbarians who attacked their convent.

The legend of St. URSULA and her eleven thousand virgins of Cologne may be mentioned, whose story, if mythical, is of very ancient origin.

In addition to the unnamed martyrs, a number of comparatively obscure persons are honoured by writers of saintly history, and some of the stories told of them are worthy of a place among the poetic legends of the Middle Ages: the following is an example:—

On a wide and somewhat dreary plain in New Castile, not far from the source of the Tagus, stood, in the middle of the 8th century, a Benedictine nunnery. Its holy inmates were threatened with capture by an army of Saracens. The walls of the building, being only of sufficient strength to withstand the attacks of wild beasts or any chance intruder, could offer no effectual resistance to an armed band. The abbess rang the bell, and, assembling all the sisters in the chapel, exhorted them to pray that the earth should

swallow them up, rather than that they should fall alive into the hands of the infidels. Their prayer was granted, and the Saracens, approaching, found nothing but scanty heath, lavender, and wild shrubs, where from a distance they had seen the towers of a stately convent. While vainly seeking for that which was no longer to be found, at Vespertime they suddenly heard the convent bells ringing beneath their feet. To this day shepherds and travellers passing over the spot at the hours of prayer, hear the muffled ringing of the convent bell and the sweet distant voices of the nuns singing the office underground.

There are many other nameless soldiers of the noble army of martyrs, who in large and uncertain numbers followed their leaders of either sex to martyrdom, and are commemorated with them, but whose names, in the words of an old hagiologist, "are known only to God."

St. Anor, or HONORIA, de Montebard. 12th and 13th centuries. Cousin of St. Bernard. Married a brother of Hugh de Seignelay, archbishop of Sens and Diambert, head of the Seignelay family. Her son, William de Seignelay, was Bishop of Auxerre, 1207–1223. *Gallia Christiana*. Mas Latrie, *Trésor*.

St. Anscrida, April 28, V. Worked with a double office at Nonantula, in Italy, where her body is kept. It was probably taken there from one of the Roman cemeteries. *AA.SS. Boll., Prætermissi*.

St. Ansitrudis, AUSTRUDE.

St. Ansoald, Aug. 24, V. at Maubeuge. 11th century. B. Theodoric, abbot of Andagin or Audain, in the forest of Ardennes in Belgium, was vowed to a religious life by his mother in his childhood. His father was very angry, and insisted that he should be brought up as a soldier. The child broke his arm and was nearly killed, whereupon his father gave him up to his mother, saying that if it were God's will that he should be a monk, he would recover. She tended him so well that he did recover, and then she confided him to her daughter Ansoald, in the convent of Maubeuge, to be taught his letters and the Psalter. Ansoald was a woman of

great piety and very dirty. She instructed and tended her little brother with gentleness and diligence. She died of cancer. Boll., *AA.SS.*, *inter Prætermisios*.

St. Ansomia, June 4, M. Same as **AUSONIA**, June 2, M. at Lyons.

St. Anstrude, *AUSTRUDE*.

St. Anstruse, *AUSTRUDE*.

St. Antea, *ANTHIA*.

St. Antha, Dec. 12, M., with **AMMONARIA**.

St. Anthia, April 18 (**ANCIA**, **ANTEA**, **ANTIA**), M. at Rome or Messina, with her son, St. Eleutherius, Bishop, perhaps, of Illyricum. She is said to have been contemporary with the Apostles and to have seen St. Paul; but the *Acts of St. Eleutherius*, on which the story rests, are pronounced by Papebroch to be apocryphal. *R.M.* Boll., *AA.SS.* Martin.

St. Anthilia, Sept. 24, 25 (**ANTHILLA**, **ANTILIA**), V. M. at Arezzo, in Tuscany.

St. Anthilla, *ANTHILIA*.

St. Anthusa (1), or **DOMNINA**, March 20. Nero, angry at the success of St. Photina's preaching at Carthage, ordered her and her five sisters to be taken to a golden chamber, seven golden chairs and a table to be placed there, and his daughter Domnina, with a hundred followers, to go in and talk to these Christian women. Domnina and her attendants were speedily converted. She was baptized by Photina, and took the name of Anthusa (sometimes given to Photina herself). There are several saints of the names of Domnina and Anthusa honoured in the Church on various days, but it is not recorded that any one of them was daughter of Nero.

Henschenius and Papebroch give the story in the *Life of St. Photina*, from some old Greek *Acts*, but do not consider it probable. Boll., *AA.SS.*

St. Anthusa (2), Aug. 22. Time of Valerian. 4th century. Called in *Roman Martyrology* Anthusa the Elder. A woman of Seleucia. Daughter of rich idolaters. She took her two servants, Charisius and Neophytus, and left her home, pretending she was going to visit her nurse, but took the road to Tarsus, where she wanted to go and be baptized.

St. Athanasius, bishop of that city, was brought by an angel to meet her on the road. There was no water to be had, so he prayed and brought water out of the ground, wherewith he baptized Anthusa and her two servants. She then returned to her mother's house, but was refused admittance; so she betook herself to a solitary life in the desert, and lived among the beasts for twenty-three years, and then died in peace. Meantime SS. Athanasius, Charisius, and Neophytus were taken by Valerian and put to death. All four are commemorated together. Anthusa is called "Martyr" in the *Roman Martyrology*. *AA.SS.*

St. Anthusa (3) the Younger, Aug. 27, M. Clothed in a rough and ragged garment and thrown into a well. Worshipped in Sicily. *R.M.* Pinus, in *AA.SS.*

St. Anthusa (4), July 27, V. 8th century. Abbess of Constantinople. She dedicated herself to an ascetic religious life, after the example of St. Sisinnus, and founded two religious houses, one for men and the other for women; she herself presided over the latter. In the iconoclastic persecution, the Emperor Constantine Copronymus, hearing that Anthusa and her nuns worshipped images, sent for her. She was brought to trial with her nephew, who had succeeded Sisinnus in the care of the monastery. Anthusa was subjected to many tortures, and would perhaps have been put to death, but it happened that the empress was at the point of death in child-birth. Anthusa prophesied for her a safe delivery of twins—a son and daughter. As this presently proved true, the saint was liberated, and taken into great favour by the empress. The girl was called after Anthusa and educated by her, and is commemorated April 17. *R.M.* *AA.SS.*

St. Anthusa (5), April 17. 8th century. A benevolent and pious princess. Daughter of Constantine V. (Copronymous). Named after and educated by St. ANTHUSA (4). Founded the first orphan asylum in the Christian world. Finlay, *Byzantine Empire*, p. 81. Henschenius. Boll., *AA.SS.*

St. Anthusa (6), Feb. 22. A Grecian

lady put to the sword with her twelve servants. Henschenius. Boll., *AA.SS.*

St. Anthusa (7), mother of St. ARTHELLAIS.

B. Anthusa (8), Jan. 27. 4th century. Mother of St. Chrysostom. Stadler.

St. Antia, ANTHIA.

St. Antiga, Feb. 22, M. at Nicomedia, with SS. VICTORINA, PAULA, EMERITA, ANTONIANA, DATIVA, ROGATIANA, URBANA, MAXIMA, MARINA, MATRONA and her daughter PEREGRINA, SECUNDULA, JUSTA, CASTULA, MARCELLINA, CASTA, DONATULA, LIBOSA, FLAVIA, DOTA, FURNATA, and REGINA (3). Many Christians were martyred at Nicomedia, in Bithynia, at different times. Ten thousand are commemorated on one day in the Greek calendars, and 3628 on another. Whether the few whose names are here preserved are amongst the same, or were slain at other times, we do not know. Henschenius. *AA.SS.*

St. Antigone (1), Feb. 27, M. at Rome. *AA.SS.*

St. Antigone (2) of Pannonia, Feb. 28, M. Perhaps the same as the above.

Antilia, ANTHILIA.

St. Antiquiora, Aug. 31, M. at Ancyra, in Galatia. *AA.SS.*

SS. Antonia (1) and **Tertulla**, April 29, VV. MM. Consecrated virgins, put to death at Cirtha, in Numidia, with SS. Agapius and Secundinus, bishops, who had long been in exile there; also St. Aemilianus, a soldier; and a woman with her twin children. *R.M. AA.SS.*

St. Antonia (2), May 4, M. at Nicomedia, in Bithynia. Mentioned in the *Martyrology of St. Jerome*. She was hung up by one arm for three days, kept in prison for two years, and then burned to death. Henschenius thinks she may possibly be the same as ANTONINA (1). *R.M. AA.SS.*

St. Antonia (3). One of the martyrs of Lyons, who died in prison. See BALBINA.

St. Antonia (4), June 4. Commemorated with TROPHONIA. *AA.SS.*

St. Antonia (5), April 12, M. *AA.SS.*

B. Antonia (6), ANTOINETTE, or

ANTONIETTA, Feb. 28, April 7. 1401-1472. O.S.F. A native of Florence. She was still very young when left a widow with one son. She took the veil in Florence, in the convent of Sant' Onofrio, of cloistered nuns of the Third Order of St. Francis. B. ANGELINA CORBARA was founder and superior of all the cloistered tertiaryes. In 1430 she set Antonia over her head convent of St. ANNA, at Foligno, where she formed a great friendship with B. PAULA. In 1433 Angelina sent them to Aquila to found two convents of the observance. Antonia became superior of St. ELIZABETH's. While she was there Angelina died, and was succeeded by B. MARGARET of Foligno. Through St. John of Capistrano, vicar-general of the observance, who visited Aquila at the time, Antonia obtained the monastery of Corpo di Cristo, or the Holy Eucharist, which had just been built at Aquila for another order. She settled there in 1447, with twelve nuns of her order, to follow, in all its rigour, the first rule of St. CLARA. In this monastery Paula died. Antonia soon had to enlarge the house. Her son and her other relations came troubling her with their worldly affairs, which was a trial to her. She ruled here for seven years, and died Feb. 28, 1472, aged seventy-one. Her body lay in the church there for over four centuries, with the limbs supple, the eyes open, and every appearance of life. In 1847 Pius IX. approved her immemorial worship. Her feast is only kept in her own order. *A.R.M. Romano-Seraphic*, April 7. Jacobilli, *Saints of Umbria*. Léon, *Aureole de Sainte Claire*. Collin de Plancy gives her day as Feb. 29.

B. Antonia (7) Guaineri, Oct. 27. O.S.D. 1407-1507. Nun in the Dominican convent of St. CATHERINE THE MARTYR, in Brescia. While very young, she was reprov'd one day by the choir-mistress for not singing loud enough. Either not understanding how to modulate her voice, or being a little obstinate, she did not obey. To teach her submission, she was stripped down to her waist, and whipped in presence of the nuns in the chapter. She became a

pattern nun. At sixty-six she was sent with others to reform the convent of St. Catherine at Ferrara. There she was unanimously chosen prioress. She governed so well that that convent was soon remarkable for sanctity, and several of her nuns were sent to reform other convents. Several of them are numbered among the saints; they are BB. VERONICA, who died July 6, 1511; CECILIA, who died 1511; ANGELA (6) SERAFINA, who died 1512; PAULA SPEZZANI, who died Aug. 18, 1509; PERPETUA SARDI; and COSTANZA. Antonia was humble and self-denying, but strict, and at one time some discontented subordinates succeeded in deposing her; but the old nuns remonstrated, and had her reinstated. She died in 1507, at the age of a hundred, and was honoured thenceforth as a saint. AA.SS. Razzi, *Predicatori*. Pio, *Uomini Illustri per Santità*.

B. Antonia (8), or ANTOINETTE D'ORLEANS, April 22. †1618. Marquise de Belle Isle. Founder of the Benedictines of Mount Calvary. She was daughter of the Duke of Longueville, and related to the royal family of France. She married the Marquise de Belle Isle, eldest son of the Duke of Retz, and was left a widow while still young and beautiful. She took the veil, at the age of twenty-seven, in a Cistercian monastery at Toulouse, where she was buried. She founded the nunnery of SS. MARY and SCHOLASTICA, at Poitiers, and, on becoming abbess there, restored the primitive strictness of the rule of St. Benedict. The members of this reformed rule are called the Congregation of Benedictine Nuns of Mount Calvary. Guénébault, *Dict. d'Icon*. AA.SS., April 22, *Præter*. Butler's *Lives*, note to "St. Benedict," March 21. Henriquez, *Lilia*.

St. Antoniana, M. with St. ANTIGA.

St. Antonina (1), May 3, V. M. Called "the Disguised," to distinguish her from two other martyrs of the same name. Represented wearing a veil, to indicate disguise. At Constantinople, in the persecution under Diocletian and Maximian, c. 300, she was condemned by Festus, the governor, to the lowest degradation. Alexander, a soldier, changed

clothes with her, and thus enabled her to escape from the infamous place in which she was. Both were taken, their hands cut off, and they were burned to death.

The story of SS. THEODORA and Didymus is almost identical with this incident, in their case, happened at Alexandria during the same persecution. St. Ambrose, writing in the 4th century, tells the story with some amplifications, laying the scene at Antioch. He says that the young woman, being ordered to choose between abjuring her religion and being sent to the *lupanar*, said, "What I lose by force and against my will is not *my* sin, and my Lord will not account me polluted if my heart is pure, but if I renounce Him and sacrifice to idols, that which I keep at such a price will profit me nothing." So they took her to a place resorted to by the wicked. One of her guards changed clothes with her, and she escaped in safety. Soon afterwards some wicked men came into the room where she had been, and finding a man in her stead, thought the place was bewitched. They said, "Did not the governor send a woman here in this very dress? Who knows what metamorphosis may befall us if we stay? Let us escape out of this house while we know what we are." The pious fraud was soon discovered. The soldier was brought before the governor, who condemned him to death for aiding the escape of a prisoner under his care. The Christian maiden, hearing of it, came and begged to be put to death instead. The governor seemed willing to consent. The soldier, however, entreated that the sentence already pronounced against him might be executed, and the woman liberated. The governor said that as they were so anxious to die they might be gratified. Accordingly both were burnt. R.M. *Golden Legend*.

Quintaduenas says Alexander and Antonina were natives of Ocana, near Madrid, and suffered about the year 100. The Spanish and other hagiologists occasionally claim as compatriots the saints and martyrs who have become popular among them; this doubtless

gives rise, in some cases, to a multiplication of saints.

St. Antonina (2), June 12, M. at Nicea, in Bithynia. In the persecution under Diocletian and Maximian, she was scourged, hung on the equuleus, her sides torn with hooks, burnt with lamps, and finally killed with a sword. *R.M. AA.SS.*

St. Antonina (3) of Cea, March 1, M. Represented with a barrel near her, or being put into a cask or sack.

Said by the Spanish hagiographers to have been born at Cea, in the province of Beira, in Portugal. Accused of deriding the gods, she was tortured in various ways, then shut up in a vessel and drowned in a lake near Cea, under Diocletian. She is one of the most popular of the Portuguese saints. This rhyme is common among the peasants of the province, and refers to her—

“Antonina pequena,
Dos olhos grandes,
Matarao-na idolatras
E feros gigantes.”

“Idolaters and savage giants killed little Antonina of the large eyes.”

St. Antonina (3) is given in the *Roman Martyrology*. According to Henschenius, *AA.SS.*, this is no other than **St. Antonina** of Nicea, in Bithynia; her worship was introduced into the Latin Church from the Greek, in the 16th century; and the word “Cea” has been introduced by mistake for “Nicea” by some of the copyists of old calendars. Antonina of Nicea has also been set up as another saint of the island of Cea, or Ceo.

St. Antonina (4), May 7, M. in Africa. *AA.SS.*

St. Antonina (5), June 2. One of 227 Roman martyrs commemorated this day in *St. Jerome's Martyrology*. *AA.SS.*

St. Anyisia (1), Dec. 30. + 304. V. M. A young lady of Thessalonica, who was so beautiful and had such quantities of money, slaves, jewels, and all kinds of splendid things, that she knew not what to do. She said to herself, “How can I be saved with all this wealth?” One Sunday, during the persecution under Diocletian, as she was going through the Cassandriote Gate on

her way to church, or to the secret meeting-place of the Christians, she met a soldier, who rudely stopped her, and asked where she was going. In her fright she made the sign of the cross. He thought she was making game of him, seized hold of her, and insisted on having an answer. She said, “I am a servant of Christ, and I am going to my Lord's assembly.” “I will not let you go there,” said the soldier. “I will take you to pour a libation to the gods, for to-day we worship the sun.” As she tried to get away from him, he pulled her veil, and rudely touched her face. “May Christ Jesus rebuke thee, devil!” cried the maiden, angry and terrified. The soldier drew his sword, and plunged it in her side. She fell, and all the ground was stained with her blood. The crowd first pitied her youth, and then abused her for contemning the gods. The Christians buried her two stadia from that gate, and when the persecution was over, they built a house of prayer on the spot, to the left of the public road. Such is the story given by Simeon Metaphrastes, Migne's edition, iii. 747. It is also in Surius, Baronius, the *Meno-logy of the Emperor Basil*, Butler, Martin, etc.

St. Anyisia, bishop of Thessalonica, is commemorated with **St. Anysia**. (*R.M. and Greek Synaxary*.) Baring-Gould, *Lives*, says Anysius received his name from the circumstance of Anysia's martyrdom being fresh in the memory of the Christians of Thessalonica when he was born. He was bishop there at the time of the memorable massacre under Theodosius the Great, in consequence of which **St. Ambrose** forbade that Emperor to enter the church at Milan, in 389.

St. Anysia (2), Dec. 31, M., is said by the Bollandists, *Greco-Slav. Calendar*, to mean ANASTASIA; but this compiler ventures to think it is ANYSIA (1).

St. Apersia, July 25. Commemorated in the *Arabico-Egyptian Martyrology*. *AA.SS.*

St. Aphra, AFRA.

St. Aphrodisia, Nov. 5. There was a church in her honour at Béziers, where **St. Gerald**, bishop of Béziers,

chose to be buried in 1125. Baring-Gould, *Lives of the Saints*, "St. Gerald."

St. Aphte, AGATHA.

St. Apollinaris (1), Aug. 23. M. with St. Timothy at Rheims, in Gaul. *R.M.*

St. Apollinaris (2) *Synecletica*, Jan. 5. Early in the 5th century. Daughter of Anthemius, who is called by Metaphrastes, Emperor; but Mr. Baring-Gould considers it more probable that he was grandfather of the Emperor of that name, and held the office of consular prefect of Rome and regent during the minority of Theodosius the Younger. Having obtained her parents' permission to make a pilgrimage to Jerusalem, she there liberated all the slaves who had been sent with her, keeping in her service only one eunuch and an old man to arrange her tent. One night, having gone into her tent as usual, her two servants sleeping outside, she put on a hermit's habit, which she had procured in Jerusalem for the purpose, and fled silently into the desert. When her servants, aided by the governor of the place where they were, had sought her in vain, they returned to her parents, who supposed she had taken refuge from the world in some sisterhood of holy women. Meantime, Apollinaris betook herself to St. Macarius of Alexandria, who lived in the desert of Scete, at the head of a large community of recluses in cells and caves. Having cut off her hair, and being by this time much tanned and disfigured by exposure to hardships, hunger, and the Egyptian sun, she easily passed for a man, and spent many years among the brethren under the name of Dorotheus. Anthemius had another daughter, who was possessed of a devil, and as he had heard of the sanctity and miracles of St. Macarius, he sent her to him to be cured. Macarius handed her over to Dorotheus, who said that God had not conferred on him the gift of miracles, and begged the good abbot not to give the young women into his charge. Macarius insisted, and the girl was shut up with Dorotheus in his cell for some days, that he might cast out the devil by prayer and fasting. After a time,

the daughter of Anthemius was sent home cured. A few months afterwards she became dropsical. Her parents, believing her to be pregnant, and turning a deaf ear to her denial, insisted so vehemently on knowing who was her seducer, that at last she said it was Dorotheus, in whose cell she had spent some days. Anthemius therefore sent to St. Macarius, and requested an interview with the guilty Dorotheus. The monks were horrified at the charge brought against their brother; but Dorotheus said, "Fear not, brethren, God will reveal my innocence." When Apollinaris was brought into the presence of Anthemius, she told him she was his lost daughter. He rejoiced greatly to see her again. When she had stayed a short time with her parents, and had by her prayers obtained her sister's cure, she returned to the desert. The *R.M.* says that her illustrious actions are praised by St. Athanasius. *Boll., A.A.SS.* Her story, as told by Metaphrastes, is given by Baring-Gould, *Lives of the Saints*.

St. Apollonia (1), Feb. 9, is called in French *APPOLINE*, V. M. at Alexandria, 249. Patron against toothache and diseases of the teeth. Represented bound to a pillar, having her teeth pulled out, or holding a tooth in pincers. After the murder of St. *QUINTA (q.v.)*, the mob pillaged the houses of the Christians, burning what they did not carry away, so that the city looked like a place taken by storm. After this they seized "that admirable and aged virgin Apollonia;" and first they broke all her teeth with heavy blows, then they kindled a great fire, and told her she should be thrown into it unless she would repeat their blasphemies. At first she seemed to hesitate; then, taking courage, she leapt into the fire, and became a burnt sacrifice to the Lord. (Crake, *Hist. of the Church*, quoting a letter of Dionysius, bishop of Alexandria, describing the seventh persecution.)

Suicide and courting martyrdom and persecution have been repeatedly condemned by the Church in all ages, and decrees have been made forbidding the honours of martyrs to those who

voluntarily sought them; but St. Apollonia has always been ranked among the martyred Saints.

This persecution is described in a letter (preserved by Eusebius) from St. Dionysius, Bishop of Alexandria, to Fabius, Bishop of Antioch. It was not commanded by the Emperor Philip, who favoured the Christians, but was an outbreak of ill feeling on the part of the Alexandrians, stirred up to hostility against the Christians by a poet and soothsayer.

R.M. Villegas. Tillemont. Baillet, Callot. Husenbeth.

Her apocryphal *Acts*, given by Bollandus, place her martyrdom in the time of Julian the Apostate, who kills her with his own hand.

B. Apollonia (2), Sept. 10, 1622. M. A widow, aged sixty, descended from the Kings of Firando. She lived with MARY MOURAYAMA, and was put to death with her and LUCY FREITAS (*q.v.*). Apollonia's nephew, Gaspar Cotenda, and his son Francis were martyred next day.

St. Appamia. M. with St. JULIA of Troyes.

St. Apphia, or APPIA (1), Nov. 22, M. 1st century: Wife of St. Philemon, a citizen of Colosse. The Epistle of SS. Paul and Timothy concerning Onesimus is addressed to Philemon and "our beloved Apphia." In the Roman Catholic version she is called, "Appia, our dearest sister." The *Roman Martyrology* and the Greek menologies say SS. Philemon and Apphia, disciples of St. Paul, suffered martyrdom at Colosse in Phrygia. When, on the festival of Diana, the heathen invaded the churches and some Christians fled, these two were scourged by order of Artocles, the prefect, and afterwards buried up to their waists in the ground, and stoned to death in that defenceless condition. More modern writers say the manner of their death appears to indicate that it was perpetrated by a mob, in a riot, and not by legal trial and sentence. Tradition makes St. Philemon Bishop of Gaza. The *Menology of Basil* places the martyrdom at Ephesus. Baillet, *Vies*. Philemon 2.

St. Appia (1), APPHIA.

St. Appia (2), June 1, M. with St. AUCEGA. AA.SS.

St. Appia (3), June 20, M. at Corinth. AA.SS.

St. Appoline, APOLLONIA.

St. Apra, AFRA.

St. Aprincia, or PRÈCE, June 22, 25, V. Abbess of Epinal on the Moselle. 10th century. Her relics were kept in the monastery of St. Clement at Metz (Metis). Papebroch could ascertain nothing of her date or history, and suspected she *might* be the same as APRONIA, July 15. AA.SS. Stadler.

St. Apronia, or EVRONIA, July 15, Sept. 15. 5th century. Invoked by women in labour and other danger. Born at Troyes, in Champagne. Sister of St. Apere, or Epirus (in French Evre), Bishop of Toul. AA.SS., July 15. Baillet, in the *Life of St. Eere*, Sept. 15. *Petis Bollandistes*.

St. Apt, or APHTE, Feb. 5. St. AGATHA is worshipped under this name in Provence, and a town is called after her.

St. Aquila, Jan. 23, M. with SS. Severian her husband, and Florus their son; they were burnt at Neo-Cæsarea, anciently Jol, on the coast of Mauritania. *Martyrology of Salisbury*. Boll., AA.SS. R.M.

St. Aquilina (1), Jan. 22, M. 291. Mother of St. Victor, a priest or deacon, who for the crime of showing hospitality to the martyrs SS. Vincent and Oronto, had his arms cut off by the elbows, and was then beheaded. His father, although a Christian, was going to flee from the persecutors, but at the entreaty of Aquilina, he remained at home, where they were both soon put to death with another son. These events took place either at Gerunda (Gerona in Catalonia), or at Pax Augusta (Badajoz), or Pax Julia (Beja). The relics of all these martyrs were removed to Ebrodunum (Embrun, Alpes Maritimes, in France). Bollandus, AA.SS. Cahier, *Caractéristiques Voc. Groupes*.

St. Aquilina (2), June 13, V. M. 293. Daughter of Christians at Byblus, the place called in the Old Testament Gebal, the city of the Giblites, a very

ancient city of Phœnicia and a chief seat of the licentious worship of Adonis. The votaries of this horrible religion and the priests who profited by it were bitterly opposed to Christianity, and although there was at this time no general persecution of the Church, there were always laws and customs that could be brought into play by malice or greed. The priests were incensed to find that Aquilina, an orphan, scarcely twelve years old, was converting many of her companions and the women with whom she came in contact in her daily work, and was constantly speaking against the religion of the place. So when Volusian, the proconsul, came to Byblus, they accused her of impiety. He had her arrested. When she was brought into his presence he was touched with compassion at the sight of her youth and beauty and her fragile appearance, and besought her to renounce her dangerous opinions, as the least of the tortures to which she might be subjected would certainly destroy her life at once. She answered that she did not want his pity, and would gladly suffer tortures and death for the sake of her Master. He then ordered the executioners to beat her with their hands, and asked her how she liked this first and least of the torments. "As little," said she, "as you spare the Christians, will the God of the Christians spare you." Then he caused her to be stripped of her clothes, and held by two of the executioners, while a third beat her with a scourge; at the same time Volusian said to her, "Where is this God of yours, who will not spare me?" Other tortures and insults were heaped upon the brave little girl, and at last red-hot awls were driven into her ears to burn the brain, the smoke came out at her nostrils, and the pain was so great that she fell lifeless to the ground. Volusian commanded that she should not be buried, but cast out to be eaten by dogs and unclean beasts; so her body was thrown into the road outside the gate of the town. But she was not dead, and as she lay an angel touched her and bade her arise and go back to the city and address a final remonstrance to her tyrant. She arose, gave thanks to God

for her recovery, and then kneeled down and prayed, "Lord, I hoped yesterday that I was counted among Thy martyrs. Thou knowest that I suffered pain and shame for Thee, and was willing to suffer even unto death. Lord, let me not lose my crown." Then she was comforted; and, in obedience to the angel, returned to the town. She went through the gates, passed the guards unnoticed, and walked into the room where Volusian lay asleep. He awoke and saw a small white ghostly creature in the room. In his fright he called to his servants to bring a light, and asked who had disturbed him. They said, "It is the Christian maiden that you killed yesterday, and cast out for the dogs to eat." Then Aquilina said, "Volusian, my God sends me back to warn you again that you cease from persecuting His servants. If you will still repent, you may be as one of us; but if not, know that our God will punish you with everlasting torments greater than those you inflict upon us." "Take her away," said Volusian; "keep her safely until it is day." In the morning he tried again to persuade her to apostatize. Finding his efforts vain, he condemned her to be beheaded. She kneeled down and died praying, untouched by the executioner, and the Christians took her away and buried her. *R.M.* and *AA.SS.*, from ancient Acts given in Greek and Latin by Henschenius.

St. Aquilina (3), March 30, V. M. *AA.SS.*

St. Aquilina (4), July 26, M. Beheaded in Lycia. Disciple of St. Christopher. *See NICETA. R.M.*

St. Aquilina (5). *See* ARCHANGELA DE PREGNACHIS.

St. Arabia, March 13. Burnt at Nicea, with St. THEUSETA and others. *R.M.* Henschenius, *AA.SS.* St. ARIABA is possibly the same.

St. Araclea, or HERACLEA, Sept. 29. The first name in a list of martyrs in Thrace. It is uncertain whether Araclea is a place or a person. *AA.SS.*

St. Aradegundis, RADEGUND.

St. Aragond, RADEGUND.

St. Aragone, RADEGUND.

B. Archangela (1) de Pregnachis, M. Said to have been a martyr at

Brescia, in the 2nd century. **St. Aquilina** (5) was her fellow-Christian and martyr. Their story was considered by Bollandists unworthy of attention, being found only in a fabulous martyrology of Brescia.

B. Archangela (2) **Girlandi**, Jan. 25, 28, Feb. 6, 19, June 1, 27. † 1561. Superior of the convent of **St. Mary of Paradise** at Mantua: it was called **Little Carmel**. Her penitence and asceticism were wonderful. Her holiness was attested by miracles. Her worship was authorized by **Louis Gonzaga**, Bishop of Mantua, and his successors. Her Life, in Italian, by **Guastalla**, was printed in 1686. She is commemorated in the *A.R.M. for the Order of St. Mary of Mount Carmel*, Jan. 25, Feb. 6; in that for the *Barefooted Carmelites*, Jan. 28, Feb. 19. *AA.SS., Præter.*, June 1. **Stadler** gives the date of her death as 1480.

St. Archelaä, or **ARQUELAÏS**, Jan. 18, V. M. 3rd century. Took refuge with **SS. THECLA** and **SUSANNA**, at Nola, in Campania; they were all martyred at Salerno. *AA.SS.* in **SS. Cesarius** and **Julian**, Nov. 1.

St. Archelais, Oct. 28, M. at Antioch in Syria, with **SS. Marianus** and **Smaragdus**. Mentioned in the apographs of **St. Jerome**. *Petits Bollandistes*.

St. Archiroga, Jan. 22, is mentioned in the *Mart. Richenoviense* as a saint of Spoleto.

St. Arddun Benasgell. 6th century. Sister of **St. Dunawd**, husband of **St. Dwywe**. Wife of **Brochwel Ysytrog**, son of a Prince of Powis. In the war against the Northumbrians, **Brochwel** was left to defend the monks, who were praying at a distance from the main body of the army. **Ethelfrid**, King of Northumberland, unexpectedly attacked the monks and reserve, and defeated them. It is said that some Welsh churches were dedicated in her name, but their place is not now known. *Rees, Welsh Saints*, p. 207.

St. Areapila is honoured at **St. Hubert** as one of the eleven thousand virgins of Cologne. *Guérin*.

St. Aregundis, **RADEGUND**.

St. Arema, June 6, M. at Rome. *Guérin*.

St. Aretina, **ARTENA**.

St. Argentea of Andalusia, May 13, M. in 931, at Cordova, with **St. Vulfurus**, a Frenchman. They are represented together. *Cahier, Groupes. Palestra Sagrada*, i.

St. Ariaba, M. Possibly the same as **ARABIA**.

St. Ariadne, Sept. 17, M. Represented hiding in a rock from her pursuers. In the reign of **Adrian** or **Antoninus Pius**, she was a servant of **Tertillus**, at **Prymnesia**, in Phrygia. She was cruelly beaten and sent away because she refused to join an idol festival in honour of the birthday of her master's son. Afterwards she was brought before the prefect and put to the torture, to induce her to sacrifice to the gods. Being set at liberty, she fled to the hills, but was pursued by soldiers. Seeing no help or chance of rescue, she cried to God to deliver her. A rock opened, admitted her, and closed again. Thus she received her martyrdom and her tomb at the same moment, praising and giving God thanks. Her pursuers were killed by an apparition of angels sitting on horses and holding spears. *Stilting, AA.SS. R.M. Biog. Eccles.*

St. Ariene is honoured in Ethiopia. Same as **IRENE**. *Guérin*.

St. Arild, or **ARILA**, Oct. 30, V. M. of virginity, at Kington, near Thornbury. She is commemorated at Gloucester, Oct. 30. The church of Oldbury, in Gloucestershire, is dedicated in her name. **Victor de Buck**, in *AA.SS.*, from **Leland** and others. *Memorial of British Piety*, supplement. *Parker's Calendar*. 1076 is supposed to be the date of her translation to **St. Peter's Abbey** at Gloucester. Her martyrdom probably occurred very much earlier. *Eckenstein*.

St. Ariotrudis, **ERENTRUDE**.

SS. Arisima and **Agaieta**. Same as **RIPSIMA** and **GALANA**.

St. Arixa, July 2, M. at Rome or in Mesopotamia. *Petits Bollandistes*.

St. Armagela, or **ARMEL**, Oct. 24. According to **Mas Latrie**, *Trésor*, she was a servant at Vienne, but she is probably the same as **ARMELLA**.

St. Armagild, Aug. 27. *Petits Bollandistes*.

St. Armata, Feb. 14, M. at Alexandria, with many others. Henschenius, in *AA.SS.*

St. Armella, Oct. 24 (*ARMEL, ARMIGELA*). † 1671. Represented sitting on the floor in a kitchen, with cooking utensils in her hands.

Daughter of pious peasants at Kampeneac, in Brittany. At twenty she went to be nursery-maid in the neighbouring town of Plörmel. When one of her master's daughters married a nobleman, Armella went to be her maid. At sixty she had her leg broken by a kick from a horse. Long before she was sufficiently recovered to walk, she sat in a corner of the kitchen to look to the housekeeping, and do what she could for her master and mistress. Ott, *Die Légende*.

St. Arminia (1), March 26, is mentioned, among other martyrs, this day, in some old martyrologies. *AA.SS., Præter.*

St. Arminia (2), or *MARIMINIA*, May 28, M. in Africa. *AA.SS.*

St. Arminia (3), April 19, M. at Melitina, in Armenia. *AA.SS.*

St. Arndrude, *ERENTRUDE*.

SS. Aroa, or *ROA*, and *Lucy*. See *CYPRILLA*.

St. Arquelais, *ARCHELAA*.

St. Arsenia, *HERENIA*.

Arsima and her mother, **Agatha**, are mentioned in the Coptic calendar, Sept. 26. *AA.SS.*

St. Artemia (1), or *ARTHEMIA*, Aug. 8, 16. Daughter of the Emperor Diocletian and *St. SERENA*. Artemia was delivered from a devil by *St. Cryiacus*, who afterwards baptized her. She was killed by the Emperor Maximian after the martyrdom of *Cyriacus*. Her body is supposed to be in the church of *St. Silvester*, in the *Campus Martius*, at Rome. Artemia appears as a saint in *Greven's Calendar*, but her worship has never been generally recognized throughout the Church. *AA.SS.*

SS. Artemia (2) and *Attica*, Feb. 18, VV. Daughters of *Gallicanus*, who was to have married *St. CONSTANCE*.

St. Artemia (3). 9th century. Abbess of *Cuteclar*, in Spain. One of her nuns was *St. MARY*, fellow-martyr of *St. FLORA*. Baillet, *Vies*.

St. Artemidos. Patron of weakly children in Scio, one of the Cyclades. *J. Theodore Bent*, "Old Mythology in New Apparel," *Macmillan's Magazine*, March, 1885.

St. Artana, or *ARETINA*, of Tuderto, Jan. 29. † 303. She buried *St. Senstio*, martyr of *Todi*, and honoured him by building a church over his grave. *Jacobilli, Saints of Umbria*, iii. 263.

St. Arthellais, or *ARTHELAIIS*, March 3, V. † c. 570. A native of Constantinople. The beautiful daughter of *Lucius*, proconsul under the Emperor *Justinian*, and of *St. ANTHUSA* his wife. As the Emperor expressed great admiration for her, *Lucius* concealed her for a time. *Anthusa* wept and lamented because, her daughter being already vowed to a religious life, she did not wish her to return to the world or to fall into the power of the Emperor. At her own request, she was sent, under the care of three confidential servants, to her uncle *Narses*, who ruled in Italy. When she had accomplished more than half the journey, she was seized by robbers. Her guardians fled to the church of *St. EULALIA*, where they prayed for the release of their mistress, and gave alms of her money to the poor. One of the beggars who received their alms said, "Inasmuch as you gave to one of the least of these My brethren, ye gave unto Me." And when He had thus spoken He vanished out of their sight. Then they knew that Christ had accepted their charity and heard their prayers. The robbers resolved to sell their captive for wicked purposes. As they went out of their house they were seized by the devil, and so died; at the same time an angel of the Lord slew her gaoler and all his men, loosed her bonds, and led her out of the prison. She soon met her servants, and they all proceeded to *Sipontum*, a city of *Apulia*. She made an offering in the church of *St. Michael* at *Monte Gargano* near the town. Meantime *Narses* was informed in a dream of her approach. He went to meet her, and, having stayed three days by the way at *Luceria*, brought her to *Benevento*. She walked barefooted to the church of the *Virgin Mary*, where she offered six

hundred pieces of gold on the altar, and then, with her friends, received the Holy Communion. Soon after her arrival she was seized with fever, and died in her seventeenth year. All the women of the city lamented and wept. She was buried in the church of St. Luke, at the Porta Rufina, and afterwards translated into the cathedral. Henschenius and Papebroch, in *AA.SS.* from an old *Life* in a manuscript martyrology in the Library at Benevento, and a *Life*, in Longobardic characters, in the Vatican; also from Vipera's *History of the Bishops of Benevento*; and Ferrarius' *Italian Saints*.

St. Arthongathe, ERCONGOTHA.

St. Artongate, ERCONGOTHA.

St. Ascelina, Aug. 23, Dec. 27, V. Cistercian. † 1195. Related to St. Bernard. When she was twelve years old, a young clerk, being much struck with her beauty, and desiring some opportunity of conversing with her alone, offered to teach her Latin, music, and singing. As he could not talk to her long at a time, he wrote letters and verses to her in French. At the third lesson, he confessed his love. The unsuspecting child answered that if he would become a monk she would give him her love. The sinner changed his dress, but not his heart, and dwelt three months among the brethren—a wolf in sheep's clothing. About this time, a leper appeared to Ascelina, and bade her beware of her false teacher, as he was an instrument of Satan to rob her of her innocence. The girl, distressed and perplexed, ran and told her mother, who came at once to question the leper; but he was gone, and no trace of him could be found. Her mother took her to a holy priest, who cut off her hair, and from that time she led an ascetic life, which soon destroyed her beauty. The false monk soon left his cloister and returned to the world. By the advice of St. Bernard, Ascelina became a Cistercian nun under his niece Adeline, at Pouligny, near the monastery of Boulandcourt, in Haute Marne. *AA.SS.*, from a *Life* given as contemporary by Henriquez.

St. Asclepiodote, Sept. 15, M. under Maximian. A relation of SS. Maximus

and Theodotus, and put to death with them at a village between Philippopolis and Adrianopolis in Thrace. Asclepiodote was tied to a wild bull at Adrianople; it stood quiet and did not hurt her. Teres, the tyrant of Thrace, had the three martyrs taken to a villa called Saltys, and there beheaded. Very soon after, he was struck dead by lightning. The *Acts* end by a prayer of the writer for the cessation of the persecution. Stiling, in *AA.SS.* from Greek *Acts*, believed to be contemporary and authentic. In the *R.M.* the name is written ASCLEPIODOTUS, and the story seems to be of three men.

St. Asella (OCELLA, OSELLA), Dec. 6, V. Born c. 334, † between 405 and 408. Friend and disciple of St. Jerome, whose writings are the authority for her story. Whether he is to be understood literally or not when he speaks of her as the daughter of Albina and sister of MARCELLA, she seems to have been a member of a noble and wealthy Roman Christian family. She was not more than ten years old when St. Athanasius paid his third and last visit to Rome. His conversation made a deep impression on her, and being already a pious child, she wished to dedicate her life to the service of Christ. For a long time her parents would not give her the rough brown gown worn by the women who devoted themselves to a life of asceticism and charity, so she sold her gold necklace and bought the coarse stuff, made the dress secretly, and when she was twelve, surprised her family by appearing before them in this garb of consecration. From this time she lived in great silence and seclusion, inhabiting a narrow cell where she enjoyed the breath of Paradise, having one stone for a place of prayer and of repose. She lived on bread, salt, and water, sometimes fasting for days together. She would not go into society nor speak to any man. She worked with her hands and sang psalms. When she attended the Church of the Holy Martyrs she went very fast, so as not to be seen. "You," writes Jerome to Marcella, "have seen with your own eyes her holy knees hardened like those of a camel." These austerities never

injured her health or her skin; she was over fifty when, according to Jerome, "with a sound body and a still sounder soul, she found for herself a monkish cell in the midst of busy Rome." In 384, in one of St. Jerome's letters to St. Marcella, he praises St. Asella, and says, "Do not tell her what I say, for she will be displeased with eulogies of herself, but read the letter to young girls, that they may find in her conduct a rule of perfect piety. Let widows and virgins imitate her. Let wives make much of her, let sinful women fear her, and let bishops look up to her." St. Jerome highly valued Asella's affection for him; he calls her an "example of modesty," "the ornament of virginity," "a flower of the Lord." To her, as one of the eldest and most honoured of the community of learned and pious women who so valued his instruction, he addressed the farewell letter which he wrote from the ship in the port of Ostia, by which he was leaving Rome for the East in 385. In it he indignantly refutes the calumnies which called him an impostor and a hypocrite, and misconstrued his friendship with St. PAULA and other friends. He bids her salute several of the familiar group by name, and among them "Albina your mother, and Marcella your sister." Notwithstanding these words, and the fact that she was undoubtedly on a sisterly footing in the house and social circle of Marcella, Tillemont and some other historians and commentators say that this relationship is not to be understood literally, and that it is not known to what family Asella belonged.

Palladius, who visited Rome in 405, says that he saw there the excellent Asella—that virgin of Christ who had so holily grown old in a monastery. He calls her the gentlest of women, and says that she took the most loving care of a company and a house, where they received and instructed new converts. She was then about seventy.

R.M. St. Jerome's *Letters*, Free-mantle's edition, letters 24, 45. Baronius, *Annales*. Tillemont, *Histoire des Auteurs Ecclesiastiques*, xii. Baillet, *Vies des Saints*.

St. Asgith, OSITH.

St. Askama. See ACRAEONIA.

St. Aspasia, ATHANASIA (1).

St. Aspedia, Dec. 14, M. Mentioned in the *Martyrology of St. Jerome*.

St. Aspidia, Feb. 5. 6th century. Related to St. Avitus, Archbishop of Vienne, who took an important part in the religious and theological controversies of his time. His name is in the R.M., Feb. 5, the day of his death, which occurred in 523, and some of his poems and letters are extant. Aspidia is mentioned in his *Life*, but her right to the title of Saint is uncertain. AA.SS. See FUSCINA.

St. Aste, Nov. 20, V. M. in Persia, with a man called Boithazate, and a great many other holy martyrs. Pétin, *Dict. Hag.*

St. Asteria, or HESTERIA, Aug. 10, V. M. Patron of Bergamo. Sister of Sr. GRATA of Bergamo, where, in the time of Diocletian and Maximian, they both buried St. Alexander. Grata was put to death. Asteria buried her, and afterwards was herself arrested, tortured, and beheaded. See the legend of Hesteria. R.M. *Biografia Eccles.*

St. Astrude, AUSTRUDE.

St. Astuta, Feb. 28. One of many martyrs at Alexandria. Heischenius, in AA.SS., from *Mart. of Reichenau*.

St. Atalduid, ADFALDUID.

St. Atea, May 23, July 5 (AETHA, ALEA, ATHEA, ATHY), 9th century, was a cousin and disciple of St. MODWENNA. They lived in Ireland, and built a monastery on a hill, laboured with their hands for their daily bread, "full often digging with a mattocke and sowing seeds in the earth," and feeding on raw herbs. They came from Ireland to England with Luge, Brigid, and St. Ronan the brother of Modwenna. When they arrived on the Irish shore, they found no boat to take them across the sea. They prostrated themselves on the ground and prayed for aid, and lo, the earth on which they lay was severed from the land and floated out to sea; and, directed by an angel, they arrived on the coast of England. When Modwenna built her monasteries, she left Atea in charge of Pollesworth while she

went to Strenshalen. After her return from Rome, Modwenna built herself an oratory, dedicated to St. Andrew, on an island of Kent, called Scalecliff, afterwards Andresia, and when she went back to Ireland she left Atea in charge of it. *Lives of the Women Saints of . . . England, E.E.T.S.*

St. Atela, May 24. In Campania. *Mart. of Reichenau.*

St. Athala, sometimes means ADELA or ADELAIDE, and sometimes Attala.

St. Athna, ETHNEA.

St. Athanasia (1), or ASPASIA, Jan. 31, M. 312, towards the end of the persecution under Maximinus. She and her three daughters, THEODOSIA, THEOCTISTE, and EUDOXIA, the eldest of whom was fifteen, were tortured and beheaded at Canopus, not far from Alexandria. They were encouraged by St. Cyrus, a physician of Alexandria, and St. John, who were tortured at the same time as Athanasia and her daughters, and put to death after them. They were the last martyrs in this, the last general persecution of the Christians. *A.A.SS. Neale, Holy Eastern Church. Martin.*

St. Athanasia (2), Feb. 27. 5th century. Wife of St. Andronicus, and commemorated with him, Oct. 9. He was a silversmith of Antioch. They were rich in this world's goods and also in good works. They had one son and one daughter, who both died on the same day, when they were about twelve years old. Andronicus resigned himself, like Job, to the will of God. Athanasia, overcome with grief, would not leave the church of St. Julian, where her children were buried; but said she would die there, and be buried with them. At midnight, St. Julian the martyr appeared to her dressed as a monk. He asked her why she wept, and why she did not leave the dead alone. She told him her grief. He comforted her with the assurance that her children were alive with Christ in Paradise. The saint disappeared, and she understood that she had seen a vision. She returned to her house and told everything to her husband. They liberated their slaves, sold their goods, gave most of their money to the poor, and the rest to his father-in-law, bidding

him to show charity and hospitality to sick persons, monks, and pilgrims. Leaving Antioch, they went to the holy places at Jerusalem, and conversed with godly persons living in that city. Then they journeyed to Egypt to the desert of Scete, and visited the Abbot Daniel, who had a great reputation for sanctity. By his advice Athanasia took the veil in a convent at Tabenna or in Alexandria. Andronicus became a monk, and remained with Daniel and his brethren. After twelve years spent among these monks, Andronicus had a great longing to revisit Jerusalem, and with Daniel's permission he set out on a journey thither. One day, as he sat resting under a palm-tree, he saw a monk coming towards him. This monk was Athanasia, who also had been seized with an ardent desire to return to Jerusalem, and had disguised herself as a man for the purpose. She recognized her husband, but he only saw in her a stranger of his own sex and profession. She was the more altered of the two, her ascetic life having deprived her of all remains of beauty, and made her as black as an Ethiopian. Andronicus had no suspicion that her dress was a disguise, and they sat together and talked as two pilgrims who met for the first time. Hearing that he came from Daniel's monastery, Athanasia asked if he knew a monk there of the name of Andronicus. "Yes," said he, "I know him well." To which she responded, "May his prayers be with us." "Amen," answered Andronicus. As they were both going the same way, they made the remainder of the pilgrimage together, and when they returned to Egypt, Andronicus proposed that they should live together. Athanasia consented, on condition that they should observe a strict rule of silence. They lived twelve years in one cell, never speaking except to say their prayers. During all that time Andronicus did not suspect that his companion was the same with whom he had lived so many years at Antioch, and who had borne him two children. At last she was attacked by fever, and Andronicus went in great distress for the abbot of a neighbouring community, begging him

to come and pay the last duties to his dear brother who was about to depart. The dying Athanasia told her story to the abbot, but not to her husband. A few days after her death, Andronicus was seized with the same fever. The abbot, seeing him near death, told him who it was that had shared his cell for so many years. Daniel's monks, having heard much of the sanctity of their former companion, wished to take his body and bury him near their own abode, but the brethren near whom he had spent his later years claimed him as their own. It was finally settled that the pair should be buried side by side, near the spot where they had led their silent ascetic life. *AA.SS.*

St. Athanasia (3), Aug. 4, 14, April 18, called in some calendars *ANASTASIA*. † c. 860. Abbess of Timia, in Egypt. Represented (1) weaving at a loom, a star over her; (2) with a star on her breast.

Born in the island of Egina. Her parents, Nicetas and Irene, instructed her in the Holy Scriptures from her earliest childhood, and married her young, about 822, to an officer in the imperial army. He was obliged to leave her sixteen days after their marriage, to oppose the Saracens, who had come from Africa, and were threatening the shores of Greece. He was killed, and she betook herself to a religious life, but before she had made any vows, an edict was promulgated by the Emperor Michael the Stammerer, to oblige all marriageable girls and young widows to marry, on the ground that war and other scourges had depopulated the greater part of the Greek empire. Athanasia's parents found her a good religious husband, who joined in all her pious and charitable works. On Sundays and other holy days she used to assemble all the women of her neighbourhood, and read and explain the Bible to them. Her husband became a monk, and Athanasia, having no children to take care of, converted her house into a convent, of which she was too humble to assume the direction, until it was forced upon her by the community. Austerities, which usually tend to make the temper sour and discontented, never diminished

her sweetness and patience. After four years, she decided that her house was too near the stir of the world. With the assistance of a holy priest named Matthias, she found a more suitable place, where she built three churches, as well as a convenient house for her increasing community. Her convent was called Timia, which means a place honoured or respected. In superintending the removal of her nuns to their new residence, Matthias observed that they were all extremely thin, and looked very ill. He advised St. Athanasia to moderate the severity of her rule, and she thenceforth took more care of the health and comfort of her spiritual daughters. She went to Constantinople to get funds for her three churches, and to visit the Empress THEODORA, mother and guardian of the Emperor Michael III., who was fond of receiving persons illustrious for sanctity. She remained there against her will for seven years, and died soon after her return to Timia. After her death she appeared in a vision to her successor, the new abbess, and reproached her for not making the prayers and alms for her soul that she ought to have done for forty days, bidding her do her duty in this respect, and assuring her that at the end of that time she would enter into Paradise. At the end of forty days, two of the nuns saw Athanasia crowned above the altar, and, many miracles being performed at her tomb, her sanctity was universally acknowledged. Long afterwards her body was found fresh and entire, and was dressed in goodly robes and removed into the church. The Muscovites, who follow the Greek rite, place her *fête* on April 18. *R.M.*, Aug. 14. *AA.SS.*, Aug. 4. Baillet says that her *Life* is contemporary, but has passed through the hands of Metaphrastes. In the *Martyrology of the Order of St. Basil the Great*, *A.R.M.*, Aug. 21, she is said to belong to that order. Callot, *Images*. Husenbeth, *Emblems of Saints*. Cahier, *Caractéristiques*. *Die Heiligen Bilder*.

The legend that explains the loom and star in her pictures is that one day, while she was still a young girl, sitting at her loom, she fell into an ecstasy; a

brilliant star darted from heaven to her breast, and disappeared there, but illuminated her whole person as long as the ecstasy lasted. From that time she was a changed creature, and began to despise earthly objects and interests. (Stadler u. Heim, *Heiligen Lexikon*.)

St. Athea, ATEA.

St. Athela, ADELA.

St. Athelburga, ETHELBURGA, July 7.

St. Athora, Feb. 23, M. in Africa.

AA.SS.

St. Athy, ATEA.

St. Attala, or ATHALA, Dec. 3. † c. 741. Represented having a well near her, or as a corpse with one hand cut off. St. Attala was first abbess of the first monastery in Strasburg. She was the daughter of Adelbert, Duke of Alsace, by his first wife Gerlinda. He had her carefully trained for the duties of an abbess, by his sister St. ODILA, and in 717, when he built the monastery of St. Stephen, he set her over it. She won the love and reverence of her own convent and of all the inhabitants of Strasburg. So highly was she venerated, that, after death, her body was exposed for five weeks, and the faithful came from all parts to honour her. Werentrude, Abbess of Hohenburg, and a particular friend of St. Attala, desiring a relie, employed a priest, who cut off the right hand of the saint. He was discovered. The hand was enclosed in a crystal box, and is preserved in the church of St. Stephen, where it is exhibited on Dec. 3. Her black woollen mantle was also preserved, and was placed on the shoulders of each succeeding abbess at her installation. A well in the crypt was credited with healing powers in her time and for centuries afterwards. French and German Martyrologies. Cahier. Guérin, *Petits Bollandistes*, xiv.

St. Attica, Feb. 13, V. 4th century. Converted by St. CONSTANCE AUGUSTA AA.SS. Stadler.

St. Attracta, Feb. 9, Aug. 11 (TARACTA, TARAHATTA, TARNUTHA, THARATTA). 5th or 6th century. An Irish virgin, daughter of Saran, or Talan, or Tigernach, of royal descent in Ulster.

The legend is that she made a vow

of celibacy at a very early age. To avoid marrying in obedience to her parents, she left her home, accompanied only by her maid Mitain and her manservant Mochain, and came to Connaught. She decided that her house must be where seven roads met, that she might entertain travellers from all directions. Mochain eventually discovered such a site for her, and there she built a church and monastery. In her wanderings she came to a beautiful place where St. Conallus, her brother or near relation, had his church. She sent to ask if she might build herself a house in the neighbourhood. It happened to be Lent, and St. Conallus was spending the holy season, according to his custom, saying his prayers in cold water. He called to mind certain prophecies concerning the wonderful works of Attracta, and the fame she was destined to attain, and decided not to have her within his territory. He sent Dachonna (probably the same as St. MACHONNA) to give her his blessing, and to beg her, in the name of God, not to erect any building in that place. She was very angry. Besides other fierce and cruel things, she said, "Since you ask me in the name of God, I cannot refuse. And since you order me to leave your lands, I obey your decree. But that Conallus may feel how bitter is my sentence, I pray that no corn may ever grow on his estate, and that no father and son together may ever serve there. I foretell that a sound of bells will come into your dwelling, which will diminish the offerings you receive from the people, or deprive you of them altogether." This soon happened: a monastery was built in the place, and took all the tribute which formerly went to St. Conallus' church.

Bec, King of Lugna, sent for Attracta to kill a monster which devastated his country. As a reward, he gave to her and her successors for ever, the land which had been rendered uninhabitable. In course of time, the King of Connaught went to war against the men of Lugna, and hemmed them in by lake Techet. St. Attracta led them through the midst of the lake, on condition that no one should look behind him. A boy,

who was the servant of the drummer, had the curiosity to look back. He was immediately drowned. Whereupon the drummer told Attracta that if he did not without delay have his boy back safe, he would slander her throughout the world. So she prayed for the resurrection of the lad. An angel told her she was troubling God too much: nevertheless, she should have her wish, but she must ask St. Foelan to raise the youth. St. Foelan was lying asleep or dead, with a stone in each hand, and another in his mouth. He arose as out of an ecstasy, and raised the drowned boy to life. Many other miracles are told of her.

Once on a time, Keannfaeland, King of Connaught, ordered that all his subjects, including the clergy, should help to build him a beautiful castle. Attracta begged to be excused from this service, promising the king instead fair winds for his ships to bring beautiful things from unknown countries, that the kingdom should remain in his family for ever, and many other advantages, which he so undervalued as not to accept the bargain. So she went in a rage to the forest, with St. Nathy and a few men and horses, to cut down trees and saw up the prescribed quantity of wood. One of her servants suggested that, instead of the horses, the stags of the forest might as well carry the wood to the king—so the stags came to be laden. Attracta pulled a few long hairs out of her own head; with these she tied the planks on to the stags, and sent them off to the king. Instead of being converted by the miracle, he hardened his heart like Pharaoh, and set his dogs at the stags; but the devil entered into the dogs, they bit the king and queen and everybody who tried to defend them, and most of the courtiers were killed. The stags returned in peace to the forest, and the dogs were turned into stones.

These incidents are told in a fragment of a *Life* of this saint, which Colgan gives (Feb. 9) in his collection of Irish Saints. It is supposed to be the work of a Cistercian monk of the 11th century, and to be quite destitute of foundation. The beginning and end

of the story are lost. Attracta appears in some Irish calendars on Aug. 7. Butler and Lanigan say she was an Irish nun, who lived and died at a place still called Killaraght, which is a contraction of Kil Attracta, the church or cell of Attracta. Some accounts say she received the religious veil from St. Patrick, who lived in the 5th century, but Lanigan thinks she was a sister of St. Coemgen, and lived, in the 7th or late in the 6th century, in a convent founded by St. Patrick a century before, but which afterwards took her name. There are several places in Ireland called Kil Attracta: this one is in Sligo. See also *AA.SS.* and *Britannia Sancta*.

St. Atzin, ACHACHILDIS.

St. Aubierge, ETHELBURGA (3).

St. Aucega, or ACCEIA, June 1, M. A queen of the barbarians, called in some martyrologies Aucias, or Auceia, king, commemorated with a great number of Christians martyred, either all at Thessalonica, or some of them there and some at Rome. The story given by Papebroch (*AA.SS.*, June 25) of St. LUCEJA, V., and St. Auceja, king of the barbarians, appears to be the same.

St. Aucta, patron of Lisbon. Cahier.

St. Auda, ALDA.

St. Audata, March 28, M. at Cæsarea. *AA.SS.*

St. Audex, Nov. 18, V. Sir H. Nicolas, *Chronology of History*.

St. Audientia, Feb. 5. A holy woman, mother of St. Avitus. Wife of St. Isicius. Bollandus is doubtful whether she is to be placed among the saints or not. *AA.SS.*, *Præter*.

B. Audouvaria, AUDOVERA.

B. Audovera, Aug. 17 (ANDOVERA, AUDOVARIA). † 583. Queen of France, the first wife whom we know by name of Chilperic I., King of France. Wion says she was the daughter of a prince of Spain; but perhaps he confounds her with St. GALSWINTHA, another wife of the same king. During the absence of Chilperic, Audovera gave birth to her fifth child, Childechinda, and, being a very pious woman, she was desirous to have her admitted as soon as possible into the Church by baptism. Her confidential but treacherous maid, Fredegunda,

professed great affection for her mistress and the infant princess, and profound sympathy in the queen's anxiety to have the child christened. Audovera was much puzzled about her choice of a god-mother. She was sure that that honour would cause jealousy, quarrels would arise, the husbands of the offended ladies might give trouble to the king, and she did not know what to do. In her perplexity she sought advice from her slave. "What lady in France is so great as the queen?" said the designing Fredegunda. "No one can be jealous of you, or pretend to be your equal: hold the illustrious infant yourself." Audovera was delighted to find so clever a way out of the difficulty. The christening took place with great rejoicing and feasting, and everybody was pleased. A month or two after, King Chilperic came home victorious from his wars, and all the maidens went out to meet him with garlands, songs, and dances. Fredegunda took care to attract his attention to herself, made him compliments on his prowess and heroism, and announced to him the birth of his daughter. When she had coquetted with him a little, she said, "There is only one sad thing about your triumphant home-coming." "What is that?" said the king. "Oh, I am so sorry about it, I hardly like to tell your Highness." Here she pretended to shed a tear. Chilperic insisted on knowing what was the matter, and Fredegunda, with feigned reluctance, said, "Alas, my lord, there is nobody for you to sleep with now." "But you said the queen was well." "Ah, yes, the queen is well; but she has become your sister. Forgetting the duty she owed to her king and husband, she has become godmother to your child. The holy bishops will tell you, any priest will tell you, you cannot have a woman for your wife who is godmother to your child. "Very well," said the king; "if I cannot sleep with her, I will sleep with you." So Audovera was deposed, and went to a monastery at Le Mans, taking her daughter with her. Fredegunda was promoted to her place, and nine years afterwards, in 583, she had them both murdered in their retreat. Fredegunda

was Chilperic's mistress for many years; but not until he had married other wives, and not until she had committed other crimes, did she become his wife; and eventually she had him murdered too. Bucelinus calls Audovera "Martyr," and Wion calls her "Saint." Amédée Thierry, in his *Récits Mérovingiens*, gives the history of Fredegunda's plot.

The little princess, who had been the tool used to work her mother's misfortune, was happy in being put to death with her in her innocence. Basine, an older daughter of Audovera, was cruelly treated by Fredegunda, and after passing through depths of misery and degradation, was placed, against her will, in the monastery of Sainte Croix, built by St. RADEGUND (1) at Poitiers, where Sr. AGNES (5) was abbess. She proved a very bad nun, and gave a great deal of trouble. Of the three sons of Chilperic by Audovera, Clovis and Mérovée who became the second husband of Brunehaut, fell victims to the malice of Fredegunda.

St. Audrey, ETHELREDA. There is also a St. Audrey or Aldricus (Oct. 10), Bishop of Sens, 9th century.

St. Audru, AUSTRUDE.

St. Aufidia, May 6, M. at Milan with St. JUDITH and several others. Pétin, *Dict. Hag.*

St. Augia (1), May 14, M. at Apt, in Provence, probably under one of the heathen Emperors. Claimed as a member of the family of Salebron, or Sabron; but they settled in France not earlier than the 11th century. AA.SS.

St. Augia (2), Sept. 25 (AGIA, AIGE, AUSTREGILD). Sister of St. Aunarius. Mother of St. Loup.

St. Augusta (1), July 28, V. M. AA.SS.

St. Augusta (2), Nov. 24, M. Said to be the wife of the Emperor Maximian, and martyred with St. CATHERINE. *Græco-Slav. Cal.*

St. Augusta (3), March 27. Patron and native of Serravalle, and worshipped there from time immemorial. Represented on a funeral pile holding a sword. Frightful atrocities were committed by barbarians, who ravaged Italy from about 400 until the time of Charlemagne.

Somewhere during that time lived Mandrucco, father of Augusta, and ruler of part of the territory of Friuli. He fixed his residence at Serravalle, and had a palace and fortress on a rock, since called by the pious natives St. Augusta. Mandrucco would have been great had he not tarnished his fame by the murder of his daughter. Incensed at her conversion to Christianity, he subjected her to sundry tortures. She was suspended over a fire between two trees. The fire failed to injure her. He then tried in vain to have her broken on a wheel; and, finally, had her beheaded. A. Minucci, *Vita di Santa Augusta Vergine e Martire*, Venice, 1754. AA.SS.

St. Augusticia, or AUGUSTINA, May 8, M. at Constantinople, with St. Aca-cius. See AGATHA. AA.SS.

St. Augustina, AUGUSTICIA.

St. Aularia, EULALIA of Barcelona.

St. Aulaye, EULALIA of Barcelona.

St. Aulazie, EULALIA of Barcelona.

St. Aunes. St. AGNES is so called in Languedoc.

St. Aupaies, ALPAÏS of Cudot.

St. Aura, AUREA of Paris.

St. Aurea (1), or CHRYSE (Golden), Aug. 24, V. M. 3rd century. Represented, in Callot's *Images*, being thrown into the sea with a great stone tied to her neck. A lady of high rank and imperial descent, tortured and drowned at Ostia, in the reign of Claudius. Her body was washed ashore, and buried by St. Nonnus. Many other martyrs are commemorated with her, amongst them her slave Sabinian. R.M. Stilling thinks she is the same as AUREA (3). AA.SS.

St. Aurea (2), July 14, M. at Cordova, under Nero. The town of Soria, or Santoria, on the Douro, is named after this saint, or St. AURELIA (2), or St. AURIA.

St. Aurea (3), Sept. 5, M. about 252. Patron of Ostia. Aurea appears to have been one of those women who, during the persecutions, used to visit the Christians in prison, and in every possible way minister to the needs of the suffering followers of Christ. She accompanied St. Maximus, a Christian priest, and his deacon Archelaus when

they went to visit the prefect Censurinus, who was imprisoned at Ostia. While they were all praying together and singing hymns, the fetters of the prisoner were suddenly unloosed. Seeing this miracle, the guards were converted. Seventeen of them were baptized by St. Maximus. St. Aurea was godmother. Soon afterwards St. Cyriacus, the bishop, confirmed them in the Faith. The new converts led a holy life, after the rule of the early Church, and many miracles were done by them. When the Emperor heard that they had raised the dead to life, he said they were using magic arts, and had them all apprehended and commanded to sacrifice to the gods. Cruel tortures were used to compel them to do so; and at last they were led to the arch that stood in front of the theatre, and there beheaded. The Christians buried them, and raised a monument at Ostia to their memory. This story agrees with secular history wherever the comparison can be made. Stilling thinks this is the true story of the St. Aurea who in other fictitious Acts is said to have been thrown into the sea. AA.SS.

St. Aurea (4), or AUREUS, May 20, M. at Rome or Ostia. Commemorated with SS. BASILA and NUSCA.

St. Aurea (5), July 22, M. at Antioch.

St. Aurea (6), Oct. 31, V. M. (AD-VISA, AVIA; in French AVÈZE, AVOIE, EVÉ). Daughter of St. GERESINA, Queen of Sicily. Sister of SS. BABILIA, VICTORIA, JULIA (24), and ADRIAN. Niece of St. DARIA. Cousin of St. URSULA, and companion of her famous journey and martyrdom.

St. Aurea (7), or AURA, Oct. 4. † 666. Patron of Paris. Represented (1) with the corpse of the cellarer whom she raised to life; (2) holding a nail, in allusion to her penance. Born in Syria. Her parents were Maurinus and Quiretia, Christians. After their death she gave herself up to religious austerities for a time in her own country, until, finding too many ties to the world among her friends and acquaintances, she took ship without informing them of her design, and arrived in France during the reign of Dagobert, the seventh king of the

French. When she found that she had come to a country where there were many houses of religious retirement and hundreds of holy virgins serving God in them, she was filled with thankfulness. She went to Paris, where many holy men, secular as well as ecclesiastic, shed lustre on the court by their wisdom and virtue. Among these were St. Arnoul or Arnulf, mayor of the palace; St. Rudo, treasurer of France; St. Owen, a great and valiant commander under Dagobert; St. Eloi (Eligius), a goldsmith of Limousin, who was called, for his charity, "The Father of the Poor." To him the king had given a fine large house in Paris, which he transformed into a Benedictine nunnery, and built in it a church dedicated in the names of SS. Martial and VALERIA, patrons of his native province. As the virtues and piety of St. Aurea could no more be hidden than the light of the sun, St. Eloi soon found her out, and made her abbess of his new convent, though she would have chosen to obey rather than to command. Here she ruled over three hundred nuns. One day, in the chapel of the nunnery, a certain deacon read the Gospel so badly that the good abbess lost all patience, seized the book out of his hand, and read it herself. Afterwards she acknowledged with deep regret the irreverence of her conduct, and imposed upon herself, as a penance, to recite the whole of the hundred and fifty psalms daily, seated in a chair with nails in it specially constructed for discomfort. This penance she accomplished with great devotion, having resigned, for the time, her office of abbess. A nun named Deda, who had the whole charge of the revenue and expenditure of the community, died while Aurea was absent at a farm which formed part of the possessions of the convent. No one else understood the business, and great trouble and loss were threatened to the nuns. Three days after Deda's death Aurea came home and raised her to life. Deda gave a satisfactory account of her stewardship, and set the affairs of the house in order. Some time afterwards she departed in peace. During the pestilence that ravaged France in 666, more than half of the nuns died. St. Eloi,

Bishop of Noyon, Tournay, and Vermandois, who had died the year before, appeared robed in white, to a young man, and bade him go and tell the abbess Aurea to come to him. She then died, aged sixty-eight, having been abbess thirty-three years. *R.M. Légende Dorée. AA.SS. Butler. Life of St. Eloi*, Dec. 1, on the authority of St. Owen.

St. Aurea (8), July 19, V. M. 856. Sister of Adolphus and John, the first martyrs in the persecution at Cordova, under Abderrahman. Several years after their glorious death, Aurea, like St. Peter, denied her Lord in the moment of danger, but repented, and publicly professed her regret. She was slain with a sword and hung on a gibbet with her head down. *R.M. AA.SS.*, from St. Eulogius's contemporary account of this persecution. *Cahier, Caractéristiques.*

St. Aureca, Jan. 2, M.

St. Aurelia (1), Dec. 2, V. Towards the end of the 6th century, St. Columbanus, St. Gall, and some other Irish Scots went on a mission to revive Christianity in parts of the continent where the people had relapsed into paganism. Amongst the ruins of a little city called Brigantium, now Bregentz, about 610, they found an oratory dedicated to St. Aurelia, near which they built themselves cells. St. Gall preached to the people and destroyed their idols, and St. Columbanus, to the satisfaction of the people who returned to the true Faith, placed the relics of St. Aurelia under the altar on which he said Mass. *R.M.* This Aurelia is probably the same as VALERIA (12).

St. Aurelia (2), Oct. 12 or 13, M. with St. Lupus, under the Saracens, at Cordova. The town of Soria, or Santoria, is named after this saint, or ST. AUREA (2), or ST. AURIA. *AA.SS.*

SS. Aurelia (3) and Neomisia, Sept. 25, VV. at Anagni, in Italy. Suyken says probably in the beginning of the 11th century. Mas Latrie says perhaps in the 9th century. They were born in Asia. On the death of their parents, contrary to the wishes of their relations, they made a vow of virginity, and gave their inheritance to the poor. They visited the holy places of Syria

and Palestine, went to the tombs of the Apostles at Rome, and received the Pope's benediction. In the neighbourhood of Capua they were taken prisoners by the Saracens, who demanded that they should renounce their religion. As they refused, they were beaten with great cruelty. But a frightful thunderstorm caused the barbarians to flee and leave their victims. The saints then went to Macerata, two miles from Anagni, where they were well received by a pious man, and, while they were spending the night hours in prayer, they died. The bells of Anagni rang and other miracles manifested the sanctity of the departed. *R.M.* Suysken, in *AA.SS.*

St. Aurelia (4), Oct. 15, V. † 1027. Princess of France. Recluse. Patron of Ratisbon. Specially honoured at Strasburg. She is said, but not with certainty, to have been daughter to Hugh Capet. Bucelinus says she was probably daughter of Lothaire, nephew of Louis d'Outremer. She was very beautiful and was promised to Elwein, a young prince related to the king. Preferring a solitary religious life, she fled in disguise to Germany, and betook herself to St. Wolfgang, who recognized her. He built her a hermitage, where she lived unknown for fifty-two years. Her cell was afterwards converted into a chapel, and dedicated in the name of St. Andrew. She has been supposed to be sister of St. Edigna, who, however, is generally thought to have lived in the next century. Martin, from B. Gonon's *Pères d'Occident*. Raderus, *Bavaria Sancta*. Du Saussaye. *Mart. Gallicanum*.

St. Aurelia (5), Oct. 15, V. (*R.M.*). Tradition says she was a native of Strasburg and companion of St. Ursula. She died of fever outside her native city. A certain King Philip tried to open her sarcophagus, was seized with madness, ate his own hands and feet, and so died. *AA.SS.*

B. Auria, or **ORIA**, March 11, V. † about 1100. Born at Villa Villayo, near Mansilla, six leagues from St. Emiliano. Daughter of Garcia Nunnio and Amunna. Auria was given to piety, charity, and asceticism from her earliest years. She took the veil when young, and

went to live with some women of kindred tastes, in a retreat adjoining the Benedictine monastery of St. Emiliano de Suso, according to the custom of the time, which permitted a community of consecrated virgins to live near a house for monks. She was favoured with celestial visions, and the fame of her sanctity spread over all the country. The abbot and two monks attended her death-bed: her mother was also present, and died a few days after her. A sepulchre was hewn for her in the rock, and there she and her mother were buried. Their tomb, somewhat defaced by damp, was to be seen some hundreds of years afterwards, in the church of St. Emiliano de Suso. Sandovellius adds that the town of Soria on the Douro (Durium), near the ruins of Numantia, is a contraction of Saint' Oria, and is so called from this saint. Henschenius and Papebroch believe it to be older, and think it more likely that the name is derived from St. AUREA (2), martyr at Cordova under Nero, or St. AURELIA (2), martyr at Cordova under the Saracens. *AA.SS.*, from Sandovellius, *Ancient Monuments*.

St. Auriga, Jan. 2, M. in Ethiopia, with SS. CLAUDIA and RUTILA. *AA.SS.*, from *St. Jerome's Martyrology*.

St. Ausonia, one of the martyrs of Lyons, who died in prison. See BLANDINA.

St. Aussille, AUXILIA.

St. Austell, or AWSTLE, whose feast is on Trinity Sunday, is supposed to be the same as HAWSTYL, the twenty-fifth daughter of Brychan. Arnold Forster. See St. ALMHEDA.

St. Austreberta (ANSTREBERT, EUSTREBERGA), Feb. 9, 10, 16, Oct. 19 (translation), V. Abbess. † 703. Patron of Montreuil, in Picardy. Represented (1) plunging her arm into an oven, in allusion to the legend that as her broom was burnt and she had to sweep the oven just before putting in the bread, she went in and dusted it with her sleeves; (2) with an ass, perhaps to denote the humility with which, though of high rank, she performed the meanest offices of the convent.

Daughter of Vaufrei, mayor of the palace under Childeric, or Dagobert II.

Her mother was St. FRAMECHILDE, or FRAMEUSE. Austreberta was born at Théroouane, in Belgium. It is asserted that, at the moment of her birth, a supernatural light shone in the room, a sweet odour filled the neighbourhood, and a white dove, which had been seen to fly all about the town, finally settled on the head of the new-born child. Her vow of celibacy was confirmed by the apparition of a veil descending on her head as she looked at herself in a well. Her father having promised her in marriage to a young nobleman, she fled and hid herself. Finding the roads flooded and bridges washed away by the river Cange, she walked on the water. She received the religious veil from St. Omer, Bishop of Théroouane, who then restored her to her parents. She lived the life of a nun in their house, and after a time betook herself, with their approval, to the convent of Port on the Somme, where Bergofede was abbess. Austreberta was almost immediately elected prioress. She was afterwards abbess of a new convent in Normandy: its name is unknown; it was built by Amelbert for his daughter. Some of the nuns, having tried and failed to poison St. Austreberta, accused her of cruelty to the said daughter of Amelbert, of wasting the goods of the community, and of other offences. He came and reproached Austreberta bitterly. In his ungovernable rage he drew his sword. She presented her neck, and thus caused Amelbert to recover from his fury and honour her saintly courage and humility. She is said to have restored to life a nun who had been killed through her own disobedience. Being unable to manage these refractory nuns, she complied with the request of St. Filibert, Abbot of Jumièges, to undertake the care of the new convent he had built at Pavilly, in the district of Caux, in Normandy. It was afterwards destroyed in an invasion of the Normans, and a hospice for Benedictine monks was built on the spot in later times. *R.M.* Baillet says her *Life*, by a writer almost contemporary, is fairly reliable. Martin, from Surius. Butler. Bollandus.

St. Austregild, AGIA, mother of St. Loup.

St. Austrude, Oct. 17 (ANSTRUDE, ANSTRUSE, ASTRUDE, AUDRU, OSTRU), V. Abbess of Laon. † 688 or 707. Daughter of B. Blandin or Bason and St. SALABERGA. Born in the diocese of Toul, in Lorraine, about 634. She was consecrated to God before her birth by her mother. When Austrude was three years old, St. Salaberga, with her husband's consent, left her home and became a nun. At the age of twelve St. Austrude was asked in marriage by Laudran, a rich young nobleman. Her father left the decision of the matter to her, and she said she had already chosen an immortal Husband. Accordingly, she at once took the veil in the double monastery of St. John the Baptist, at Laon. It was built and governed by her mother. She gave such proofs of piety and capability, that on Salaberga's death she was chosen to succeed her as abbess, at the early age of twenty. She declined the office on the plea of her youth and inexperience, but as the whole community demanded her appointment, she was obliged to accept the post in obedience to the King of France and the Bishop of Laon. The murder of her brother, B. Baldwin, was a great grief to her. The same enemies who had plotted his assassination accused St. Austrude to King Thierry III., of favouring the party of the unfortunate Dagobert II., son of St. Sigebert, who had been killed in 680, in the war against Thierry. Ebroin, mayor of the palace, was much incensed against her, and was only convinced of her innocence by the apparition of a globe of fire above the abbey, whereupon he became her friend and protector. Soon afterwards she had a narrow escape from assassination. Her intended murderer, being touched by finding her engaged in prayer, confessed his sin, and obtained her forgiveness. In a civil broil, her abbey was in great danger of being pillaged, for Ebrohard burned a great part of the town of Laon, and forcibly possessed himself of the keys of the abbey; but in the moment of greatest peril, its inhabitants learned that they were saved by the death of Ebrohard. Austrude's troubles were, however, not ended, for her own bishop, Madelgar or

Mauger, wanted to appropriate to himself her abbey, although it had been built by her family entirely at their own expense. She had recourse to Pepin, the new mayor of the palace, who took her part. Baillet. Butler. *AA.SS.*

St. Autoricia, Dec. 16, V. M. Honoured with St. TERTULLA at Algiers. Guérin, from the *French Mart.*

St. Auxilia, or AUSSILLE, Sept. 4, V. M. Worshipped at Thil and Precy, in Burgundy. *AA.SS.*, from Castellanus. Pétin, *Dict. Hag.* Châtelain, *Martyrologie Universel.*

Auxiliary Saints. Represented as a group of fourteen, each with an emblem. Among the fourteen are three women, BARBARA (1), CATHERINE (1), and MARGARET (1). I have seen a print in which St. AGNES (2) also figured. There is no authority for supposing the Auxiliary Saints to be more powerful or more benevolent than other saints. The custom of resorting specially to their patronage is supposed to have begun in Germany, where they are called *Hilfsfreichende*. The men's names are: Blasius, bishop of Sebaste, M. George, the great Martyr. Giles, abbot. Denis, M. Erasmus, bishop, M. Vitus, M. Cyriacus, deacon, M. Pantaleon, physician, M. Eustace, M. Acacius, or Agathangelos, bishop of Antioch. Christopher, giant, M. To these, Magnus, abbot, is sometimes added. Wetzzer and Welte, *Dict. Théologique*, article by Stemmer.

B. Ava, or AVIA, April 29, V. 9th century. She was blind, and gave large gifts to many churches and shrines where she prayed to receive her sight. She was told by an angel that it should be given to her if she would pray at the sepulchre and relics of St. RAINFREDE, at Dennain, or Dinant sur l'Escaut, in Hainault. She therefore bestowed all her property on the church there, and took the veil in the convent where that saint had been first abbess. Ava is sometimes said to be one of the nine sisters of St. Rainfrede. Bucelin says she was second abbess of Dinan, near Valenciennes; daughter of Adelbert, Count of Austrofrandia, and Regina, niece of King Pepin. *AA.SS.*

St. Avace, AVATIA.

St. Avangour, Feb. 25. ST. WALBURGA is worshipped under this name in Touraine.

St. Avatia, or AVACE, June 20. She lived in the valley of Agordia, or Agordino, where she is worshipped in a church dedicated in her honour; it is between Belluno and Feltri, in Venetia. She received St. Luxan, bishop of Brixen, and ministered to him when he was driven out of his see. This is mentioned in Ferrarius' *Catalogue of Italian Saints*. Papebroch, in *AA.SS.*

St. Avaugour, or AVONGOUR. ST. WALBURGA is so called in some parts of Poitou and Touraine.

St. Avé. French for AVIA.

St. Avellia, AVETTIA.

St. Avenia, Oct. 22. 9th century. Sister or wife of St. Benedict, abbot. They were natives of Patras, in the Morea, and left their country with nine other religious persons bound by a common vow. In the time of Charlemagne they settled at Macerac, in Bretagne. Benedict lived to a great age, and was buried in his own oratory, before the middle of the 9th century. Victor de Buck, in *AA.SS.*

St. Aventiana, VALENTIANA.

St. Avetria, AVETTIA.

St. Avettia, May 28, M. at Rome. Her name, sometimes written AVELLIA and AVETRIA, appears in a list of martyrs this day in the *Martyrology of St. Jerome*. Henschenius, in *AA.SS.*

St. Avèze, AVIA (2).

St. Avia (1), March 9. The holy grandmother. M. by the sword, with her husband, their son and daughter-in-law, or daughter and son-in-law, and two grandchildren. Commemorated by the Greek Church. *AA.SS.*

St. Avia (2), Oct. 21 (ADVISA, AUREA, AVÉ, AVEZE, AVOIE, EVÉ), M. of virginity. Date uncertain. She was killed by barbarians. Local tradition said that one of the ships containing the companions of St. URSULA was wrecked at Boulogne, in Picardy; St. Avia survived the wreck, and lived as a recluse in a wood near Diverna, four leagues from Boulogne. Other accounts say she was a hermit there at a rather later date. Perhaps the same as AUREA (6). *AA.SS.*

B. Avia (3), AVA.

St. Avis, HEDWIG.

St. Avida, May 7, M. in Africa. Stadler.

St. Avina, May 2, V. M. Stadler.

St. Avita (1), Aug. 21, M. in Italy. A.A.S.S.

St. Avita (2), cousin and disciple of St. MELANIA (2). Palladius (cap. 136) testifies that he saw the Blessed Avita, wife of Aprinianus, and their daughter Eunomia, and that they were converted from a life of luxury and pleasure, and became worthy to sleep in Christ free from sin.

St. Avoie (1), May 2. Honoured in Bretagne and at Paris. Chastelain says she is, perhaps, same as ADVISA. Compare AUREA (6).

St. Avoie (2), HEDWIG.

St. Avrince, APRINCIA.

Avvegnente Ubaldini, CLARA UBDINI.

St. Awstle, AUSTELL.

St. Axiosa. See FAITH, HOPE, and CHARITY.

St. Axitiana, June 29. Penitent. Wife of Altalius, a Roman. She was converted from a sinful life by the preaching of St. Peter the Apostle, and honoured in the Abyssinian Church. Papebroch, in A.A.S.S., *Præter*.

St. Aya, April 18 (AIA, AIE, AYE).

709. Invoked in law-suits. Wife of St. Hidulph. She has been styled Duchess of Lorraine, Countess of Hainault, of Lobbes, of Cambrai, and of Ardennes; but these principalities did not exist in her time. In 665 St. Hidulph became a monk at Lobbes, and Aya, a nun under St. WALTRUDE, at Castrilocus, afterwards Mons. She presented to this monastery her lands of

Guesmes, Nimy, Braine-le-Willotte (now Braine-le-Comte), and Maisières. About eighty years after her death some of her relations applied to the authorities of the land for a restitution of the family estates. The title-deeds had been lost. By desire of the nuns, the litigants and other persons assembled with the court at the tomb of the saint. One of the nuns said, in a loud voice, "Great Saint, they wish to take from us Guesmes, Nimy, Maisières, and Braine, which you gave to us. Speak in favour of your daughters, and confirm the gifts you made in your life." A clear and distinct voice came from the tomb, and was heard by everybody present, saying, "I ratify all these gifts which I made to the Church." Coret, *Le Triomphe de Ste. Aye*, Mons, 1674. *Biographie Belge*. i. 575.

St. Ayesia, AESIA.

St. Aza (1), Dec. 13. Honoured with St. ANASTASIA. *Græco-Slav. Calendar*.

St. Aza (2), April 19. Daughter of St. Lazarus, a king in that commodious region "the East." They came from their own country to Rome to venerate the tombs of the Apostles. Then, having visited some of the most famous places of religious resort in France, they settled down as hermits near the monastery of Moyen-Moutier, in Lorraine, where they died. Their relics worked miracles, and were brought to light in the 11th century. Guérin. *P.B.*

St. Azarie, patron of a church at Glane. Mas Latrie, *Trésor*.

St. Azelie, ADA.

St. Azelle, ASELLA.

St. Azenor, Dec. 7. Princess of Leon, in Bretagne. 6th or 7th century. Mas Latrie, *Trésor*.

B

St. Babet, ELIZABETH or ISABEL. Cahier.

St. Babila, or BABILIA, or BABYLLA, daughter of St. GERASINE. See URSULA.

St. Babilla. Sometimes means BALBINA.

St. Babion, patron of a church in Saintonge. Mas Latrie, *Trésor*.

St. Badechild, BATHILDE.

Bagan and Eugenia (4), Jan. 22, VV. Neale, from the *Armenio-Georgian Calendar*.

St. Bahuta, Nov. 20, Widow, M. c. 343. A great number of Christians suffered martyrdom with St. Narses, Bishop of Sciaharcatat, in Beth-Germa,

in Persia. Among them were Bahuta, widow, THECLA, DANACHA, TATONA, MAMA, MAZACHIA, and ANNA, virgins of Beth-Selencia; ABIATA, HATÈS, and MAMLACHA, virgins of Beth-Germa. *Petits Bollandistes*.

St. Baiche, Nov. 20. A Persian nun. Neale, quoting the *Armenio-Georgian Calendar*.

St. Balbina (1), March 31, V. M. Patron against scrofula. † 130. Represented holding chains. Daughter of St. Quirinus, M., a Roman tribune, who was persuaded by St. Hermes, prefect of the city, and at that time a prisoner for the sake of his Christian faith, to visit St. Alexander, the Pope, who was also in prison. Quirinus said to Alexander, "I have a grown-up daughter, and I wish to have her married. She is very pretty, but she is disfigured by lumps and sores on her neck. If you can cure her, I and all my household will believe in your God and be baptized." Alexander said, "If you will take the fetters off my neck and put them on hers, she will be cured." Quirinus did so, and Alexander blessed them both. A boy then appeared to Balbina, bearing a torch and telling her she was cured, and she was to have no earthly husband, but to be the bride of Christ. When he had said this, he disappeared, and Balbina was healed of her sores and was baptized with Quirinus, Exuperia her mother, and all their household. As Balbina often kissed the fetters that had cured her, Alexander said, "Do not kiss these bonds, but seek for the chains of my master, St. Peter, and kiss them." Then Balbina sought them with great diligence, and at last found them. **ST. THEODORA**, sister of the Prefect Hermes, entreated Balbina to give her the chains, which she did. At that time Aurelian, being enraged against the Christians, sent soldiers to take all the prisoners who had been baptized, and put them in an old ship, in which they were sent out to sea, tied together by their hands, with stones round their necks, and the ship was sunk. St. Balbina was among them. Other accounts do not mention her martyrdom, but say she was buried with her father in the Via Appia, in the

cemetery of Pretextatus, which is sometimes called by her name on account of the church built there in her honour by St. Mark, Pope (336). *R.M. AA.SS.*

B. Balbina (2), March 11. O.S.F. 13th century. Niece of St. CLARA (2). Sister of B. AMATA, who was one of St. Clara's first nuns. Their father was Martini de Corano. Balbina joined the new community in its second year, and was eventually first abbess of the second convent of the Order of St. Clara at Spello. Balbina and Amata are mentioned in the *Franciscan Martyrology*. Jacobilli, *De Sanctis Umbrie*. *AA.SS., Præter*. Mrs. Oliphant, *Francis of Assisi*.

St. Balda, Dec. 9, V. Third Abbess of Jouarre, in the diocese of Meaux. After having been a nun for some years under her nieces, St. THEODECHILD and St. AILBERT, who were successively Abbesses of Jouarre, she succeeded Ailbert in that office about 680, and died at a great age in the odour of sanctity. Ferrarius, *Catalogus Sanctorum*. Buce-
linus. Lechner.

St. Baldechild, BATHILDE.

St. Baldegund, Feb. 10 (BAUDE-
GONDE, WALDEGUND). Between the middle of 6th and middle of 8th centuries. A Benedictine abbess in France, mentioned in several old martyrologies. *AA.SS.* Boll. Buce-
linus, *Men. Ben.*

St. Balsamia, Oct. 25, Nov. 16 (BALZAMIE, BAUSAME, BAUZANNE, NORRICE). 5th century. Balsamia was the mother of St. Celsinus, or Soussin, whose festival is held on Oct. 25 at Rheims, Nov. 16 at Laon. She was the nurse of St. Remigius, or Remi, and is therefore generally called Sainte Norrice, and by this name the collegiate church at Rheims was dedicated in her honour. In the Breviary of Rheims her worship is prescribed for Nov. 16. *AA.SS.* Chastelain, *Voc. Hay. Petits Bollandistes*.

St. Baltilda, BATHILDE.

B. Baptista Varani, or CAMILLA (4), May 31. O.S.F. † 1527. Her family were princes of Camerino, in Umbria. Her father, Julius Cæsar Varano, or Verano, served with distinction, first in the wars of Venice, and afterwards under Matthias Corvinus,

King of Hungary, and was at one time Viceroy of Naples for King Ferdinand. Her mother was Joanna Malatesta of Rimini. They had four sons and one daughter, called at first Camilla. She was born in troubled times. Two of her father's brothers, with their sons, had been put to death for being implicated in a conspiracy. In 1481 Camilla took the veil at Urbino, and with it the name of Baptista. After a few years she returned to Camerino, and was made abbess of the nuns of the Order of St. CLARA there. She wrought miracles, and was revered as a saint by the people of Camerino during her life. She was a mystic, and received many marks of divine favour. She was carried in the spirit by two angels to the foot of the cross, and remained there two months. Christ placed three lilies on her breast. She had revelations of the mental sufferings of Christ, and wrote an account of them.

In 1502 the Camerentines gave themselves up to Pope Alexander VI. His son, Cæsar Borgia, cruelly slaughtered Baptista's father, who had ruled virtuously for nearly half a century, and three of his sons; the youngest survived, his father having sent him with the treasure to Venice at the beginning of the war. He was eventually reinstated in his possessions, and, after the death of Alexander, the two following Popes confirmed him in the principality or dukedom of Camerino. In 1527, on the death of Baptista, this brother, John Mary, made a magnificent funeral in her honour, and the people began at once to venerate her as a great saint.

Papebroch, in *AA.SS.*, from her autobiography, written by order of her confessor. Her life has been written in Italian by Cimarella, and also by Passino.

St. Barbada, PAULA BARBATA.

St. Barbalaba, OF BARBALABIA, M. at Antioch. *AA.SS.*

St. Barbara (1), Dec. 4, 16, V. M. (BARBE, BARILL, BASIA, OF VARVARA). 235 or 306. Called by John Knox "the gunnaris goddess." She is one of the fourteen AUXILIARY SAINTS. Supposed to be the Christian adaptation of the goddess of war. Represented (1) with a

miniature tower in her hand; (2) with a tower behind her, a crown on her head, and holding a palm or a sword; at her left side a chalice, with the sun in it as the sacred wafer, as if she were credited with giving the last sacraments to those who die suddenly in piety. In German and Flemish pictures she holds an ostrich's or a peacock's feather, in allusion to the phoenix at Heliopolis, where she was born. The flesh of the phoenix was said by the ancients to be incorruptible, so the bird became the symbol of apotheosis and of a happy immortality or long life.

BARBARA, CATHERINE, EUPHEMIA, and MARGARET are the four great patrons of the Eastern Church. Barbara was patron of armourers, gunsmiths, artillery-men, brewers, tilers, thatchers, carpenters, masons, architects, sappers and miners, bell-ringers, hatters; of all dangerous trades involving liability to sudden death; also of the goldsmiths at Rome; of firearms and fortifications; against storms, thunderbolts, sudden death, and final impenitence; of Hungary; of the cities of Mantua, Ferrara, and Guastalla; of Culemburg and Pedena in Istria.

The legend of St. Barbara is that she was the daughter of Dioscurus, a rich nobleman, who, fearing she should be taken from him by marriage on account of her great beauty, built a tower in which to keep her. Here she lived and watched the stars until she became convinced that they could not have been made by her father's gods. Having heard of a new and purer religion, she contrived to receive instruction and baptism from a Christian priest disguised as a physician. Her father began to build her a bathing-place in the garden, but before it was finished, he had to go on a long journey. During his absence, she went to look at the building, and finding that Dioscurus had ordered two windows to be made in it, she persuaded the workmen, notwithstanding their fear of disobeying their master, to make three windows in honour of the Trinity. Seeing a marble pillar beside the fountain, she made the sign of the cross on it, which remained there as if engraved upon the marble. After her martyrdom

many came to pray at the spot, and, looking on the cross, were healed of their infirmities. On the return of Dioscurus from his journey, he asked why there were three windows in the chamber. Barbara explained to him the mystic significance of the number three, and avowed herself a Christian. He was so enraged as to be on the point of stabbing her; but bethinking him that he might thereby get himself into trouble, he denounced her to the governor of the place, who tried in vain to persuade her to abjure her religion, and then ordered her to be tortured. Her wounds were miraculously healed. Whereupon the governor said that as the gods showed her such compassion, she must not be ungrateful, but sacrifice to them. As she remained firm, notwithstanding repeated and varied tortures, she was condemned to be led through the city without any clothing. She prayed that she might be hidden from the eyes of unbelievers, and she was covered from head to foot with a brightness like a vesture. The governor then ordered her to be beheaded. She was taken to a hill where malefactors were put to death. Her father, being at his own request her executioner, cut off her head. He returned immediately to the city, boasting of the service he had done to the gods, and saying that he deserved to be honoured by the Emperor, and to have his name perpetuated. While he was speaking, a thunderbolt fell from heaven and destroyed him utterly, so that nothing remained of his body; as Barbara's soul went up, his went down; and while she was glorified among the martyrs, he was torn by demons.

St. Barbara has long been honoured in the Latin, Greek, Russian, and Syriac Churches, but her history is obscured by a variety of false *Acts*. Baronius follows those that say she was a disciple of Origen, and was martyred at Nicomedia in the time of Maximinus I., who raised the sixth general persecution after the murder of Alexander Severus, 235. Assemani, however, on the authority of other *Acts*, says that she was martyred at Heliopolis, in Egypt, in the reign of Galerius, about the year 306. The

Greek Synaxary and the Emperor Basil's *Menology* support this opinion. A very old monastery at Edessa was dedicated in her name. *R.M.*, Dec. 4. Usuard and Molanus, Dec. 16. Ado of Treves. Villegas. Metaphrastes. Butler. Mrs. Jameson. Cahier, *Caractéristiques*.

Among the objects furnished for the processions of Corpus Christi by and in the borough of Dundee, were "*Sanc Barbill castel, a credil and thre barnis maid of claiith, Abraamis hat, and thre hedis of hayr.*" *Scottish Review*, No. 12, quoting Maxwell's *History of Old Dundee*.

B. Barbara (2), Sept. 1. † 1472. Daughter of Albert the Pious, Duke of Bavaria, and Duchess Anna, daughter of Duke Erick of Brunswick. Duke Albert refused the crown of Bohemia, lest, becoming engrossed with its cares and pomps, he should lose the heavenly crown. In the same spirit his daughter despised all worldly state, and refused the crown of France. From the age of five she was brought up in the nunnery of St. Clara *am Anger*, at Munich. After her parents' death, and before she had taken any vows, ambassadors arrived from the young King of France, to ask her to be his wife. Her brother, Albert II., the Wise, told her of the offer, and asked for her decision. She said she would take three days to consider. At the end of that time she gave her answer, namely, that where her parents had placed her, there she would serve God for the rest of her life. Albert agreed, and had the gate of the convent guarded, lest the French should attempt to carry her off. Barbara had in her possession three presents from her parents, which she valued very much: a plant of rose-mary; a cage containing a great number of birds of various kinds, which sang with her when she sang hymns and psalms; and a gold chain, which, with permission of her superiors, she always wore. She was just seventeen when all at once the bush died, the birds died, and the chain broke. She saw in this coincidence a warning of approaching death, for which she devoutly prepared, and gave up her innocent soul. She had twenty companions about her own age,

all of whom used to join in singing prayers and praises in the choir. Fourteen days after Barbara's death one of these maidens died; in fourteen days more another died; and so on, at regular intervals, until all the twenty were gone to sing with her in heaven. Stadler und Heim, from Rader.

B. Barbara (3), or **BARBE**, April 18. Carmelite. Called in religion **MARY OF THE INCARNATION**. 1565-1618. She was born in Paris, and was daughter of Nicholas Avrillot, seigneur de Champlâtreux, maître des comptes. She married Pierre Acarie, and had six children. He died 1613, and she became a lay sister in the Order of Reformed or Barefooted Carmelites at Amiens. Her daughter, Margaret Acarie, was a very devout Carmelite nun. (See **THERESA** (7).) In France Barbara was regarded as founder of the order, because it was through her exertions and representations that it was introduced into that country. The nuns at Amiens pressed her in vain to become their abbess. She died a nun, at Pontoise, in a community of Reformed Carmelites, of which the **VEN. ANNA OF ST. BARTHOLOMEW** was the first prioress. Miracles were ascribed to Barbara. The queen-mother, Marie de' Medici, erected a magnificent tomb in her honour, and headed the efforts made to procure her canonization. In 1792 she was declared "Blessed" by Pius VI. In the *Martyrology of the Order of Barefooted Carmelites*, she appears as "Blessed Mary of the Incarnation." She seems, however, to be generally remembered as Barbe Avrillot, probably because many nuns have taken the name of Mary of the Incarnation, amongst them two saintly French women, contemporary with Barbara; they were Amaurie Trochet and Marie Guyard. Neither of them is honoured with worship or with a place in the calendars. *A.R.M.* Michaud, *Biographie Universelle. Biografia Ecclesiastica*. Barbara's Life has been written by Duval, Maurice, and others.

St. Barbata (1), **WILGEFORTIS**.

St. Barbata (2), **PAULA BARBATA**.

St. Barbe, **BARBARA**.

St. Barbea, Jan. 29, Sept. 5 (**BEBEA**, **BEVEA**, **FIVEA**, **THIBEA**). 1st or 2nd

century. M. at Edessa in Syria, with her brother St. Sarbelius or Sabbellus, a heathen priest in the time of Trajan (97-117) or that of Hadrian (117-138). They were converted by St. Barsimæus, Bishop of Edessa, and afterwards brought many Greeks to Christianity. Sarbelius was sawn asunder. Barbea, after having the flesh scourged off her bones, was despatched by a spear-wound in the back of her head. *R.M.*, Jan. 29. *AA.SS.*, Jan. 29, Sept. 4. In the *Menology of Basil*, Sept. 5, they are called Thuthaël and Bebea; in Slavonian calendars, Sept. 5, Thiphael and Thibeia, or Fifael and Fifea.

St. Barbill, **BARBARA** (1).

St. Baripsabe, Sept. 10. In some Eastern calendars Baripsabe's name is added to those of **SS. MENODORA**, **METRODORA**, and **NYMPHODORA**. *Græco-Slavonic Calendar*.

Baris, **PARIS**, or **BARKA**, March 26, M. with **ANNA** (7).

St. Baromia, **BEATA** (1).

St. Barran, Aug. 9, an Irish V. *Kelly's Calendar*, from "Martyrology of Tallagh."

B. Bartolommea (1), May 19, V. of Siena. † 1348. She changed her name to **ELIZABETH** on entering the Third Order of Servites or Servants of Mary, founded by **ST. JULIANA FALCONIERI**. Bartolommea was a beloved disciple of the Blessed Francis of Sienna, of the same order. Her relics were kept in the church of the Servants of Mary at Siena, and worked miracles, her head being particularly beneficial to demoniacs. Papebroch, in *AA.SS.* *Mas Latrie, Trésor*.

St. Baruaba. See **FAITH**, **HOPE**, and **CHARITY**.

St. Basa (1), Sept. 21, M. at Tyre. Greek *Synaxary*, quoted by the *AA.SS.*

SS. Basa (2), **BASSA** (1), Aug. 21.

St. Basia (1), or **BASILIA**, May 19, M. at Getulia, in Africa. *AA.SS.*

St. Basia (2), **BARBARA**.

St. Basila, or **BASILISSA**, Sept. 22, M. with **SS. AUREA** (10) and **NUSCA**. They are worshipped at Ostia and in Via Salaria. Basila's body is kept in the church of St. Paul at Rome. Perhaps the same as **St. BASSILLA**, M. 304, who

is honoured the same day. Papebroch, in *AA.SS.*

St. Basilica, *BASIA*, etc. Seven martyrs who suffered at different times and places occur on different days in the calendars; one of them was put to death at Alexandria with Leonides, the father of Origen, April 22, c. 204. *AA.SS.*

St. Basilica (1), or *BASILISSA* (7), Nov. 18, M. Sister of *ORICULA*.

St. Basilica (2), *PLACIDIA* (1).

St. Basilica (3), same as *BASILISSA* (8), Abbess of Horres.

St. Basilissa (1), April 15. Martyred with *ST. ANASTASIA* at Rome, in the time of Nero. Represented burying the martyrs. They were women of rank, and disciples of the Apostles. Their tongues were cut out, and their feet cut off, and they were slain by the sword. *R.M.* Callot. Hussenbeth.

St. Basilissa (2), *BASILLA*, or *BASILILA*, March 22, 26, M. under Decius. c. 252. A rich woman, who gave money, for the Christians, to *St. Callinica*; both were put to death when discovered. *R.M.*, March 22.

St. Basilissa (3), Sept. 3, V. Martyred at Nicomedia, under Diocletian. When she was nine years old she was denounced as a Christian to Alexander the governor, and was by his order scourged, then her ankles were pierced and she was hung up with her head down, and tormented with the smoke of pitch and sulphur, next she was cast into the fire, and being taken out unhurt, two lions were let loose against her, but they would not touch her. When Alexander saw those miracles and the courage and determination of the child, he believed in Christ, and begged her to pray for him. He reformed his life, and died in peace. Set at liberty, *Basilissa* went out of the city, and being thirsty she prayed and a fountain of water sprang up from the earth; she drank, and gave thanks; then standing on a stone and praying, she gave up her soul to God, and the faithful are cured of all diseases at the fountain to this day. *AA.SS. Menology of Basil.*

St. Basilissa (4), or *BASSILA*, April 16, V. Martyr of Corinth, drowned. See *CHARIESSA*.

St. Basilissa (5), March 12, M. Daughter of Cone or Cione, wife, either of Eustasius, a priest, or of Felicon. Put to death with them and several others in Asia. *AA.SS.*

St. Basilissa (6), Jan. 9, M. 3rd century. Also called *ST. CASTELLANA*, and in *Mart. Salisbury* *ST. CASTELL*. Wife of *St. Julian the Hospitaller*, and commemorated with him in the *Roman Martyrology*.

Basilissa and *Julian* are represented (1) with lilies, roses, and crowns; (2) holding one lily between them; (3) looking together into the book of life, where their names are written.

He is a patron of travellers, ferrymen, boatmen, and travelling minstrels who wander from door to door.

The legend of *SS. Julian and Basilissa* is as follows:—

He was a noble count, fond of the pleasures of the world, of the chase in the green wood by day, and the revel in his castle by night. One day when he was hunting a deer, it turned round and spoke, foretelling that he should cause the death of his father and mother. The horrified count resolved never to return to his home where so terrible a fate awaited him, so he turned his horse and fled from the country. He travelled through many lands, and at last entered the service of a certain king, found favour with him, was promoted to great honour, and married a rich, noble, and beautiful widow named *Basilissa*, with whom he lived very happily for some years, and almost forgot the doom that had driven him into exile. Meantime his father and mother, having sought and sent messengers in vain in search of their only son, set out themselves to look for him. When they had travelled a long time—sometimes finding traces of him, and sometimes nearly losing hope—they came one night to a castle and asked for a night's shelter there. The lady of the house received the pilgrims hospitably for Christ's sake. When she had heard who they were and whom they sought, she was very glad, and said, "Blessed be God, who has brought you to your son's house! *Julian* is with the king to-night, but he will return to-morrow.

I am Basilissa, his wife. Rest with us, and all that we have is yours." Then she waited upon them dutifully, gave them supper, and put them to sleep in her own bed. Next morning, before daylight, she went to church, to give thanks for the arrival of her husband's parents. During her absence Julian returned, and went straightway to Basilissa's room. In the twilight he saw two persons asleep there. Without a moment's consideration, he drew his sword and killed them both. As he rushed madly from the house, he met Basilissa returning from church, radiant with happiness, and eager to tell him of the arrival of his father and mother. Then Julian knew what he had done, and understood that the fate from which he had fled had overtaken him. He told Basilissa he must leave her, for he could not stay in his home nor rest in peace until he had done penance and obtained pardon for this dreadful crime. Basilissa said she would go with him. They left their castle, and wandered on foot until they came to the bank of a river where persons were often drowned in attempting to cross the water. There Julian built a cell for himself, and a hospital for the poor. He ferried travellers across the stream by day or night, in summer or winter, while Basilissa tended the poor and the sick in the hospital. One night in winter, when the river was swollen with rain and torrents from the mountains, and was raging past his door, he heard a voice calling him from the opposite bank. He went across, and found a young leper, who appeared to be dying of cold and fatigue. He brought him over the ferry, placed him in his own bed, and watched by him with Basilissa until morning. At daybreak the leper arose; his face shone like that of an angel, and saying to Julian, "Thy penance is accepted, and thy rest is near," he vanished out of their sight. Shortly afterwards they both died.

There are thirty-six Saints Julian in the *Roman Martyrology*; seven of them are commemorated in January. There are also many Saints Basilissa, and some who are called indifferently BASILILISSA, BA-

SILA, BASSILLA, BASSA, etc.; hence there is some confusion, and it is not always easy to disentangle them. St. Julian and his wife are believed to have lived at Antinoë, in Egypt. They spent their lives and substance in charity, and made their house a hospital, serving Jesus Christ in His poor and sick, sometimes entertaining as many as a thousand. Julian attended to the men in one part of the house, while Basilissa took care of the women in another. On account of the trials she endured for the love of God, and because she sustained the courage of so many who were persecuted under Diocletian, Basilissa has a place among the martyrs, although she died a natural death. Julian survived her about a year, and was put to death in the same persecution. On his way to martyrdom, as he passed a school, the boys came out into the street to see the martyr go by. Celsus, the son of the governor, was one of them. He called out that he saw the angels accompanying Julian, and giving him a crown; then, throwing away his books and exclaiming, "I believe in the God of the Christians," he fell at the feet of Julian. The governor ordered the boy to be kept all night in a horrible dungeon with Julian. During the night Antony, a priest who had the care of seven little orphan boys, summoned by an angel, went with his boys to the prison, and baptized Celsus and some of the guards, who were converted. The governor, supposing his little son must have had quite enough of Christianity in one night in prison, sent him now to his mother. He told her all that had happened, and she also believed, and was baptized by Antony. They were all put to death, the seven boys by fire. *AA.SS.* Mrs. Jameson, *Sacred and Legendary Art*, ii. *Martyrum Acta*. Butler. Martin. Baillet says they are commemorated on several different days in different places, which partly accounts for the great number of BASILLAS and BASILISSAS.

St. Basilissa (7), or BASILICA (2), M. c. 400 or 408. Sister of St. ORICULA.

St. Basilissa (8), or BASILICA (3), Dec. 5, May 20. † 780. O.S.B. Disciple

and successor of St. ANASTASIA, Abbess of Horres, near Treves. Bucelinus, *Men. Ben.*

St. Basilla (1), May 20, Sept. 22 (BASILIA, BASILISSA, BASSILLA, etc.), V. M. c. 304. Of royal lineage, and betrothed to a man of equal rank, to whom the *Golden Legend* gives the name of Pompey. As he was a heathen, she would not be married to him. He appealed to the Emperor Gallienus, who said she must be married forthwith or she should be pierced with a sword. She said she already had the King of kings for her husband, and could not have another. She was put to death, and was buried in the ancient Via Salaria, in a cemetery that belonged to her, and which has sometimes been called by her name, and sometimes by the names of other martyrs buried there. Her body was removed to the church of St. PRASSEDE, in the 9th century. She is commemorated in the ancient *Roman Calendar*, compiled in the middle of the 4th century, and that of St. Jerome shows that she was worshipped at her own cemetery on Sept. 22. She is also honoured on Sept. 11, with St. EUGENIA and SS. PROTUS and HYACINTHUS. *R.M.*, May 20. Papebroch, in *AA.SS.*, Sept. 22. Baillet, *Vies. Légende Dorée*. Canisius.

St. Basilla (2), or BASILISSA, May 17, M. at Alexandria with SS. ADRIAN and VICTOR. *R.M.*

St. Basilla (3), Aug. 29 (BASILA, BASILISSA), M. at Smyrna, or Syrmium, or Sirnich. *R.M. AA.SS.*

St. Basilla (4), Dec. 24 or 25. Ferrarius calls her mother of St. EUGENIA, but the legend gives *Claudia* as the name of Eugenia's mother.

St. Basiola, or BASJELA, June 13, M. Wife of St. George, tortured and martyred with many others in Abyssinia, encouraging her husband and the rest to the last. *AA.SS.*

St. Basjela, BASIOLA.

Bassa, **Basia**, **Basila**, **Basilla**, **Basilia**, **Basilica**, **Basilca**, **Bassila**, **Bassilica**, **Bassilia**, **Bassilla**, **Basilissa**, **Basilissa**, are sometimes written one for the other. Many saints and martyrs bore these names. Three Bassas appear in the *R.M.*, March 6, Aug. 10, and Aug. 21.

Bassa, or Bassila, or Bassilla was a Latin name derived from Bassus. Basilia and Basilissa are feminine forms of the Greek name Basil, a king, and were very popular in the Roman empire at the time when the great persecutions occurred. Basileica and Basileca appear to be variants of Basilia or Basilissa; the *s* and the *l* seem to have been doubled or left single in the calendars, at the discretion of the copyist. Basa may have been a separate name, but the SS. BASA, Sept. 21 and Aug. 21, are identified with the SS. BASSA of those dates. Basta is perhaps a clerical error for Bassa.

St. Bassa (1), or BASA, Aug. 21, M. at Edessa, in Syria, in the tenth persecution, end of 3rd or beginning of 4th century, under Maximian.

The *Roman Martyrology* says that she encouraged her three sons in their Christian profession and martyrdom, and, having sent them before her to receive the palm, she was beheaded and followed them joyfully.

The *Menology of Basil*, and the account given by Pinius the Bollandist, say further that she was the wife of a heathen priest named Valerius, who accused her and her sons before the prefect as Christians. The sons, whose names were Theognes or Theogonius, Agapius, and Fidelis or Pistis, one by one underwent the most horrible tortures, one being flayed, another torn to pieces, while their mother stood by and encouraged them to endure to the end. Having seen them all die triumphantly rather than give up their religion, Bassa endured indescribable torments, but was miraculously preserved from injury. At last the baffled prefect had her thrown into the sea, whereupon angels took her in a boat to the island of Halo, in the Hellespont. Her wonderful escapes were related to Philip, an officer of the government in Greece, with the representation that a woman who had practised so many sorceries should not be suffered to live. So he sent and had her beheaded. Her sons are honoured with her. Pinius says their martyrdom may have taken place at Larissa, instead of Edessa. *R.M. AA.SS. Men. Basil.*

St. Bassa (2), March 6, M. Wife of

St. Claudian. They were tortured and imprisoned with SS. Victor and Victorinus, and all died in prison in the course of three years, either at Apamea or Nicomedia, cities of Bithynia. R.M. A.A.SS.

St. Bassa (3), Aug. 10, with SS. PAULA and AGATHONICA, VV. MM. at Carthage. R.M. A.A.SS.

St. Bassa (4), BASA (1).

SS. Bassa (5-9). Besides the above, five appear as martyrs.

St. Bassenes. See FAITH, HOPE, and CHARITY.

St. Bassila, or BASILISSA, or BAS-SILLA, Feb. 17, M. at Rome, with many others. A.A.SS.

St. Bassilia, Feb. 28, M. with many others. A.A.SS.

St. Basta, Aug. 10, V. M. at Carthage. Perhaps the same as BASSA, commemorated on this day with PAULA and AGATHONICA.

St. Bathilde (1), Jan. 26, 30. † 680. (BADECHILD, BALDECHILD, BALD-HILD, BALTILDA, BAUDOUR, BAUDURIA, BAUTHIEULT, BAUTOUR, BETILDA, VARBURGIS.) Queen of France. Patron and founder of the abbeys of Chelles and Corbie.

Represented as queen and nun, with a ladder, in allusion to a vision, or as a pun upon the word Chelles (*échelle*, a ladder).

Wife of Clovis II. (638-656), and mother of Clothaire III., Childeric II., and Thierry III.

Of Clovis II. the *Chronicle of St. Denis* says, "*De cestui roy Loys puet l'en plus dire de mal que de mal que de bien.*" He was tolerably devout, but had so many vices that they eclipsed his virtues: he was drunken, gluttonous, and dissolute. His wife was "*de lignage Saisoigne, Bauthieult avoit non, sainte dame et religieuse et plaine de la pavor nostre Seignour; et si estoit sage dame et de grant beauté, si fu celle qu'en dit sainte Bauthieult de Chelle.*"

She was a slave in the house of Erkonwald or Archibald, mayor of the palace, who married her to Clovis as soon as he was grown up. According to Sismondi, she had refused to become the mistress of Erkonwald. She is claimed by the English hagiographers as an Anglo-Saxon lady of rank, carried off by pirates,

and sold in France to Erkonwald's first wife, on whose death Erkonwald proposed to marry Bathilde, but she fled, and only returned to his service when he had married again. Others say she was daughter of a king in Germany, and was carried captive in war by Clovis. As a fact, her origin is unknown. Mezeray observes on this point that when one has risen to high rank, "*on n'a qu'à choisir la race dont on veut être descendu.*"

Slaves were publicly sold in the market at St. Denis near the abbey. The traffic was protected by the abbot. When Bathilde became queen she enacted laws to mitigate the condition of slaves, and to prevent Christians being sold as such.

One day Clovis II. went to the abbey of St. Denis to see the holy relics. Not content with looking at them, he wished to have one to wear, and therefore broke off a bone of the arm of St. Denis. The same hour the king was struck with madness. To appease the offended saint, he gave him several towns, and had the bone covered with pure gold and gems, and put back. He recovered his memory, and lived two years more, but was never the same man again.

After his death, in 656, Bathilde was Regent for some years. She was universally respected, but she seems to have confined her attention to matters ecclesiastical and religious, leaving secular affairs mainly in the hands of the mayors of the palace. She succeeded, however, in relieving the poor people from some of their grievances, especially a capitation tax, which caused great misery. She is a remarkable instance of a woman raised from the lowest to the highest station, acting invariably with conscientious discretion, sympathizing with those whose sufferings she had once known, generous and kind to all, the friend of the best and greatest men of her time.

Bathilde's great devotion to St. Eloy, goldsmith, prime minister, and bishop, was probably inspired by his kindness to Saxon slaves, as well as by his other saintly qualities. In 659 she heard he was dying. She hastened to Noyon, with the little kings, the court, and a crowd of nobles, who had a great affection for the venerable prelate. They hoped

to receive his blessing, but to their great grief he was already dead when they arrived. The queen, in the depth of her sorrow, had only the consolation of uncovering and reverently kissing the dead face. She wished to bury him in her monastery of Chelles. The nobles wanted to have him laid in their capital. The clergy and people of Noyon considered him their own saint, and refused to give up the sacred remains. The departed bishop declared for his own flock, for when the coffin was to be taken away, it was found impossible to move it. As he was to be buried in the monastery of St. Loup (afterwards called St. Eloi), Bathilde insisted on accompanying the funeral *cortège* on foot, and would not mount the horse provided for her.

Her three sons, like the rest of the *fainéant* kings, were puppets in the hands of the mayors of the palace, who divided the three kingdoms among their nominal masters, dethroning or reinstating them at will, and quarrelling and fighting for their own interests all the time. The most distinct account I have met with of these *fainéant* reigns is in Mezeray's *History of France*.

To quote again the *Chronicle of St. Denis*—

“Dès lors commença li roiaume de France à abeisser et à décheoir et li Roi à fourlignier du sens et de la puissance de leur ancessours. Si estoit le roiaumes gouvernez par Chambellenz et par Connestables qui estoient apelé Maistre du palais ne li Roi n'avoient tant seulement que le non, ne de riens ne servoient fors de boire et de mengier. En un chastel ou en un manon demouroient toute l'anée jusques aus Kal de May. Lors issoient hors en un charz pour saluer le pueple, et pour estre salué d'eulz, dons et presens prenoient, et aucuns en rendoient, puiz retournoient à l'ostel et estoient einssi jusqu' aus autres Kal de May.”

It was during Bathilde's regency that Corbie, a great estate in Picardy, reverted to the Crown. It had been given to Gontland, a Frank, but feudal grants were not yet hereditary, and on his death it became the property of the three little imbecile kings. For their souls, the soul of their mad father, her own soul, and

the good of the people, Bathilde built at Corbie the famous monastery of St. Peter, for monks under the rule of St. Columbanus.

During her husband's life she had magnificently refounded the abbey of St. George at Chellos on the Marne, about ten miles from Paris. It was first founded by St. CLOTILDA (1). After some years of regency, Bathilde retired from the cares of government, and placed herself under St. BERTILLA, whom she had appointed Abbess of Chelles. She declined any distinction as queen or foundress, but swept the cloisters and worked in the kitchen like the humblest nun. On her death-bed she was cheered with a vision of a luminous ladder, which angels were calling her to ascend.

Her name is in the *R.M.*, Jan. 26; in the *French Mart.*, Jan. 30. Sismondi, *Histoire des Français*. Le Glay, *La Gaule Belgique*. *Chronicle of St. Denis*. Mezeray, *Life of St. Bertha*, and other saints of the period, given by Bouquet, Butler, Baillet, and the other collectors of *Lives of Saints*.

St. Bathilde (2), or RADEGUND (2), of Chelles. † c. 679.

SS. Bathusa and Verca, MM. c. 370, in Gothia, now Roumania. Mas Latrie, *Trésor*.

St. Battona. A name erroneously given to St. DOMINICA of Tropea.

St. Baudegonde, BALDEGUND.

St. Baudour, BATHILDE (1).

St. Bauduria, BATHILDE (1).

St. Baula, Sept. 27. *Coptic Calendar*. AA.SS.

St. Bausame, BALSAMIA. AA.SS.

St. Bauterina, Jan. 18, M. at Avitina. AA.SS.

St. Bauthieult, BATHILDE (1).

St. Bautour, BATHILDE (1).

St. Bauzanne, BALSAMIA.

St. Baya, VEY.

St. Bazalota, June 6. 4th century. Nun in Abyssinia. Sister of St. Michael, a venerable old priest. Commemorated with him and St. EUPHEMIA in the Abyssinian Hagiology. Papebroch, in AA.SS.

St. Bazilia. See SILA.

St. Beata (1), March 8 (BAROMIA, BERA, BEREMA, BEROMA, BIRONA, or BOREMA), M. in Africa with St. Cyril,

bishop, the holy women HERENIA and FELICITAS, and other martyrs. *R.M.* *AA.SS.*

St. Beata (2), BENEDICTA.

St. Beatrice (1), Jan. 29, July 29 (BEATRIX, VIATRIX), V. M. 303.

Represented holding a rope in her left hand and a candle in her right. (Husenbeth, from MS. "Hours.")

A Roman maiden. Sister of the martyrs Simplicius and Faustinus, whom she buried in the Via Portuensi. She was strangled by the servants in her own house, by order of Lucretius, to whom she was betrothed, and who had denounced her as a Christian, that he might seize on her wealth. She was buried by St. LUCINA, with whom she had lived for seven months. While Lucretius was feasting with his friends and speaking in an insulting manner of the Christian martyrs, he heard a voice say, "Hear, O Lucretius, thou hast killed and taken possession, therefore thou art given into the hands of the enemy." He turned pale and trembled, the devil entered into him and vexed him for three hours, and then he died. All the guests were so terrified that they became Christians, and told every one how St. Beatrice had been avenged. The *Leggendario* says the mysterious voice was that of an infant whom a woman was nursing as she stood among the crowd. The church of Bethersden, in Kent, is the only one in England dedicated in honour of St. Beatrice. *R.M.*, July 29. *Martyrum Acta*. Villegas.

St. Beatrice (2), or BOZENA, NOV. 13. 12th or early 13th century. Bozena was probably her Bohemian name, that of Beatrice she most likely adopted on taking the veil. Her father, Sezima, belonged to one of the most noble and powerful families of Bohemia, the Counts of Guttenstein and the Counts of Wrtby. Her mother was Dobroslava, of the family of the Cernine. Her brother Hroznata is one of the famous saints and patrons of Bohemia; he built, in 1196, a monastery of the Præmonstratensian Order. These saints are supposed to have been born at Tepl. Beatrice had a sister WOYSLAVA, a holy widow, and two unmarried sisters, Bohuslawa and Judith,

who became nuns with her in the monastery of Chotiešow. The dates of her birth and death are not known. Hroznata died at an advanced age in 1217. The Bollandists promise a *Life* of Beatrice on her day. The above is from their *Life of St. Hroznata*, July 4, and H. J. Karlik's *Hroznata und die Præmonstratenser Abtei Tepl*.

B. Beatrice (3) d'Este, May 10, V. 1206-1246. Three women of this name and family are honoured for their sanctity; they all lived in the 13th century. This one was daughter of Azo, first Marquis of Este, Lord of Ancona, Ferrara, Verona, etc. Her mother was the Princess Leonora, daughter of Thomas III., of Savoy. Beatrice was born in the Castle of Este. At the age of fourteen she became a nun in the convent of St. Margaret, at Solarola, near Este. When she had been there a year and a half, finding the place liable to be disturbed by soldiers, she removed, with the approbation of the Bishop of Padua, to the monastery of St. John the Baptist at Gemmola, or Demola, in his diocese. It had been deserted by monks. She restored it for herself and her companions, with the help of her brother Azo. B. JULIANA OF COLLALTO was one of ten nuns who settled with her at Gemmola. Some money was found on the altar, and although there was none but that in the house, Beatrice gave it away in alms, lest it should be a beginning of avarice in the community. Six years after her death her body and the epitaph were translated to the church of St. Sophia at Padua. For many years afterwards it was observed that whenever anything important was about to happen in the family of Este, she turned round in her place, and a great noise was heard in the chapel. Bucelinus, *Men. Ben.*, May 10, and *Life of B. Juliana of Collalto*, Sept. 1. Bucelinus gives 1220 as her date, but I think it is the date of her taking the veil. Her name does not appear in the *Roman Martyrology*, but her niece and namesake is called "Blessed Beatrice *Estense Secunda*," implying that the aunt is the first. Muratori, *Antichità Estense*. Papebroch, in *AA.SS.*

B. Beatrice (4) d'Este, Jan. 18, Feb. 28. † 1262 or 1270. Niece of **BEATRICE (3)**. Daughter of Azo, second Marquis of Ferrara, Mantua, Verona, and Ancona. Her mother was Joanna, sister of Robert, King of Apulia. He must have been one of the Norman dukes of Apulia, probably the last before the absorption of the dukedom into the kingdom of Naples in 1265. Beatrice walked from her childhood in the steps of her blessed aunt of the same name. She had many suitors, among whom her father chose Galeazzo Manfredi, Lord of Vicenza and Verardino. Preparations were made for a grand and gay wedding. Beatrice was sent off with a train of noble ladies and gentlemen to meet her bridegroom. When they arrived at Milan, a messenger met them with the sad news that Galeazzo had just died of wounds received in battle. The wedding party sadly took their way back to Ferrara, but the bride would not re-enter the city or return to the life she had left. She stopped at St. Lazzaro, near Ferrara. She changed her gay attire for the dress of the poor people, and said she would now choose a husband of whom no earthly accident could deprive her. Seven noble maidens, who had been the companions of her brilliant wedding journey, and four of her serving-women, volunteered to remain with her. They were joined by so many others that the place was too small, and Azo built and endowed a new Benedictine monastery for her, with the approbation of the Pope. It was at first dedicated in the name of St. Stephen de Rupta, but was afterwards called St. Anthony's. Beatrice took the veil in 1254, and lived there fifteen years with great austerity, piety, and charity. She died Jan. 18, 1270, and was immediately honoured as a saint. Her worship was approved by Clement XIV. (1769-1775). Pius VI. (1775-1800) conceded a festival, Jan. 19, with office and Mass. Her name is in the *Benedictine Appendix to the Roman Martyrology* as "The second Blessed Beatrice of Este, Virgin," Jan. 18 and Feb. 28. *A.A.SS. Boll.*, Jan., vol. ii., *Addenda*, and Jan. 18. *Officia Propria Sanctorum Etruriæ*, etc., prayers and lessons for

Jan. 19. Bucelinus, *Men. Ben.*, Jan. 18.

B. Beatrice (5) d'Este, July 11. 13th century. Queen of Hungary. The third B. Beatrice of Este was daughter of Aldobrandino, Marquis of Este, who died when she was a child, and she was adopted by his brother, Azo VII. She was about sixteen when, in 1234, she became the third wife of her cousin Andrew II., King of Hungary, an old man and the father of St. ELIZABETH of Thuringia. His family were much displeased, as they did not wish him to have a son by his young wife. Before long he died. His posthumous son Stephen was brought up at Este, and married successively two Italian ladies, by one of whom he had a son, Andrew III., King of Hungary, father of another St. ELIZABETH (17). Beatrice became a nun at Gemmola. The Bollandists say there is no authority for the worship of this one. She is called "Blessed" by Wion and a few other writers. *A.A.SS. Muratori, Antichita Estensi*, I. 419, *et seq.*; Mailath, *Hist. of Hungary*, i. 171.

B. Beatrice (6), March 12, 13. Præmonstratensian nun at Porta Angelica, on the Moselle, in the diocese of Treves. The Bollandists could not discover her history. They found she was mentioned by Galenius and in the records of the order. Saussaye, *Martyrologium Gallicanum*, March 12. *Natalibus*. Le Paige, *Bibliotheca Præmonstratensii Ordinis*, and *Annotations* to Baronius.

B. Beatrice (7), Feb. 28, July 29. † 1263 or 1268. First Prioress of the Cistercian monastery of Nazareth, near Lira, in Brabant. She was born at Tillemont, on the Geta, in Brabant. Her parents, Bartholomew and Gertrude, were rich and devout. At the age of seven she joined the Béguines for a year. Her father afterwards placed her in the monastery of Vallis Florida. She kept her spirit pure by torturing her body: she tied ropes tightly round her, wore a girdle of thorns, and otherwise shone in self-torture. She was sorely tried by the fear of death, which she strove in vain to overcome. Christ pierced her heart with a fiery dart, and told her that He loved her especially

among all human creatures. Long after her death, in a time of disturbance, the nuns fled from Nazareth to Lira. Beatrice's body was left walled up at Nazareth, but was carried by angels to Lira, in 1616, for safety,—as was proved by the fact that several persons heard music and saw a light in the middle of the night. Gertrude de Greve was abbess at the time. *AA.SS. Boll.*, July 29, *Præter. Bucelinus, Men. Ben.*, Feb. 28. Henriquez, *Lilia*, July 29. Hugo Menard, *Mart. Ben.*, gives her day as July 27, and places her death in 1268. Her *Life* is said to be in Miræus's *Chron. Cistercii*.

B. Beatrice (8), HAVYDIS.

B. Beatrice (9) d'Ornacieux, Feb. 13. † 1305. Carthusian nun at Parmenie, in the diocese of Grenoble. Represented hammering a nail into her left hand, in order to share the sufferings of Christ. Her immemorial worship was confirmed by Pius IX. in 1869. *Analecta Juris Pontificii*, series xi. 264. Cahier, *Caractéristiques*.

B. Beatrice (10), Nov. 6. Nun in the Cistercian monastery of the Blessed Virgin Mary of Olivet, near Marimontium, in Hainault. She was extremely beautiful. Her beauty was a snare to herself and to an unworthy priest who ministered at the house. She was keeper of the oratory, and had a considerable devotion to the B. V. Mary. When she determined to elope with the priest, she laid the keys on the altar, saying, "I have served you faithfully. Here I give up my charge and give you back your keys. I am going where my inclinations call me." She went off with the priest, who soon deserted her. She had nothing to live on, and was ashamed to return to her convent, so she led a sinful life for fifteen years. At last, hankering after the better life she had left, she went to the gate of her old home and asked the portress if she remembered Sister Beatrice, the keeper of the oratory. "Yes," was the reply, "I knew her and know her very well; she is a holy woman here to this day." Beatrice did not understand, and was going away, but the B. V. Mary, to whom she had

commended herself and given up the keys, said to her, "I have done your work and saved your character all these years. Now come back and do penance." She did so, and lived several years in holy penitence and died in the odour of sanctity. Henriquez, *Lilia Cistercii*. Bucelinus, *Men. Ben.*, Nov. 6. The Bollandists promise her *Life* when their calendar comes down to her day.

B. Beatrice (11) Casata, March 26. † 1490. The Casati were an old family of Milan. Beatrice married Franchino, Count of Rusca, or Rasconia. In her widowhood she was distinguished for piety and unworldliness. She died March 26, 1490. Her bones were honourably translated from an old to a new convent at Milan, in 1551. Henschenius could not ascertain whether this was on the ground of her sanctity or only of her rank. She was said to have wrought several miracles both before and after her death. She is commemorated in the *Franciscan Martyrology*. *AA.SS. Boll.*, July 17, *Præter. Gebet-Buch*, O.S.F., Dec. 19. Mentioned in the *Life of B. Prudentia*, May 6, *AA.SS. Boll.*

B. Beatrice (12) de Silva, Sept. 1, Oct. 8. † 1490. In Portuguese she is called BRITES. Founder of the Franciscan Order of the Conception of our Lady. Daughter of Gomez de Silva, governor of Campo Mayor and Onguela, and of Isabel Menez. Sister of James, first Count of Portalegre, and of B. Amadeo, founder of the Amadeists. She was related to the royal family of Portugal. When Isabel, daughter of Edward, King of Portugal (1433-1438), married John II., King of Castile (1406-1454), Beatrice accompanied her to that kingdom. This was about 1442. Her beauty procured her a great deal of attention at the Spanish court. Numerous duels were fought on account of her. She had many offers of marriage, and the king admired her too much. The queen, being jealous, imprisoned her in her own room, and left her three days without food. While praying for life and innocency, she received a promise of protection from the B. V. MARY, whom she saw in a

blue cloak and white gown, as she is represented in the pictures of the Immaculate Conception. As soon as she was released, she fled to Toledo. On the way thither she was surprised to hear herself addressed in her native language by two Franciscan monks. At first she supposed the queen had sent them to bring her back, but she found that one of them was St. Anthony of Padua. When they had promised that she should be the spiritual mother of many holy women, they disappeared. She shut herself up in a Dominican convent at Toledo for forty years, seeing no one but Queen Isabel the Catholic, wife of Ferdinand of Aragon, and daughter of the king and queen from whom Beatrice had fled in her youth. She designed a new order in honour of the Conception. The queen used her influence to have it approved by the Pope, and gave her, in 1484, the palace of Galliana for a convent. It took its name from the chapel of St. Faith, that belonged to the palace. Although the rule was Franciscan, the first sisters were twelve of her fellow-nuns in the Dominican house where she had lived so long. The institute was approved by Innocent VIII. in 1489. Cardinal Ximenes, O.S.F., had this order united to the Clares, whose rule they adopted with certain mitigations. In 1511 Pope Julius II. gave the Conceptionists a particular rule, leaving them still incorporated with the Clares. Beatrice died Sept. 1, 1490, ten days before the time appointed for the solemn inauguration of her order. She is much honoured in Spain, and her *Life* has been written by Bivar and others. One of the peculiar austerities of this branch of the Order of St. Francis was that after their profession, the nuns were never again allowed to speak to any secular person, even their nearest relations. There was a house of the order at Rome in 1525, and one at Milan in 1539. Bucelinus, *Men. Ben.*, Oct. 8, claims her as a Benedictine. Henriquez places her among the Cistercians, but she was for more than half her life a Dominican nun, and her own order was Franciscan.

Heylot, *Histoire des Ordres Monastiques*,

vii. 40. *Analecta Juris Pontificii*, iii. 549. Butler, "St. Francis," note.

B. Beatrice (13), Nov. 26. † 1505. One of the first nuns of the Dominican convent of St. CATHERINE OF SIENA, at Ferrara. When the cemetery was being made, she got into a grave and lay down straight and still as if she were dead. The other nuns asked her why she did so. She said because she was destined to be the first person buried in the new cemetery, which proved to be true. Pio says she took the habit at an early age, led an angelic life, and was very young when she died. Razzi, *Predicatori*. Pio, *Hist. Dom.* Manoel de Lima, *Agiol. Dom.*

B. Beatrice (14) of St. Francis, Nov. 15, Sept. 2. 16th century. During the life of her husband she belonged to the Third Order of Minorites. She refused a good offer of a second marriage. She built the Franciscan convent of Villa Longa, near Lisbon, giving it the name of Our Lady of the Powers. She was consecrated a nun by Mark of Lisbon, Bishop of Porto. She was still living in 1566. The Bollandists promise her *Life*, Nov. 15. She is mentioned in the Franciscan Prayer-book, Sept. 2.

Beatrice (15) of the Incarnation, May 5. † 1573 or 1574. Carmelite nun under St. THERESA. Her name was BEATRIZ ONES, spelt and called in French OGNEZ. She was of noble birth, a native of Arroyo, near Santa Gadea, and made her profession in the monastery of Our Lady of Mount Carmel at Valladolid, on Sept. 17, 1570. The prioress and all the nuns declared that during the three years she lived with them they never saw in her anything with which fault could be found. Great outward and inward tranquillity arose from her being constantly in prayer and thanksgiving. Once when two men were condemned to be burnt for atrocious crimes, she was filled with compassion for their souls, and prayed that she might suffer their bodily penalty, and that their souls might be saved. The same night she was seized with agonizing pain, that continued as long as she lived. "The criminals made a good death, which seems to prove," says Theresa, "that

God had heard her prayer." Beatrice showed great sweetness, patience, and perfect obedience during her illness. "It is very common," says St. Theresa, "for souls given to prayer to wish for sufferings when they have none, but it is not common for those who have them to bear them and be glad." About a quarter of an hour before Beatrice died her face shone and was so full of joy that all present thought they were in heaven. A very sweet scent arose from her body as it was laid in the tomb. The candles that were used during the funeral rites and burial suffered not the least diminution of wax. Theresa, *Foundations*, xii.

B. Beatrice (16) of Cantona. 16th century. Abbess of the nuns of the Order of Christian Doctrine, founded 1568, by St. Charles Borromeo. Guénebault, *Dict. d'Icon.*

St. Beatte, BENEDICTA (4) of Sens.

St. Bebea, BARBEA.

St. Bee of Egremont, BEGA (1).

SS. Beenan and Sara, Dec. 10, MM. in Persia. Their history is promised in the coming volumes of the AA.SS.

St. Bega (1), Oct. 31, Sept. 6 (BEE, BEES, BEEZ, BEZ, BEGAGH, BEGGA, BEGHA, BEYA, BREGA, VAYA, VEE, VEGA, VEYA), V. 7th century. Patron of the north-west of England, where she first landed; and of Norway. Probable patron of places called Kilbucho, Kilbees, Kilbegie, Kilbagie, etc., and founder of a nunnery near Carlisle, where the priory of Cope-land was afterwards built.

The legend is that St. Bega, commonly called St. BEE OF EGREMONT, was the daughter of an Irish king, and was the most beautiful woman in her country. She was to be married to the King of Norway, but she had from her infancy vowed herself to a religious, ascetic life, and in token of her betrothal to Christ had received from an angel a bracelet marked with the sign of the cross. The night before her wedding-day, while the guards and attendants were revelling or sleeping, she fled, taking the bracelet with her. Finding no ship, she cut a turf, and on it crossed the sea to the opposite coast. She landed on a promon-

tory in Cumberland, then part of the kingdom of Northumbria. Here she lived in prayer and charity for a long time, and finally moved further inland for fear of pirates. In the Middle Ages she was especially appealed to against oppressors of the poor and against Scottish *rievers*. In the 12th century her bracelet was kept as a holy relic, on which persons were called upon to swear, as it was believed that a false oath made on that relic would be immediately exposed and incur a dreadful vengeance. It is not impossible that, having moved inland for fear of marauders, she went further and further, and finally settled on the eastern coast of Northumbria, where Christianity was established and protected. On this supposition she is identified by some authorities, among them the Aberdeen Breviary, with St. BEGU and St. HEIU. She may be Begu, but I cannot see that she can be Heiu also.

AA.SS. Boll. *Brit. Sancta*. Forbes, *Scot. Cal.* Montalembert, *Monks*. Lanigan, *Eccles. Hist.* Butler, *Lives*. Châte-lain, *Voc. Hag.*

St. Bega (2), BEGU.

St. Bega (3), VEY.

St. Begea, or Begeus, Dec. 23. Abbess in Egypt. Giry, *Dict. Hag.*

St. Bega (1), Dec. 17. 7th century. Patron of Anden.

Represented (1) with a bear or boar, to show that she built her church in a place previously the resort of wild beasts, or in memory of a tradition that her grandson, Charles Martel, killed a bear at Anden; (2) with a hen and seven chickens, or a flock of ducks in a little pool. (The site of her churches is said to have been indicated to her by seven little animals grouped round their mother.) She holds in her hand a complicated building to represent the seven churches that she built.

Begga was daughter of Pepin of Landen, mayor of the palace under Clothaire II. (613) and Dagobert I. (628), Kings of France, and Sigebert II. (638), King of Austrasia. Her mother was B. IDA. Her sister was the famous St. GERTRUDE OF NIVELLE. Begga married Ansigisilus, or Anchisus, son of SS. Arnulf and DODA.

Arnulf, or Arnoul, was of noble Frankish birth. Ansigisilus and Begga had a son, Pepin of Herstal, the second of the three great Pepins, and the father of Charles Martel. Ansigisilus met his death while hunting. Begga then made a pilgrimage to Rome, and on her return built seven chapels at Anden on the Meuse between Huy and Namur, in imitation of the seven principal churches in Rome. She also built a nunnery at Anden like that of her sister at Nivelles. Gertrude had long been dead. St. Wulfetrude, the second abbess, was dead too. AGNES, the third abbess, took care to give Begga the benefit of all that she had learned under the holy Gertrude, and sent nuns to train the new community. They took with them a piece of St. Gertrude's bed, and placed it near the altar of St. GENOVEFA, in Begga's church, where it worked miraculous cures, and was adorned with votive offerings of gold and precious stones. The monastery of Anden was afterwards converted into a collegiate church of thirty-two canonesses of noble families, with ten canons to officiate at the altar. Begga is said by some authorities to have founded the Béguines, who devoted themselves to religion under simple vows not taken for life. The general opinion is that they were founded in the 12th century, by Lambert le Bégué, a priest of Liège. *R.M. Cahier. Butler, Lives. Bouquet, Recueil*, iii. 304, "Chronique de St. Denis." Pertz, *Hausmeier*, p. 52. Mabillon, *Contemporary Life of St. Gertrude*.

St. Begga (2), BEGA.

St. Begghe, BEGA.

St. Begha, BEGA.

St. Begu, having dedicated her virginity to the Lord for thirty years and more, served Him in monastic conversation in the nunnery of Hackness, built by St. HILDA shortly before her death. On Nov. 17, 680, Begu was sleeping in the dormitory with the other sisters. She suddenly heard the bell that called them to prayer when a soul was passing away. Immediately she saw the roof of the house open: a bright light filled the sky, and in that light the maid of God, Hilda, was borne to heaven by angels. Begu arose, found the sisters all

asleep, and knew that she had seen a vision. Running to Frigyd, who ruled in the absence of the Abbess Hilda, she told her that their dear mother had that moment departed from the earth. They all arose and prayed for the soul of the blessed abbess until, at dawn, some monks arrived to tell them of her death. (Bede, *Ecc. Hist.*, book iv. chap. 23.) Some modern writers identify her with HEIU, who is mentioned by Bede in the same narrative. They seem to me to be two distinct persons. Some think she is St. BEE of EGREMONT (BEGA (1)), but this is mere conjecture and rests on no authority. Smith and Wace, *Dict.* "Hein" and "Begu."

St. Bela, Oct. 28, M. with her father and mother, SS. Terence and NEONILLA, her sister St. EUNICE, and four brothers. They were delivered by angels from bonds and torments of various kinds. They were thrown into boiling pitch, which turned into water and did not hurt them. Then they were all beheaded. Their worship is extensive, particularly in the Eastern Church. Their date and history are unknown. *AA.SS.*

Beli, German-Swiss for BARBARA.

St. Belina, Sept. 8. Date unknown. V. M. of chastity, it is supposed, at Langres, in Champagne. Her head is preserved in the convent of Mores or Maures, near Troyes, and is said to have been cut off by her persecutor, the Lord of Landreville, a place near Maures. *AA.SS. Martin, French Mart.*

Baring-Gould says she died at Landreville, in 1153, was canonized in 1203, and her relics were dispersed at the Revolution. He also relates that her murder caused an *émeute* of the vassals, who burned the castle and would have killed the seigneur of Pradines and d'Arcy. He escaped, but was excommunicated and exiled.

St. Bellande, BERLENDIS.

St. Belleride, BERLENDIS.

St. Bemba, V. M. at Rome. Her festival is held March 28, in the monastery of Einsiedeln, in Switzerland.

St. Beneacta, June 29, Chastelain. *Voc. Hag.*

St. Benecutia, or DENECUTIA, May 14, M. in Africa. *AA.SS.*

Benedetta, BENEDICTA.

St. Benedicta (1), July 8. 1st century. Wife of Count Sigebert of Bordeaux, who was paralyzed for years. When he heard of the miracles of St. Martial, he sent Benedicta, with offerings of gold and silver, to ask that saint to restore her husband to health. Seeing her faith, he promised what she asked, gave her his staff, and bade her lay it on her husband; he would not receive the gold and silver, but baptized her and all her companions. Meantime the people of Bordeaux were worshipping their idols, and while the priest was burning incense, the devil declared he would depart from there at the command of a Hebrew named Martial. As Benedicta re-entered the town, the old men of the place met her and told her all that was going on. She sent for the high priest and told him to destroy every temple in the place, except that to the unknown God. Then, assisted by the prayers of her Christian brethren and companions, she went to her husband's bed, and laid the holy bishop's staff upon him. Sigebert was instantaneously cured. His first act was to go to St. Martial, and ask for baptism. The town of Bordeaux was once on the point of being destroyed by fire; but the pious Benedicta took the staff of St. Martial to meet the flames, and they immediately disappeared.

When St. Martial was preaching at Mortagne, Sigebert and his soldiers went to take provisions to him and his people. He sent a number of men to procure a quantity of fish. While they were at sea, a great storm came on. Benedicta saw that they were about to perish. She raised her hands towards heaven and prayed, and they all came safe to land, with their boats, their nets, and their fish. This story is told by Ordericus Vitalis, in his *History of the Normans*, i. 365. Saussaye and Ferrarius merely say Benedicta was baptized by St. Martial.

St. Benedicta (2), July 11, V. M. at Saragossa in the time of Nero. She was carried naked through the city, but no one could see her. After various tortures, she was put to death. *AA.SS.*, *Præter.*, from Tamayo Salazar.

St. Benedicta (3), Nov. 12, V. M.

at Rome. She endured many tortures and insults, was miraculously encouraged and healed by an angel, and finally beheaded. *Viola Sanctorum*.

St. Benedicta (4), April 17, M. 236. Mother of SS. Alphius, Philadelphius, and Cyrinus. *AA.SS.*, May 10.

St. Benedicta (5), June 29, Sept. 6, 7 (BEATA, locally BÉATTE, BÉNOÎTE DE SENS), V. M. c. 273. She went from Spain, with her brother St. Sanctian and St. Augustine, to Sens, in France, where the Emperor Aurelian tried, by threats and promises, to make them renounce the Christian faith, offering them the highest honours in his court as the reward of apostasy, and the death of criminals in case they remained firm. They, on the other hand, told him how much greater were the honours and pleasures their Master prepared for them in the other world, and warned the Emperor where he would go, and whom he would associate with eventually, unless he were converted. Finally they were beheaded. *R.M.*, June 29. *AA.SS.*, June 26 and Sept. 6. Martin, *French Mart.*, Sept. 7.

St. Benedicta (6), Jan. 4, V. M. at Rome, 362, with SS. Priscus and Pre-scillian, in the persecution under Julian the Apostate. *R.M.* *AA.SS.*

St. Benedicta (7), Oct. 8, more commonly called SAINTE BENOÎTE, V. M. 362, under Julian the Apostate. Patron of Origny (Auriniacum). The *Roman Martyrology* mentions four holy virgins of this name, on Jan. 4, May 6, June 29, Oct. 8. The one best known in France was the daughter of a Roman senator. Despising the pleasures of the world, she took twelve young girls to lead a religious life in her house. Hearing of the martyrdom of St. Quentin and his companions in Picardy, she set off with her twelve friends to seek martyrdom in Gaul. They stayed some time at the capital of Vermandois, now called St. Quentin; then they dispersed, to extend the knowledge of Christianity in different directions. Benedicta and her foster-sister, LEOBERTA, went to Orignysur-Oise, in the diocese of Laon, and made many converts. Their cell is believed to have been at Mont d'Origny, a village near the town of Origny.

Matroclus, the prefect, a Jew, after trying in vain to turn Benedicta from her religion, had her beaten until she was a mass of wounds; she was then thrown into a dark dungeon: her wounds were healed by an angel. This miraculous cure caused the conversion of fifty-five persons. Matroclus, exasperated, cut off her head with his own hand. Local tradition fixes the site of her martyrdom at a place called *Les Arbres du Thil*, an enclosure of about twenty-two acres, surrounded by trees and hedges, where many devotees resort every Sunday.

Of the twelve companions of St. Benedicta, Father Giry only mentions SS. LEOBERIA, YOLAINE or YOLAND, CAMIONA, and ROMANA. St. Yolaine is honoured at Pleines Selves, about three miles from Origny; and St. Camiona, near Le-Mesnil-Saint-Laurent, about five miles from Origny, in the territory of Lugdunum Clavatum, which is Laon, not Lyons; the double meaning of Lugdunum has given rise to a fictitious St. BENEDICTA OF LYONS (Chastelain, *Voc. Hag.*). A monastery was built over her tomb in the 6th or 7th century. Afterwards a nunnery of the Order of St. Benedict, dedicated in the names of SS. Mary and Benedicta, was built at Origny (*Dict. des Abbayes*).

Constantine Suysken, in *AA.SS.*, Oct. 8, gives her fabulous *Acts* and a discussion as to the place and date of her life and death. Baillet considers her story to be a copy of that of St. Romana, and that a copy of the history of St. SATURNINA. There are numerous instances in which the history of one saint has been adapted to another. The history of St. Romana can only be traced to within eight hundred years of the date ascribed to that martyr.

St. Benedicta (8) of Lyons. (See BENEDICTA OF ORIGNY.)

St. Benedicta (9), June 27, M. A venerable Christian, who was martyred with SS. Crispus and Crispinian in 362. Benedicta is sometimes called Virgin, sometimes Matron. Boll., *AA.SS.*, June 27.

St. Benedicta (10). Mentioned in a Litany used in England in the 7th century. This is probably one of the early martyrs

already mentioned. *English Mart.* Maillon, *Vetera Analecta*, pp. 669, *et seq.*

St. Benedicta (11), May 6. Friend and fellow-nun of St. GALLA (10), at Rome, in the 6th century. Her head is said to be still preserved at Rome. *R.M.* Henschenius. *AA.SS.*

St. Benedicta (12), Aug. 17. 7th century. A Spanish abbess, disciple of St. Fructuosus. He was a martyr in the 3rd century. *España Sagrada*, xxv. 168. Bucelinus. Guénebauld.

St. Benedicta (13), Aug. 17. 10th century. Abbess of Susteren. Daughter of St. Zuentibold, king of Lotharingia, who died in 900, and was the son of the Emperor Arnulf (887-899). She became a nun at Susteren with her sisters, SS. CECILIA and RELINDA, under the direction of a holy virgin named Amelberga, after whose death Benedicta became abbess, and was, in her turn, succeeded by Cecilia. The three sisters are commemorated together, Nov. 16. *AA.SS.* Bucelinus, *Men. Ben.* Lechner, *Ben. Ordens.*

B. Benedicta (14), June 28. A lay-sister in the nunnery of Petra, near Subiaco. Her real name has not come down to us, so she is called after the founder of her order. One day the abbess sent her some distance, with an ass, to fetch flour from a mill. She said her prayers while the corn was being ground, and went on with more prayers, although the miller warned her that it was going to rain, and that she would not get home at the time required by the rule. When her prayers were ended, it was quite dark and pouring wet, but she arrived safely at the monastery, with the new supply of flour, the donkey, and her own clothes perfectly dry. The abbess said to her, "You must be tired after your long walk. Go to bed." Benedicta said, "Let me first say my usual prayers in the chapel." While she was there, the other nuns made supper ready for her, and as she did not come for some time, they went to fetch her. They found her kneeling with her hands clasped, and her head up—quite dead. They buried her in that attitude. Long afterwards, in 1463, her body was found in perfect preservation, and after the nunnery was destroyed, her story was

remembered, and a chapel was built in her honour. Bucelinus, *Men. Ben.*

St. Benedicta (15). 11th century. Daughter of St. Anfroy, count of Huy and Louvain, afterwards Bishop of Utrecht. She succeeded her mother, Sr. HESWIND, as Abbess of Torene or Thora. They are numbered among the saints of Liège. Stadler, from Bartholomew Lesen, *Floris Ecclesiæ Leodiensis*.

B. Benedicta (16), March 16, Oct. 19, V. †1260. Succeeded Sr. CLARA as Abbess of St. Damian's, at Assisi, in Umbria, 1253. Held in great veneration at Assisi, but has not been inserted in the martyrologies. A.A.SS.

B. Benedicta (17). †1519. Succeeded B. CATHERINE MORIGIA, in 1478, as second Abbess of Monte Varasio. Benedicta enriched the community and enlarged the convent. By the desire of the sisters and permission of the Pope, she continued abbess until her death, notwithstanding the rule that each superior should hold office for three years only. She was succeeded by the "Illumined Sister," Lucretia Alciati, who brought a large fortune to the sisterhood. Helyot, *Hist. Ord. Mon.*, iv. ch. 9.

St. Benigna, June 20, V. M. 1241. Cistercian nun at Wratislaw, in Poland. Taken captive and slain for her adherence to her innocence and Christian faith, by the Tartars who overran Poland in the time of Henry the Pious, son of St. HEDWIG. Bucelinus, *Men. Ben. A.A.SS.*, *Præter*. Henriquez, *Lilia Cist.*, June 19.

St. Benilda, June 15. †853. A very old woman. One of the martyrs of Cordova. Beheaded the day after St. DIGNA. R.M. Henschenius, in Boll., A.A.SS. St. Eulogius, *Mem. Sanct.* Baillet, *Vies*.

St. Benonia, or BONONUS, April 29. It is uncertain whether this is the name of man, woman, or place. A.A.SS.

St. Benu, Jan. 15, is honoured by the Copts as a martyr.

B. Benvenuta (1) Bojani, Oct. 29 or 30. 1254-1292. O.S.D. When she was born at Cividale of Austria, in Friuli, no one dared to tell her father that he had a seventh daughter, as he

was very anxious for a son. When at last he heard it, he said, "She is welcome; let her be named Benvenuta" (Welcome). She and her sister Mary made a vow of celibacy at a very early age. Benvenuta had a special devotion to St. Dominic, saw diabolical and celestial apparitions, and practised wonderful austerities from her childhood. She suffered so much from numbness, tremor, and breathlessness that she could not lie down, and had for some years to take all her rest sitting in a chair. She was carried to church once a week. At last she was cured by St. Dominic, and, accompanied by her brother and sister, made a pilgrimage to his shrine at Bologna, in fulfilment of a vow. They passed through Venice and Padua, and returned home to Cividale, where she lived in perfect health for some years. The Dominican nuns there were much edified by her piety, and invited her to stay with them in their convent of Cella whenever she chose. By her prayers she cured one of the sisters of a mysterious and painful disorder to which she was subject every winter. She cured another of blindness. She delivered the souls of several of her friends and relations from purgatory; had the gift of prophecy; took the form of absent persons, and performed their duties; had frequent raptures and ecstasies. She died in her own house, 1292. Many people of rank, as well as many of the lower class, came from the surrounding towns to make a visit of devotion to her body, touching it with rings, beads, etc., that they might thereby receive the virtue of holy charms. The abbess and nuns of the great Benedictine convent were among those who visited her before her burial. She was carried to the Dominican church by the friars, and a short sermon was preached by her confessor, Conrad, prior of Verona, in which he related two of her miracles—that of her cure by St. Dominic already mentioned, and that of the rope. While yet very young she girt herself so tightly with a rope that as she grew it became embedded in her flesh, and caused her great suffering. It could only be removed by a surgical operation. As

this idea was painful to her delicacy, she had recourse to prayer. Falling into a rapture, she found, on her return to a sense of earthly things, that the rope was lying beside her on the floor. The people begged to hear more about her. Conrad preached another sermon the following Sunday, in which he related several miraculous circumstances concerning the departed saint. He said that for five years the angel Gabriel fed her daily with food from heaven. During that time she never ate any earthly food without its producing instant sickness, the sacramental bread excepted. She was buried in the tomb of her family outside the church. Some time afterwards her body was diligently sought, in order to lay it with greater honour in the church. It could not be found, and was supposed to have been carried off by Dominican friars to Bologna or Ravenna. Her *Life* in *Modern Saints*, edited by the Fathers of the Oratory. *Mart. O.F.P.*, Oct. 29. *A.R.M. Pio.*

B. Benvenuta (2). 13th century. O.S.F. One of the first nuns under St. CLARA. (See AGNES OF ASSISI.)

St. Bera, BEATA (1).

St. Berathgith, BERGIT, or BERTHGITH. 8th century. Daughter of St. BILHILD (2), or GUNTILD. They were taken by St. Boniface from Wimborne to Thuringia, and set over his convent schools there. *Thuringia Sacra* (Frankfort, 1737). Two letters from Berthgith to her brother Balthard are among the letters of St. Boniface and St. Lullus. Smith and Wace, *Dict. of Christian Biography*, referring to Jaffe's *Monumenta Moguntica*.

St. Beredina. (See VICTORIA (2).)

St. Berelendis, BERLENDIS.

St. Berema, BEATA (1).

B. Berengaria, March 8. † c. 1250. Daughter of Ferdinand III., king of Leon and Castile. Sister of Alfonso, king of the Romans. In 1240 she took the Cistercian habit at Holga, near Burgos. Mentioned by Henriquez and Bucelinus. *A.A.SS., Præter.*

St. Berenice (1), VERONICA (1).

St. Berenice (2), or BERINNA. Daughter of DOMNINA (3).

St. Bergit, BERATHGIT, not Birgit.

St. Berinna, or BERENICE, M. at Antioch with her mother and sister, DOMNINA (3) and PROSDOCE.

St. Beriona, BURIANA.

St. Berlendis, Feb. 3 (BELLANDE, BELLERIDE, BERLINDA). 7th century. Commemorated with NONA and CELSE at Meerbeck, in Brabant. Represented with a cow beside her. Patron of peasants. Invoked against contagious diseases of animals. She also protects trees, particularly those transplanted on her day. Berlendis is specially honoured at Tin-le-Montiers, in Retelois. According to Bucelinus, her mother was Nona, sister of St. Amandus. Her father was a wealthy noble, who served under Dagobert I., king of France. His name was Odeldardus. He suffered from leprosy, produced by his pious austerities. Berlendis offended him beyond forgiveness, because she rinsed his cup before drinking out of it herself. For this act he disinherited her, and left everything to St. GERTRUDE. His daughter realized that she had erred: she became a nun at Morsella, and manifested her repentance by giving up all luxuries and resting content with poor food and plain raiment. One day she heard angels singing as they carried her father's soul to heaven. Knowing by this sign that he was dead, she went to Meerbeck and buried him. On her death she was buried in a wooden tomb, on account of the scarcity of stone. The wood, however, was, by supernatural agency, turned into stone. Her body was afterwards removed from its original resting-place, upon which occasion many miracles were performed. Those who assisted at the translation had their food wonderfully increased. At Meerbeck there is a representation of St. Berlendis with her cow, rudely cut in wood. The peasants come and reverently touch the udder, for the good of their own cows and dairies. At one time the proceedings at her festival were so riotous that it came to be called the Drunken Vespers, and in the 16th century the clergy were forbidden to take part in it. St. Celse was, perhaps, her disciple or her sister. Boll., *A.A.SS. Biog. Univ.*, "Odeldard." Eckenstein. Cahier. Chastelain, *Voc. Hag.*

She is mentioned by Saussaye, Molanus, Lahierius, and Ferrarius.

St. Berlinda, BERLENDIS.

St. Beroma, BEATA (1).

St. Beronica, VERONICA (1).

St. Bertana, EREMBERTA, HEREMBETHA, or IREMBERTANA, Oct. 15. End of 7th or beginning of 8th century. Abbess. Niece of St. Vulmer, Abbot of Silviac, near Boulogne. Silviac was afterwards called Samer- (*i.e.* St. Vulmer) in-the-Wood, to distinguish it from another monastery of St. Vulmer built by B. IDA, widow, within the walls of Boulogne. Bertana was a nun in authority, under Vulmer, at Wiere, near Samer. When she and her fellow-nuns could get no food, he refreshed them with a mellifluous sermon. AA.SS.

St. Bertha (1). † 612. Queen of Kent, first Christian queen in England. She was the daughter of Charibert, one of the four brothers who became kings of France in 561. Her mother was the pious Ingoberga. She married Ethelbert, king of Kent, who promised her free exercise of her own religion. She took as her chaplain to England, Liudhard, a bishop. Ethelbert gave him a little church at Canterbury, built during the Roman occupation of Britain, and still standing. Liudhard restored it, and dedicated it in the name of St. Martin. It is the oldest church in England, and has been used continuously since that time. The additions of different periods are distinctly visible. Bertha's character and conduct predisposed the king in favour of Christianity, and when, in 596, St. Gregory, the Pope, sent a band of missionary monks to England, under Augustine, they were received with respect. The king and many others listened to their teaching. On Whitsunday, 597, Ethelbert declared himself a Christian, and was baptized; and his example was quickly followed by many of his people. He gave his own house at Canterbury to Augustine, who there founded a church, now the cathedral. Ethelbert and Bertha, standing between Augustine and Liudhard, appear in the windows of the nave of Canterbury Cathedral, among the early English saints. St. Bertha figures in the windows

of the Roman Catholic Church of Ramsgate. She is spoken of at Canterbury as "St. Bertha," but it is not clear that she has ever been worshipped, and she has no dedications. Dean Stanley. Montalembert. SS. ETHELBURGA (1) and EDBURGA (1) were her daughters.

St. Bertha (2), May 1, Aug. 31, Oct. 12, V. M. Wife of St. Gombert, lord of Champenois, who was of the royal family of France. He built her a nunnery at Avenay, near Rheims. He then retired to a monastery which he had built on the seashore. Here he was killed by idolaters, towards the end of the 7th century. After his death, St. Bertha, in obedience to a vision, removed with her nuns to Val d'Or, near Avenay. The nuns and the people of Avenay being in great want of water, St. Peter appeared to Bertha, and guided her to a garden where there was a good spring. She bought it for a pound of silver (according to Martin, about sixty francs), and traced with her distaff a little furrow from the spring to her convent; the water ran along the line, deepening its channel as it flowed. She called the stream *Libra*, because it was bought for a pound; and there it flows to this day, an abundant supply of beautiful, clear water, curing many infirmities, and witnessing the truth of the legend of the distaff. The Privigni, Gombert's relations, were very angry because Bertha gave to the poor a great deal that they hoped to get for themselves. So they murdered her, and were immediately seized by the devil, and tore themselves to pieces, all but one—a woman named Nuncia, who had some pangs of repentance. Many years afterwards, Bertha appeared to her and said, "If thou wouldst be forgiven, bring the body of my blessed husband and lay it beside mine." Nuncia said, "But how shall I know that I am forgiven for so great a crime?" Bertha answered, "As soon as you have fulfilled my command, blood will gush from your nose and mouth. By that sign you will know that you are forgiven." Without delay, Nuncia set about her pious task, and had Gombert's body brought to the convent church of Val d'Or. She then

addressed the body of Bertha, asking if she was forgiven. Immediately the blood spouted out of her nose and mouth. A hundred years afterwards Bertha's body was found fresh and life-like, and when the two bodies were taken to the place where she had been killed, her wounds bled afresh. Papebroch, in *AA.SS.*, May 1, from her *Acts* in the ancient office of the church of Avenay. Martin's edition of *Surius d'Apres Lipoman*.

St. Bertha (3), July 4. † c. 725 or 735. Abbess and founder of Blangy, in Artois.

Represented with her two daughters dressed as nuns. They are drawn on a very small scale, to indicate their minor importance.

Daughter of Rigobert, count of the Palace, under Clovis II: (638-656), and Ursana, his wife, who was of English descent and related to the wife of Clovis. Bertha married a relation of the king, Count Sigfried, son of Prince Rigomar and St. GERTRUDE OF HAMAY. They had five daughters, GERTRUDE, DEOTILA, Emma, Gesa, and Gesta, all of whom did credit to the training of their pious parents. When they had been married twenty years, Sigfried died and was buried in his own ground at Blangy. Then Bertha left off silk and jewels, took the habit of a nun, and resolved to build a church on her husband's estate. As soon, however, as the building had made a little progress, it fell down. She built again, on another spot. When the church was finished and ready to be consecrated, and while Bertha was on a visit to St. RICTRUDE, abbess of Marchiennes, about thirty miles from Blangy, the church fell with such a noise that Bertha and Rictrude heard it as they sat talking. Rictrude tried to comfort Bertha by saying that it was the will of God she should build on another site. At Bertha's request a fast of three days was strictly observed at Marchiennes, and during that time fervent prayers were offered for the success of her scheme, and for Divine direction as to the situation of the church. At the end of the third day an angel showed in a dream, to one of the workmen, a fitting

spot at Terouanne, beside the river Thena, where the foundations were already lined out. There she built her famous church and monastery. Germain of Paris, Eligius, bishop of Noyon, and several bishops who were afterwards honoured as saints, assisted at the consecration. When they were all assembled for the consecration, there was no hyssop. Consequently, Ravengarius, bishop of Terouanne, refused to proceed with the ceremony. Bertha was in great distress that she had gathered together so many holy and worthy men, and still it seemed that the consecration of her church must be deferred. However, while she was in her oratory engaged in fervent prayer, a man came to the door with hyssop. Bertha thanked God, and thought that at last all would now be well, but another of her people came to tell her that the bishops, finding there was to be no ceremony, had gone away. She, however, sent after them in all haste, and they prophesied that great blessings would rest on her undertaking, as she had persevered and had at length been assisted by a miracle. The church and convent were consecrated, and Bertha and her two eldest daughters received the veil, A.D. 682. The three younger daughters continued with her. Roger, one of the king's great nobles, a proud man, seeking mundane and transitory gratification, earnestly entreated Bertha to grant him the hand of Gertrude, her eldest daughter. Bertha replied that her daughter was already the bride of Christ, and that she could enter into no negotiation for her. He went to the king, one of St. BATHILDE's sons, and told him that Count Sigfried had promised him the hand of his eldest daughter, and the greater part of his estates as her dowry. He then returned to Blangy with a strong band of followers, armed with the king's authority to marry Gertrude. Again failing to extort the consent of the mother, Roger swore he would not go away without seeing Gertrude. Bertha agreed to this. She kept the soldiers waiting until the hour of evening prayer, and while the nuns began to sing the service, the doors of the church were thrown open, and

Roger "the rebel to God," saw and heard them all singing the prayers and psalms. Before the altar, in a free space within ten paces of him, stood the girl all these soldiers had come to carry off. Bertha said, "Behold, the servant and spouse of Christ is present, veiled by the holy bishops, and solemnly devoted at the altar where she stands! If you dare to take her away from the Lord, take her: we women can offer no resistance, but God will avenge us!" Roger did not dare to take Gertrude, but went away in a rage, and vowed vengeance on Bertha. He immediately went to the king, and accused the Countess Bertha of treasonable correspondence with the English. King Thierry summoned Bertha to answer the charge. She went without fear, trusting in her integrity. Roger came to meet her, under pretence of doing her honour, but really to cast a slight upon her by contriving that she should ride to the palace on a miserable horse, without the usual trappings. Radulph, however, of pious memory, met the venerable abbess thus unworthily mounted, and at once exchanged horses with her, at the same time reproaching Roger for his disrespect. The king was soon convinced of the innocence of Bertha, and sent her home in peace with a guard of honour. On her return she enlarged and beautified her convent and built ten churches, eight in honour of St. Martin, the other two in honour of St. Audomar and St. Vedast respectively. Then wishing to retire from the government of the house and to devote the remainder of her life to prayer, she promoted Deotila to the office of abbess instead of Gertrude, because of the trouble and scandal Roger had caused on her account, and had a cell built in the church, where she passed all her time; she had a little window near the altar. Her two daughters and the sixty nuns came to her every day to be refreshed with spiritual advice and instruction. Her two youngest daughters, Gesa and Gesta, died young. Emma, her third daughter, was given in marriage by Thierry, king of France, to Waraclinus, a king of the Anglo-Saxons. St. Bertha, hearing of his cruelty and infidelity to her daughter,

invited her to visit her at Blangy. Emma set off with her husband's consent. During the voyage, she was seized with fever and died. When Bertha heard of it, she ordered every thing to be prepared for a funeral befitting her daughter's rank, and went to meet the corpse. "Alas, my beloved daughter," she said, "I see your face, but you are not able to see me." Hereupon Emma opened her eyes and looked at her mother. Bertha had her taken into the convent and buried with all honour.

St. Bertha died at the age of sixty-nine, about the year 725 or 735. At the moment of her death three men, in shining raiment, were seen standing by to take her soul to heaven. Deotila ruled the convent with her mother for twenty-nine years, and was sole abbess for some time. Gertrude succeeded her.

In 805, during an invasion of the Normans, the nuns fled from Blangy to the monastery of Estrées at Strasburg. They took with them, as their most sacred treasures, the bodies of the sainted founder and her two daughters, Gertrude and Deotila. They brought them back on their return to Blangy, many years afterwards.

Soller says the *Life of St. Bertha* is by an anonymous author of the 10th or 11th century, and that it is well established that she was worshipped directly after her death. Her marriage and her foundations are facts, but the story of Roger cannot be traced to any contemporary source, and is attributed by Baillet to an author "*de mauvaise foi et fort ignorant.*"

Bouquet, *Recueil*, iii. 621. J. B. Soller, in *AA.SS.*, from MS. *Acta* preserved in her monastery. Baillet, *Vies*. Butler, *Lives*. Mabillon, *AA.SS.*, O.S.B., sæc. ii. Duchesne, *Script. Franc.*, i. 665. Her name occurs in the *Auctaria* to Usuard, July 4.

St. Bertha (4) of Bingen, May 15. † c. 808. She was the daughter of a Christian prince of Lotharingia, and married Robold, a heathen duke of Bingen. She was soon left a widow with a son Rupert, three years old, from whom the Rupertsberg took its name. Bertha retired from her castle, and

devoted the rest of her life to the service of Christ. Rupert from his earliest infancy exhibited an unusual gentleness and sweetness. His mother had him well instructed, and resolved that he should rule in his father's stead and protect the Church. He was good to the poor, and spent lavishly in building churches and places of refuge for them. Resolved, however, to become, like his blessed Lord, a stranger upon earth, he left his home and made a pilgrimage to Rome, where he won all hearts by his gentle goodness. Here he met holy men, who warned him to remember the words of St. Matthew's Gospel, "Go, sell that thou hast, and give to the poor, and then come and follow Me." Rupert resolved to follow their advice, and returned at length to his mother. He then divided all his possessions, which were very great, amongst his servants and followers, with special provision for the care of the poor, and retired from the world. He soon afterwards died of a fever, in his twentieth year, and was buried in a church which he had built. After his death Bertha gave herself up more than ever to good works, fasting, almsgiving, and prayer, and after twenty-five years of patient waiting, she died, and was buried in the same grave with her son on the Rupertsberg. ST. HILDEGARD calls her *Beata*. Trithem speaks of her as a holy woman. Pictures of the 16th century represent her with the nimbus. Henschenius, in *AA.SS.*

B. Bertha (5) of Biburg, O.S.B. 1151. Represented with St. Everard, offering to a bishop and an abbot, who appear in the clouds, documents with seals hanging from them; in the background is a church in process of building. She wears the halo of a saint. Only sister of ten brothers, to whom Biburg belonged. One of these was St. Everard, first abbot of Biburg, and afterwards bishop of Salzburg. With the help and advice of St. Otho, bishop of Bamberg, Bertha built a church of the Order of St. Benedict, and a hospice for the poor, at Biburg. Barefooted, she carried the stones, and assisted in the pious work, not only with her wealth, but with the labours of her hands. Other women

followed her example. The temple was finished in eight years, and was opened by St. Otho of Bamberg, and Henry, bishop of Ratisbon. Bertha lies buried at Biburg. *Bavaria Sancta*.

St. Bertha (6), March 24, V. Abless. O.S.B. †1163. Daughter of Lothario di Ugo, count of Vernio. She is called, by Bucelinus and others, Bertha de' Bardi. It seems more probable that she belonged to the family of Alberti, who were counts of Vernio in the 12th century; the county only passed into the hands of the Bardi in the 14th century. She was born at Florence, and was very pious from her infancy. In 1143 she took the veil in the convent of St. FELICITAS, in Florence, whence she was sent by the Blessed Gualdo Galli, general of the Order of Vallambrosa (a branch of the Benedictines), to reform and preside over the monastery of St. Mary, at Capriola or Caviglia, in Valdarno. Bertha was distinguished by miracles and regarded as a saint. She was not buried among the other nuns, but laid in a coffin under the high altar of the chapel. Brocchi, *Santi Toscani*. Bucelinus, *Men. Ben.* Helyot, *Ordres Monastiques*, v. 29. Boll., *AA.SS.* Bucelinus says she was descended from counts of Ravenna.

B. Bertha (7), countess of Ravensstein. Founder or restorer of the abbey of Elchingen. 12th century. Honoured by the people of Bavaria for having driven away the wild geese from the banks of the Upper Danube. Her day is unknown to Cahier. She is *not* Berthe Pedauque, nor the Queen of Sheba. Cahier, *Caractéristiques*, voc. "Oie."

St. Bertha (8) de Marbais, July 18. †1247. Cistercian nun at Aquiria, and first Abbess of Marquette, or Marchet, near Lille, which was founded by Jane, countess of Flanders, in 1227. Migne. *Dict. des Abbayes*. Henriquez and Bollandus.

Ven. Bertha (9) Jacobi, June 25. 1427-1514. A professed sister of the rule of Anchorites, she lived at Utrecht more than fifty-seven years, in her cell, barefooted, without fire, tasting neither flesh nor milk, and wearing only a hair shirt and a single tunic winter and

summer. She died at the age of eighty-seven, and was buried, by her own desire, in the spot where she had led this penitential life. D. Papebroch, in the *Acta Sanctorum*. Appended to his account is a copy of the rule of the Anchorites.

St. Bertheline, or BERTILINE, patron of Senois, in Guienne. *Petits Bolandistes*.

St. Berthgith, BERATHGIT.

St. Berthilla, BERTILLA.

St. Bertilana, BERTILLA (3).

St. Bertilda, BERTILLA (1).

St. Bertilia, BERTILLA.

St. Bertiline, BERTHELINE.

St. Bertilla (1), May 11 (BERTHILIA, BERTILIA). † c. 660. Of Curtissolra, or Courtsahre, in Hainault. Wife of St. Walbert, duke of Louvaine, under Clothaire II. Mother of the holy abbesses SS. WALTUDE and ALDEGUND. She had also a son, St. Ablebert. Papebroch, in *AA.SS.* Martin.

St. Bertilla (2), Jan. 3 (BERTHILIA, or BERTILIA). † 687. Patron of Marœuil. Of noble and wealthy parents. Married Guthland. They spent their lives and fortune in works of mercy and piety. After Guthland's death, Bertilla gave her property to the Church, only reserving one small estate, on which she built a church in honour of Amandus, and a monastery at Marœuil, in Artois, where she was buried. Gerard, second bishop of Artois, had her bones taken up, to honour her as a saint. They are still venerated there. Pilgrimages for diseases of the eyes are made to the fountain of St. Bertilla at Marœuil. *AA.SS.* Saussaye, *Mart. Gall.*

St. Bertilla (3), or BERTILANA, Nov. 5, and June 27, V. † 692 or 702. Abbess of Chelles. Patron of Chelles, Jouarre, and perhaps of Marolles. It seems more likely that it is by confounding her with her contemporary BERTILLA (2) that she has been called patron of Marolles. Invoked against goitre, swellings, sore throats, diseases of horses, storms, hernia in children. She was a member of a noble family at Soissons, in the reign of Dagobert I. Her parents at first opposed her vocation, but afterwards placed her in the

monastery of Jouarre, near Meaux, newly founded by St. Ado, brother of her friend and adviser St. Owen, and where St. TEUTEHILD was abbess. Bertilla acquitted herself so well that she was chosen prioress, and when Queen BATHILDE refounded the monastery of Chelles on the Marne, she begged St. Teutehild to send Bertilla and a few nuns to establish the new community. Bertilla was the first Abbess of Chelles, and ruled for forty-six years, during which St. BATHILDE, queen of France, took the veil there. The English queen, St. HERESWITHA, was probably a nun there when Bertilla arrived. Under Bertilla, Chelles became one of the famous schools of piety to which English ladies resorted when they wanted to be trained in monastic life; some remained there, and some, after a time, returned to teach their countrywomen, and to plant in England new gardens of living trees bearing the fruit of good works. Bertilla was ambitious of martyrdom, but as no persecutors were forthcoming, she martyred herself with austerities. It is related that a nun spoke unkindly to her in a moment of ill temper. Bertilla did not answer, but prayed that God would judge between them. A few days afterwards the nun died. Bertilla, fearing that her imprecation might have brought this judgment, entreated the dead woman's forgiveness. Thereupon the nun came to life, and said that she forgave Bertilla, and that God had forgiven them both. She then closed her eyes again in death. Butler, *Lives*. Baillet, *Vies*. Bucelinus, *Mén. Ben.*, June 27. Ménard, *Mart. Ben.*, Nov. 4. Giry, *Dict. Hag.*

St. Bertoara, or BERTRADE, Dec. 4. 7th century. According to Martin's *French Martyrology*, St. Bertoara is patron of the church of Sales, in Savoy, where she was a nun, and is honoured at Bourges.

St. Bertrade, BERTOARA.

St. Bertrana, July 20, V. Abbess. Saussaye, *Appendix to Mart. Gall.*

St. Besia, M.

St. Bessa, Dec. 18, M. P.B.

St. Bessia (1), July 28, M. at Laodicea in Phrygia. *AA.SS.*

St. Bessia (2), VESTINA. * A martyr of Scillita. (*See JANUARIA (1).*)

B. Bessela, March 24. 12th century. Abbess and founder of Wert. Wife of Folcold, count of Bern, near Bois le Duc, and Teisterband. His lands lay between the Meuse and the Waal, and included Hensdan, Altena, and the island of Bonnelana. Once, in a battle, being hard beset by his enemies, he leaped with his horse into the Meuse, vowing at the same moment that if he were saved he would build a monastery. His safety was ensured by the VIRGIN MARY, who was seen sitting behind him on his horse. He fulfilled his vow in 1134, with the consent of his wife, Bessela, and the bishop, by turning his castle of Bern into a monastery of the Premonstratensian Order. The Blessed Robert, abbot of the Island of St. Mary, a house of the same order, sent him brothers for his new establishment, and set the Blessed Everard over them. Folcold became a lay-brother in his own monastery, and lived there for fifteen years in great humility. Bessela also took the monastic habit, and became founder and first abbess of Wert, between the Meuse and the Waal, where she ruled over seventy Premonstratensian nuns. Folcold and Bessela died about 1153. *AA.SS., Præter.* Le Paige, *Bibl. Præm. Ordinis.*

St. Beth, ELIZABETH OF REUTHE.

St. Betilda, BATHILDE.

St. Bettelina. Not later than 9th century. Worshipped at Croyland—supposed to have been a nun there. Stadler.

St. Beuve, BOVA.

St. Bevea, BARBEA.

St. Bey, BEGA.

St. Beya, BEGA (1), and VEY.

St. Bez, BEGA (1).

St. Bibiana, or VIVIANA, Dec. 2, V. M. 364. Patron of the city of Seville; against epilepsy; and of drinkers in Germany; invoked against drunkenness and headache, apparently enabling her votaries to indulge their taste for strong drink with impunity.

Represented (1) in her church in Rome, holding a dagger and a palm; (2) holding a branch with little twigs on it; (3) carrying bags.

Daughter of SS. Flavianus and DAFROSA. Sister of St. DEMETRIA. Scourged to death at Rome, under Apronius, in the time of Julian the Apostate. Her body was ordered to be left for beasts to eat, but after two days it was taken at night by a pious Christian priest named John, and buried near the palace of Lucinius. A chapel was built over her grave on the restoration of peace to the Church.

It is not unlikely that her martyrdom and that of her parents took place in the reign of Gallienus, just a century earlier. There was no organized persecution of the Church under Julian, although there are instances of such martyrdoms, either for private ends of the persecutors or on account of political action on the part of Christians.

R.M. Butler, Lives. Leggendario. Ribadeneyra. Vega. Villegas. Bede. Husenbeth. *AA.SS., St. Pimenius,* March 23. Baring-Gould, *Lives,* Dec. 2.

St. Biblias, or BIBLIS, June 2. 3rd century. One of the martyrs of Lyons. She was one of the ten who, on being accused as Christians, denied their faith, and even accused the others of crimes, in order to screen themselves by appearing not to belong to the same community. The apostates were treated with contempt by the multitude, and were kept in prison with the other Christian confessors until the Emperor's pleasure should be known regarding them. On the arrival of an order that the Christians should be put to death, but that those who would renounce their errors should be set at liberty, the apostates were brought before the tribunal again. To the surprise of all, they declared themselves ashamed of their base denial of their faith, and ready to prove their repentance by enduring tortures and death. Biblias, as a Roman citizen, was beheaded. She was first tortured, and, when asked if the Christians sacrificed and ate their own children, she answered, "How can they eat their own children, when they are not even allowed to eat the blood of animals?" Baillet, *Vie.* (*See BLANDINA.*)

St. Bicca, or NICAS, June 28, M in Africa. *AA.SS.*

St. Bienvenue, BENVENUTA.

St. Bilhild (1), BILDECHILDE, BILDEHILDIS, BITHILD, BITHILD, BLITHILD, Feb. 15; with her husband, Oct. 28. 7th century. A woman of high rank. Married St. Faro, a nobleman at the court of Clothaire II., early in the 7th century. Faro and Bilhild served God together to the best of their ability, until at last he found so many hindrances and distractions that they agreed to separate. Bilhild took the veil, and settled in a solitary place on one of their estates, supposed to be now Champigny. Faro became a monk, and, in 627, was made Bishop of Meaux. The devil, who is always watching to destroy the just, troubled him with memories of his wife. He sent three times to ask her to come and see him. At last she came; but, lest she should expose the servant of God to the traps of Satan, she cut off all her hair, and put on ugly old clothes and a cilicium. He admired her courage, and, shuddering at the sight of her, sent her away. She then became a nun under his sister, St. FARA. Bucelinus. *Monalembert, Moines*. Saussaye, *Mart. Gal.*

St. Bilhild (2), GUNTILD (1).

St. Bilhild (3), Nov. 27. 8th century. Abbess and widow. Born, towards the end of the 7th century, at Hochheim. Daughter of the noble Iberim and Mechtrida. She was brought up at Wurtzburg, and married very young to Duke Hottan. When she was eighteen her husband was killed in battle, and her only child died. She built the nunnery of Altmünster, or Antiquacella, at Maintz. She was christened by her uncle Sigebert, bishop of that city, and ruled over a large community. The monastery was afterwards called *Albas Dominas*, "White Ladies," and stood until the end of the 18th century. Her name is in the German, French, and Benedictine Martyrologies. Lechner. The Rev. Baring-Gould gives her *Life* from the Maintz Breviary. Molanus. Bucelinus.

St. Bilhild (4), or BLITHILD. A nun whom St. Prejectus, bishop of Clermont, and martyr, called "a worthy servant of Christ," and held in great veneration. Saussaye, *Mart. Gal.*, p. 1219.

St. Birgitta, BRIGID of Sweden.

St. Birona, BEATA (1).

Bissia of Alexandria, July 28. *Mart. Riche*.

St. Bistamona, June 4. Sister of St. DIBAMONA, and daughter of St. SOPHIA—all martyred in Egypt. Guérin supposes her to be the same as ELPIS, or ESPÉRANCE. (See FAITH, HOPE, and CHARITY.) AA.SS. *Petits Bollandistes*.

B. Bivia, companion of B. CATHERINE MORIGIA, and one of the first nuns of the Order of St. Ambrose ad Nemus. Helyot, *Ord. Mon.*, iv. 9.

St. Blaesilla, Jan. 22. † 350. A disciple of St. Jerome. Her husband died seven months after their marriage. After Blaesilla's death, St. Jerome wrote letters of condolence to her mother, St. PAULA, and her sister, St. EUSTOCHIUM. Bollandus gives several extracts from his letters, setting forth her virtues and piety. Boll., AA.SS.

Blanca (1), ALDA.

Blanca (2), BLANCHE.

St. Blanche (1), Nov. 30. c. 1187-1253. Wife of Louis VIII., king of France (1223-1226). Mother of St. Louis (IX.) (1226-1270). She was the eldest of the eleven or twelve daughters of Alfonso IX., king of Castille (1188-1214). Three of her sisters were queens respectively of Portugal, Leon, and Arragon. Her mother was the daughter of Henry II., king of England. Philip II., called "Augustus" and "the Great," king of France (1180-1223), desired, for political reasons, to make an alliance with England and with Spain by marrying his son Louis to the daughter of the King of Castille. John, king of England, also favoured the project. Eleanor of Guienne had married, first, Louis VII. of France, from whom she was divorced; and secondly, Henry II. of England. She was thus grandmother of Louis VIII. and of Blanche, and took great part in negotiating the marriage. As soon as the arrangements were concluded, she went to Castille as ambassador for the two kings, to propose for the Princess Blanche and to fetch her. The marriage was celebrated, by proxy (c. 1200), at Burgos, with great magnificence.

Blanche's father and his court accompanied her to the frontier of Gascony, where Louis sent Matthew de Montmorency to receive her. The marriage could not be solemnized at Paris, because the kingdom was under an interdict, on account of Philip's repudiation of his wife Ingiborg, and his unlawful marriage to Agnes of Meran. Normandy, however, being the property of the bride's uncle, John, king of England, that monarch went to meet her and conducted her thither, and the wedding was celebrated at Parmoy by the Archbishop of Bourges in presence of a brilliant assemblage of prelates and nobles of France and England. Louis "*emmena sa chère moitié*" to Paris to the gay court of Philip Augustus, where the greater part of her married life was passed. The young couple were thirteen or fourteen years old, both amiable, innocent, pious, and much alike in many ways, so that they became devotedly attached, and could not bear to lose sight of each other, and no couple were ever more united or more happy. Blanche was remarkable all her life for her noble qualities of heart and intellect. When she came to France her beauty and dignity won the hearts of all the French, and her conversation was so reasonable and so charming that it was impossible to refuse her anything. Her father-in-law admitted the value of her judgment, and was often guided by her advice; her husband would not undertake the smallest thing without consulting her. The chief business of his short reign was the war with England. The French won back many of the places which were in the hands of the English, and would probably have driven them out of France had Louis not abandoned the struggle for the purpose of fighting the Albigenses. Blanche, who had a pious horror of heretics and infidels, gave some of her furniture and some valuable rings to contribute to the expense of a war which she considered sacred. She went with him to Languedoc, and lived for some time in the camp, to encourage the Catholics. During this campaign a pestilence broke out in the French army; among the immense number of victims was the

king. He made the nobles swear allegiance to his son Louis IX. the Saint, who was only eleven years old, and appointed Blanche to be regent until Louis should reach the age of twenty.

The barons thought the reign of a child and the regency of a woman an excellent opportunity to recover the power and independence they had lost under Philip Augustus. They banded together against the queen-mother, but her firmness of character and political ability were more than a match for their arrogant pretensions. The most powerful of her opponents was Thibault, count of Champagne, afterwards king of Navarre, an accomplished knight, a brave soldier, and a poet, who had long been in love with Blanche, and having never received the smallest encouragement from her, now thought to punish her cruelty; but she put him to shame by her remonstrances, and he became her staunchest champion, and helped her to overcome his former colleagues, so that her regency strengthened the authority of the crown and enriched it by prudent alliances.

One of the notable events that occurred in Europe during her regency was the establishment, in 1229, of the Inquisition, which Professor Gustave Masson characterizes as "the most formidable engine of ecclesiastical discipline the world has ever seen."

Blanche took very great trouble and care in the education of her children. St. Louis grew up to be one of the best kings that ever reigned in any country, and one of the best men that ever lived in France. She said to the young king, "My son, I would rather see you dead than guilty of a mortal sin." She was regent for him a second time while he was absent at the sixth crusade (1249). She and all his wisest advisers disapproved of his expedition to Palestine. She favoured the clergy, both from piety and policy. Both she and her husband are revered by Franciscans as members of their Third Order. The two monasteries she built were Cistercian, namely, Maubuisson, at Pontoise, where she is buried, and Le Lys, near Melun, where her heart is buried. She helped her

son to bring to Paris the holy crown of thorns, which he got from the Turks. A festival was instituted in its honour, Aug. 11. (*Gyneceum* and *Gebetbuch*.)

During his second expedition to the holy wars in the seventh crusade, Blanche died, on hearing that he had vowed to remain there.

She had eleven children, several of whom died young. One was Charles, count of Anjou, who had Anjou and Maine from his father, Provence and Forcalquier from his wife, the kingdom of the Two Sicilies by his sword. He would also have had the empire of Greece, but for the jealousy of the Pope (Mezeray).

Of her two daughters, one died in infancy and the other was **SAINTE ISABELLE DE FRANCE**.

Mezeray, *Histoire de France*. Dr. Brewer, *History of France*. Gustave Masson, *Mediæval France*. The contemporary accounts of the reign of Louis IX., and particularly of his expedition to the holy wars, in the collections of Bouquet, Bouchon, etc., are full of interest. Saussaye, *Mart. Gall.* Her life is to be given by the Bollandists when they come to her day.

B. Blanche (2), April 26. Daughter of Philip III. the Fair, king of France (1285-1314). Worshipped in the convent of Longchamps, near Paris, founded by her great-aunt, **ST. ISABELLE DE FRANCE**. *AA.SS.*, *Præter*, from the *Franciscan Mart.*

B. Blanche (3), Jan. 14. Abbess of Argensol, in Champagne (founded 1220). When it was revealed to her that Blanche, countess of Champagne, queen of Navarre, and founder of her convent, must die and lose her soul, this saintly woman gave up her own life as the only condition on which she could ransom that of her friend. Bucelinus, *Men. Ben.*

St. Blanda (1), May 10, M. 222. Wife of St. Felix, M. She was paralytic and bedridden for four years. Felix, hearing of the miracles of the Christians, applied to Palmatius—a consul newly converted to Christianity—promising to adopt that religion if his wife were cured. Palmatius, who was a guest and prisoner in the house of Simplicius,

threw himself on his knees and prayed for the restoration of Blanda to health. Before an hour had elapsed, Blanda ran to the house, praising God, and begging to be baptized with her husband. Palmatius then sent for St. Calixtus, the Pope, who baptized them and converted and baptized Simplicius, his wife and children, and about sixty-eight persons of his household. The Emperor Alexander was very angry, and had all the new converts beheaded and their heads stuck on the different gates of Rome, as a warning to Christians. *R.M. Boll.*, *AA.SS.*, who give the *Acts* “per notarios Romanos Conscripta.”

Blanda (2), May 13, June 12; with St. Eleutherius, Feb. 20, V. 6th century. Raised to life, baptized and consecrated to God by St. Eleutherius, bishop of Tournay. She led a holy life, and her relics are honoured, with those of Eleutherius, in the cathedral of Tournay. *Gallia Christiana*, iii. 571. Henschenius, *AA.SS.*, Feb. 20.

St. Blandina, June 2, V.M. † c. 177. One of the martyrs of Lyons. Patron of young girls.

Represented (1) with a gridiron; (2) tied to a stake or pillar, a lion, bear, or ox standing by.

A sanguinary and indiscriminate persecution of the Christians occurred at Lyons and Vienne, in the reign of one of the best of men, as well as most tolerant of rulers, namely, Marcus Aurelius Antoninus. These cruelties were carried on by the local authorities after the Emperor had ordered the suspension of the persecution. There is nothing in sacred history more authentic than the story of the Martyrs of Lyons. The circumstances are related in a letter from the surviving Christians of those Churches to those of Phrygia and Asia. This letter is supposed to be written by St. Irenæus, coadjutor of St. Photinus, bishop of Lyons. Part of it is preserved in the *Ecclesiastical History* of Eusebius, who says that he has given it in full in his *Book of Martyrs*, which is lost. The letter says that “the faithful were dragged about the streets, imprisoned, stoned, and overwhelmed with outrages.” Among the most distinguished of the

forty-nine martyrs was Vettius Epagathus, who, before he had been arrested or accused as a Christian, publicly remonstrated against the injustice of condemning them without evidence; and undertook to prove that they were innocent of any crime. He was placed amongst the confessors, and it is probable that as a Roman citizen he was one of those eventually beheaded, like Attalus, who, after being led into the amphitheatre to fight with beasts for the amusement of the populace, was remanded to prison for a time and suffered the more dignified penalty. Sanctus a deacon, and Maturus a neophyte, were killed by being roasted in hot iron chairs. The aged Bishop Photinus was one of several who died of the poisonous atmosphere of the prison, before any torture was inflicted on them. Ten of the accused apostatized; among them St. BIBLIAS. They were imprisoned with the rest, and treated with greater contempt on account of their cowardice. It happened that some of the Christians had heathen slaves who were arrested with them, and these, in their terror of being identified with the proscribed sect, accused them of the most horrible crimes. Meantime the confessors would not allow any one to call them martyrs. By their intercession and example, they reclaimed many of the apostates. After some delay, while the Emperor's decision was awaited, these were re-examined, and were offered their liberty, on condition that they should positively renounce their religion, but, with the exception of those who had never been Christians at heart, and had led wicked lives, they only desired the privilege of suffering with their brethren, who now received them with open arms.

Blandina was a slave, of such a delicate constitution and so little courage that her mistress, who was among the martyrs, feared she would be wearied or terrified into apostasy. The executioners relieved each other in torturing her, from dawn until sunset, in order to induce her to accuse her mistress and the other Christians, as the heathen slaves had done. But she said, "I am a Christian; crimes are not tolerated among us."

After many kinds of torture had been tried upon her, she was bound to a stake to be devoured by the wild beasts that were driven into the arena. Hanging thus, as if on a cross, and praying earnestly, she greatly encouraged the other confessors, who saw in their sister an image of Him who was crucified for them. As none of the beasts would touch her, she was taken back to the prison. On the last day of the gladiatorial games, she and Ponticus, a lad of fifteen, who seems to have been her brother, after they had witnessed the death of all their companions, were commanded to swear by the idols. Ponticus, encouraged by Blandina, refused, and was at once put to death. Blandina was scourged, torn by beasts, and made to sit in the burning chair, after which she was enveloped in a net and thrown down before a wild cow, which tossed her about and tore her limb from limb. The pagans admitted that none of their women could have endured such torments so bravely. The bodies of the saints were given to be eaten by dogs, and soldiers watched day and night to prevent any of them from being buried by their friends. Some tried in vain to bribe the guards to give up the bodies, but all that remained of the martyrs was burned and the ashes thrown into the Rhone. It was presumed that this would destroy the hope of their resurrection. The names of the martyrs who suffered at the same time as Blandina are judged to have been taken from the original account. Twelve men and twelve women were beheaded as Roman citizens. The women were SS. ALBINA, BIBLIAS or BIBLIS, ELPIS who is also called AMNEA or AMNIA, EMILIA, GRATA or AGRATA, JULIA, MATERNA, POMPEIA, POSTUMIANA or POTAMIA, MARTA, RHODANA, ROGATA. Nine men and nine women died in prison; the latter were SS. ALUMNA or DOMNA, ANTONIA, AUSONIA, EMILIA, JAMNICA or GAMNITE, JULIA, JUSTA, POMPEIA, and TROPHIMA. Blandina was the only woman who was thrown to the beasts. Some of the Christians were brought from Vienne to Lyons to be tried and executed with their brethren there; but they are generally all called "The

Martyrs of Lyons;” they are also called “Martyrs of Aisnai”—supposed to be the spot in Lyons where they were put to death. According to another theory, the site of their martyrdom was the amphitheatre on Mount Forvière. Blandina is generally considered the chief of these martyrs, and churches dedicated in honour of the forty-eight Martyrs of Lyons are often called by her name.

R.M. A.A.SS. Tillemont. Baillet. Butler. *The Epistle of the Gallican Churches*, translated by Bindley (S.P.C.K.).

St. Blata, or BLATHA, i.e. Flora, Jan. 29, V. St. BRIGID'S cook. † c. 523. Colgan, *Irish Saints*, ii. 629, Appendix.

St. Blath (1), an Irish V., Jan. 18, honoured with St. SCOTH (2).

St. Blath (2), BLATA.

St. Blatta, April 22, V. Nun at Anastasiopolis, the capital of Ancyra. Sister of St. Theodore Syceota († 613), bishop of Anastasiopolis, archimandrite of the monasteries of Galatia. Boll., A.A.SS., *Præter*.

St. Blictrude. Supposed to mean PLECTRUDE.

St. Blida, May 30. 11th century. Mother of St. Walstan. Wife of Benedict, of a rich and influential family. They lived at Baber, afterwards called Bawburgh, in Norfolk, where Walstan was born. He was ascetic and pious from his youth. He gave his own clothes and shoes to the poor, and became a farm-servant at Taverham, near Cossey. He died working in the field, May 30, 1016. All these places are within a few miles of Norwich. A well near Cossey still bears his name, and pilgrimages were made to ensure his intercession against fever, lameness, blindness, and palsy. Blida is represented (1) as a saint, on the chancel window of North Tuddenham Church; (2) crowned, and holding a book and palm. This representation was formerly to be seen on the rood-screen of St. James's, Norwich, and is now in private possession at Aylsham. Husenbeth, *Emblems of Saints*. Butler, *Lives*. Capgrave, fol. 285.

Blithildis or Blithilda, GERBERGA.

St. Blittrude, PLECTRUDE.

St. Bogha, sister of SS. COLMA and LASSARA.

B. Bogna, June 13. 11th century. One of the patrons of Poland. She and her husband were of the most illustrious families in Poland. They were childless for thirty years. In 1030 their son Stanislas Sezepanowski was born at Sezepanow, near Cracow. As bishop of that town, he was the only person who dared to reprove Boleslas II. the Cruel, for his licentious, tyrannical, and barbarous conduct. After repeated remonstrances, he excommunicated the king, who therefore murdered him, 1079. Stanislas and his mother are buried at Sezepanow. The Bollandists do not sanction her worship, but describe her virtues and those of her husband in the *Life* of their son St. Stanislas, May 7. Butler, *Lives*, “St. Stanislas.” Bogna appears in the A.A.SS. amongst the *Pætermissi*, June 13.

St. Bologne, BOLONIA.

St. Bolonia, Oct. 16 (in French, BOLOGNE or BOULOGNE), V. M. † c. 372 or 362. Worshipped at Chaumont, Haute Marne. When she was very young her mother died, leaving her to the care of a Christian nurse. Her father, for fear of the Emperor, sent her away to live with the nurse. Bolonia tended the sheep. When she was fifteen Ptolemy, a general under Julian, tried to seduce her and then to marry her. He persecuted her in various ways, and after many tortures, ordered her to sacrifice to the gods. She answered, “I sacrifice myself to the living God.” He put her into a vessel full of water, with stones and fetters to ensure her being drowned. In this she was thrown from the top of the hill on which her father's castle stood, and arrived safe and well, shining with unearthly beauty and glory, on the bank of the river. Then her head was cut off, and she carried it in her hands across the river to be buried. She was *not*, as some have supposed, the sister of SS. Gall and Bercharius. Boulogne, in Chaumont, is said to be named after her. She is worshipped there with a special service of nine lessons and two collects, although she is not mentioned in the old martyrologies. Boll., A.A.SS., Oct. 16; and *Præter*, July 17.

St. Bona (1), Sept. 12 (CARMUNDICA,

MUNDICORDA), V. Supposed a nun in Egypt, in the 7th century. *AA.SS.*, *Præter*. Worshipped at Treviso. Migne. Ferrarius.

St. Bona (2), BOVA.

St. Bona (3), May 29, V. of Pisa. 1156-1207. Represented carrying a pilgrim's staff and a short double-barred cross in her joined hands. She had three half-brothers, the Patriarch of Jerusalem, the Master of the Temple, and a Knight Hospitaller. From early youth she was under the direction of angels, and was the subject of visions. She led a life of great austerity, wearing a hair shirt and an iron belt under her clothes. Notwithstanding the opposition of her family, she went on pilgrimage to the Holy Land, and afterwards to Santiago de Compostella. During her journeyings she was attacked and wounded by robbers; she crossed rivers dry-shod, and otherwise miraculously helped herself and others. After her return, she built a church at Pisa in honour of St. James of Compostella. She devoted herself to a religious life in the Order of Canons Regular. She died in the odour of sanctity. She was buried in the church of St. Martin, at Pisa, followed to the grave by the archbishop and a great concourse of people. An altar was afterwards dedicated there in her name. She was never canonized, but was worshipped at Pisa. *AA.SS.* Cahier, *Caractéristiques*. Husenbeth, *Emblems*. The ring with which she was married to Christ and the table at which He supped with her were reverently preserved at two monasteries near Pisa. *Lives of the Brethren*.

St. Bona (4), Aug. 5. † 1240. 3rd O.S.F. St. Lucchese or Lucasio, and his wife St. Bona or BUONA DONNA, lived at St. Casciano, where several children were born to them. They afterwards removed to Poggibonsi. Lucchese took part with the Guelphs. He spent most of his substance in keeping up his rank. He then set about restoring his fortune by trade, and became a provision merchant. This trade brought him the temptation to wish for a famine for the sake of the profits he could make. He soon repented of his wicked desire,

and, after the death of his children, he gave away all that he had, except a small sum with which he bought a little garden and maintained himself and his wife. He wished to join the Poor Friars, as the Brothers of St. Francis were called; but not being able to do so, he prayed to be taught how to sanctify his soul in the world. He devoted himself to works of benevolence, begging from the rich for the sake of the poor, visiting the Maremma every summer, to minister to the wants of those who suffered from the heat and the unhealthy air, at the same time exhorting them to repentance and righteousness. At first Bona blamed his excessive charity, and feared he would leave her and himself in destitution. One day she was angry with him for giving away the last morsel of bread in the house. He answered that He who had multiplied the five loaves would be able to provide for them. Presently some beggars came to the door, and Lucchese told his wife to go to the cupboard and get them something. She laughed, knowing the place was empty; but he again bade her go. She went, and found a large supply of bread. From that time she always gave without stint, and when St. Francis came, preaching poverty and charity, Bona was as ready as her husband to receive his instructions.

Such was the compunction caused by the preaching of this great apostle, that numbers of people crowded into the monasteries, and thousands more were disposed to follow, regarding the cloistered life as the only way of saving their souls. St. Francis discouraged this movement; he told them they could not secure their salvation by burying themselves in the religious houses, and that many of them would serve God better by carrying on their ordinary business righteously and bringing up their children virtuously. It was for such as these that, in 1221, he instituted his Third Order. The rule was simple, and it was expressly declared that it did not oblige under pain of sin. Four things were required of the candidates: (1) restoration of all goods unjustly acquired; (2) reconciliation with all adversaries; (3) observance of

the commandments of God and the precepts of the Church and the Rule; (4) in case of the reception of a married woman, her husband's consent was necessary. They wore a simple grey dress and the Franciscan cord; they were not allowed to attend theatrical representations, dances, or revels. They were to regulate their worldly affairs and make their wills. Eventually the Third Order betook themselves to cloisters, throwing away what was perhaps the most beneficial part of the system of their founder.

Lucchese and Bona continued to be members of this order for nineteen years. At one time Lucchese appears to have lived alone in a hermitage, visiting Bona and assisting her in good works. Bona fell ill, and Lucchese, who was also ill, went to see her, and advised her to receive the Holy Communion. When she had done so, he said, "My dear companion, God, who gave us grace to renounce our property together, is going to grant us the favour of leaving the world together; wait a little while until I have received the Holy Sacrament, and then we will go together to eternal happiness." He went back to his hermitage, sent for his confessor and the parish priest, and received with great devotion. He returned in a state of extreme exhaustion to Bona, who died holding his hands. He was carried back to his hut, where he died with his eyes fixed on the crucifix, on April 28, on which day he is commemorated in the *Franciscan Martyrology*. They were both buried in the Franciscan church at Poggibonsi, afterwards called San Lucchese.

Brocchi, *Santi Fiorentini*. Magliano, *Hist. Franciscans. Prayer-Book*. Lucchese may mean a man of Lucca, and Buona Donna, a good woman, his wife.

B. Bona (5) d'Armagnac, Oct. 26. 15th century. Clarissan nun in the convent of St. Anne of Lézignan, near Narbonne. Daughter of the Count d'Armagnac. Born in answer to the prayers of St. COLETTE, who told the count and countess that their first child would be a daughter, and become a holy nun of her order, the Reformed Order of St. Francis at Lézignan, and that they must not oppose her vocation. Accordingly,

their eldest child became a nun of that order, and three years after her profession she died in the odour of sanctity, under the name of SEUR BONNE. Jumel, *Life of St. Colette*. AA.SS., *Præter*.

Sainte Bonde, SANTA BONDA. Corruption of St. Abundius, bishop of Como, who died 468. A convert of Santa Bonda is mentioned in the letters of St. Catherine of Siena. AA.SS., April 2. Helyot, *Hist. Ord. Mon.*, iii.

SS. Bonifacia. Four women of this name appear as martyrs in old calendars.

St. Bonita, Oct. 16, V. 9th, 10th, or 11th century. A goose-girl in the village of Alvier, in Auvergne. She had a great devotion to St. Julian. In answer to her fervent prayer, an angel took her across the river in time of flood, so that she might worship at his tomb as usual. After this she led an angelic life. Tradition adds that she lived when the English were fighting in that part of France. AA.SS.

B. Bonizella, May 6, widow. † 800. Her body is preserved entire in the church of Trequanda, in the diocese of Siena, and her festival is kept there on the third Sunday in May. Her history is lost, and is believed to have been destroyed in a fire in 1384. AA.SS.

Bonne, Bona (5).

St. Bonosa (1), in French VENEUSE, VENOUSE, Feb. 2, July 15, a Roman V. M. 207, at Porto Romano, under Severus. The *Leggendario* says that when she was condemned to be beaten, she was miraculously concealed from the eyes of her tormentors, although she could feel their blows. She was then given into the care of a prefect, who was to convert her if he could, and otherwise to kill her. When she was again condemned to be scourged, the executioners were seized with acute pains in their arms, and found themselves unable to use the whips. She was kept many days in a dark prison, and finally beheaded. Fifty soldiers were converted by her and put to death with her. They are honoured as martyrs. St. Bonosa is commemorated in the *Roman Martyrology*, July 15, with her brother St. Eutropius, and sister St. ZOZIMA, all

martyred at Porto Romano. The *Martyrology of St. Jerome* says that their sepulchre was venerated in Nisela, or in *insula*. The fragments of a magnificent stone were discovered at two different times, in 1837 and in 1858, about a mile from the walls of Porto Romano, near the Capo due Rami, where the island begins. All the modern discoveries tend to establish the tradition that the three martyrs were buried here. *Civiltà Cattolica*, seria vi. vol. 7, p. 481, Aug. 11, 1866. *R.M.*, July 15. *Boll.*, *AA.SS.* *Leggendario delle Sante Vergini*, Feb. 2.

St. Bonosa (2), May 10, M. at Tarsus, in Cilicia. *Boll.*, *AA.SS.*

St. Bonosia, Feb. 2, M. at Rome, with Cappa and many others. *Boll.*, *AA.SS.*

St. Borema, BEATA (1).

St. Botild, or BOTHILDIS, July 28. † 1102. Queen of Denmark. Daughter of Turgot, or Trugillus, a Swedish noble. Wife of Eric II. (Eyegod), king of Denmark (1095–1102), stepson of St. GUDA. Botild suffered her husband's infidelities meekly. He was beloved by his people for many noble qualities, but was liable to fits of fury, in one of which he killed some of his faithful servants. His repentance was deep, and after paying the blood fine, he could not quiet his conscience without making a pilgrimage to Jerusalem to atone for the sin of murder. When his intention was known, his people besought him not to go, and offered a third of their property to pay for Masses, and to buy off the king's vow. He insisted on going, and Botild determined to accompany him. One of his illegitimate sons was appointed regent. Knud, the only son Botild had given to Eric, was left at home; he grew up a great warrior, and was crowned King of the Obotrites by the Emperor Lothaire. The pilgrims went through Russia to Constantinople, and thence to Cyprus, where Eric was taken ill and died. Botild proceeded on her pilgrimage, and died on the Mount of Olives, within sight of the gates of Jerusalem, in 1102. Some historians place their death a year later. During their life, Eric's brother Knud, king of Denmark, was canonized. Vastovius,

Vitis Aquiloniæ. Saxo Grammaticus, *Hist. Dan.* Otté, *Scandinavia*. Dalin. *Svea Rikes Historia*. Mas Latrie, *Trésor*, Hamsfortii, *Chron.* Langebek, *Scriptores Rerum Danicarum*, i. 271. Dahlmann, *Denmark*.

St. Boulogne, BOLONIA.

St. Bourguine, BURGUNDOFORA.

St. Bova, April 24, sometimes erroneously called BONA, in French BEUVE, V. Abbess at Rheims. 6th or 7th century. Sister of St. Balderic, or Baudri, founder and abbot of Montfauçon, or Fauquemont, near Rheims. These saints are said to have been the children of a King Sigebert. If Mr. Baring-Gould is right in making him Sigebert I., who began to reign 561, their mother was the celebrated Queen Brunehaut, whose marriage is said to be the first that was solemnized with a religious ceremony in France. Butler and Baillet say Bova was a great lady at the court of King Dagobert, and edified the court by her virtues until she was about thirty years old, when, about 639, she withdrew to the monastery St. Balderic had built for her in a suburb of Rheims. Here she was soon joined by her niece, St. DODA. Balderic went to stay with his sister and niece, and died in their nunnery. Bova did not long survive him. Doda succeeded her aunt as abbess, about 673. These saints are mentioned by Flodoard, in his history of the Church of Rheims (10th century). The original history of their lives was destroyed in a great fire. In the 10th century an anonymous author compiled another, with the help of the nuns who had often heard it read. Butler, *Lives*. Baillet, *Vies*. Hugo Menard, *Mart. Ben.* Baring-Gould, *Lives*, "St. Balderic," Oct. 16.

St. Boylette, COLETTE BOILET.

St. Bozena, BEATRICE (2).

St. Breaca, Oct. 27, June 4 (BREAGE, BRECA, BROCK, BRIG, BRIGA, BRIGH). 5th or 6th century. Possibly the same as BRIGA (3) or (4). Breaca joined or headed a band of Irish missionary settlers. Accompanied by her foster-son, King Germoe, SS. Fingar and PIALA, IA, BURIAN, CREWENNA, and several others, she crossed over from Ireland to Cornwall, where they landed

in the Hayle estuary on the north coast. They were well received by King Theodore. Breaca built several churches. Cornish legend says she was a midwife, and the sister of St. Levin. He was a hermit at Bodellen, in Cornwall. He used to catch one fish every day for his own food. One evening, when he went fishing, he caught two bream on his hook. He took them both off, and threw them back into the sea; the same two came again a second and a third time; he supposed there was some reason for this double supply, and carried them both home; there he found that his sister St. Breaca had come to visit him with her two children, who had had a long walk, and were very hungry. The fish were cooked for supper. The children ate their portions eagerly, without waiting to pick out the bones, and both were choked. From that day the bream has been called by the Cornish fishermen, *chak-cheel* (choke-child); some people say it was the chad, but the bream has very dangerous bones, and is more likely to have been the fatal food. Nothing is known with any certainty about St. Levin, and some of the stories give him, instead of Breaca, a sister Manaccan. A.A.S.S. *British Piety*. A. Forster, *English Dedications*. Rev. S. Baring-Gould, *Book of the West*. Forbes. Hunt, *Popular Romances of the West of England . . . Traditions of Old Cornwall*. Smith and Wace.

Breenada, July 3, V. 7th century. Irish. Commemorated with Tirechan, a disciple of Ultan. Boll., A.A.S.S., *Præter*.

St. Breeyith, BRIGID (2).

St. Brega, BEGA.

St. Breock, BREACA.

St. Brettiva, Jan. 11 (BRICTIVA, BRITTIFA, BROTEVA, BRYKKE). Supposed to be Irish, but worshipped chiefly in Norway and Iceland. From the 11th century her name appears there in the catalogues of saints' days to be kept holy. Broteva is still found as a name in Iceland, and popularly understood to mean the guilty Eve. In the Norwegian calendars a horse is the sign for St. Brettiva's day. The word *brette* means to turn violently, to double up.

A farmer drove out for hay on that day. Being warned that it was *Brette Messe*, he obstinately and profanely made a pun on her name, by answering, "Turn me this way, turn me that, I'll turn me home a load of hay." But his horse fell and broke its leg. The pictured horse, therefore, stands in the calendar as a warning. The festival is also called *Brykke Messa* and *Brokkis Messa*, from the custom of the remnants of the Yule fare being stewed and eaten on that day. Report xx. Antiquarian Society of Cambridge.

St. Brewo, WINIFRED.

St. Bricheza, a mistake for St. RICHEZA.

St. Brictiva, BRETTIVA.

St. Bride, BRIGID (2).

St. Bridget, BRIGID.

St. Brie, BRIGID (2).

St. Brig, BREACA.

St. Briga, or BRIGH. Briga is one of the names of St. BRIGID, besides which there are several Brigas, called also Brigh. (1) A pious matron, daughter of Feargna, who assisted St. Patrick in his labours; (2) Brigh of Coirpre, Jan. 7, who is possibly the same as Briga (1). Smith and Wace. O'Hanlon.

St. Briga (3), or BRIGH, Feb. 1. End of 5th or beginning of 6th century. An abbess in Leinster, contemporary and friend of St. BRIGID (2). At one of her frequent visits to St. Briga's convent, when the nuns had washed the feet of their beloved guest, one of them, who had long lost the use of hers from gout, put them into the same water. Before she had time to dry them, they were perfectly well. When Brigid, Briga, and the nuns were at dinner, they noticed that Brigid kept her eyes fixed on one spot. They asked her the reason. She said she saw the devil sitting there amongst them. At Briga's request she made the sign of the cross on her eyes, and so enabled her to see him too. He had an immense head, a black face, fiery eyes, flaming breath, thick knees and ankles. Brigid asked him why he and his companions bore so fierce a hatred towards the human race. He answered, "Because we do not wish any one to

enjoy the glories of heaven, since we ourselves have lost all hope of entering there." "Ah!" said the saint, "how different is my inclination! If I could not go to heaven myself, I should wish to open to all others the gates that I knew to be shut against me." She then asked what business he had in a religious community. He told her that he was harboured there by one of the nuns, who did his will rather than that of her ostensible Master. Brigid ascertained from him the name of the nun, and then opened her eyes with the sign of the cross, that she might see what a hideous and cruel master she served. The nun, with tears, besought her prayers, and promised to amend her life. Brigid then banished the devil from amongst them, and the nun led a holy, penitential life, and was saved. Boll., AA.SS., in the fifth Life of St. Brigid.

St. Briga (4), Jan. 7, was the sister of St. Brendan, the navigator. After his seven years' voyage, he founded the monasteries of Clonfert and Annadown, and set his sister over the latter, and there, in 577, he died in her arms, at the age of ninety-four. Smith and Wace. This Briga is thought to be the same as ST. BREACA, who settled in Cornwall, but it does not seem very likely that, when her brother had died at ninety-four, she could have been young enough to start on a missionary tour to another country.

Briga (5), BREACA.

Brighe, BRIGID (2).

Brighite, BRIGID (2).

St. Brigid (1), Feb. 1, with Helen (4), Sapientia (2), cousins of St. URSULA, and daughters of St. Kilian, one of the conductors of her campaign. AA.SS., Oct. 21.

St. Brigid (2), Feb. 1, born about the middle of the 5th century, died in or before 525 (BREEYITH, BRIDE, BRIDGET, BRIGHT, BRIGIDA, BRID, BRITTA, BRYDE, BRYDOCK; in France, BRIGITTE; in Holland, BRIE, BRIGHE; the MARY of Ireland), the "Fiery Dart." Patron of Ireland, Leinster, Kildare, of the family of Douglas, and of cattle and dairies. The dedications in her name are very

numerous in Ireland and on the western side of Great Britain.

Represented (1) with flames playing round her head; (2) with a cow and a large bowl.

The greatest of all the Irish saints, except St. Patrick. Founder of the first nunnery in Ireland, and chief over many monasteries for both sexes. Bishop Conlaeth, or Conlian, at the time head of the bishops and abbots, attended to the spiritual interests of her nuns and the services of her church.

Montalembert says that Ireland was evangelized by two slaves, Patrick and Bridgid; that Brigid was twice sold, was flogged, insulted, and subjected to the hardest labour required of a female slave in those days; she learnt mercy in the school of suffering and oppression; she became a nun, but by no means a recluse; she travelled all over Ireland, and had frequent and important intercourse with all sorts and conditions of persons, but always in the interest of souls, or with a view to helping the unfortunate. She was honoured with the friendship and confidence of the holiest and most learned Irishmen of her time, among whom tradition places St. Ere, bishop of Slane, St. Mel of Ardagh, Cailaet, bishop of Kildare, St. Ailbe of Emly, St. Brendan of Clonfert, St. Gildas, who sent her a small bell cast by himself. St. Finnian was also her contemporary, and once preached before her and her nuns at Kildare. She is believed to have been contemporary with St. Patrick, although much younger. There is considerable uncertainty as to her dates, and still more as to his. She died, upwards of seventy, in or before 525. In an old Life of St. Patrick, it is said that she fell asleep while he was preaching, and that he made her tell her dream, which he interpreted as referring to the future history of Ireland. One legend says that he taught her to play on the harp, and that she embroidered a shroud for him at his own request, and took it to him at the monastery of Saball; he then charged her to bless Ireland for thirty years after his death.

Here are some of the countless tradi-

tions concerning St. Brigid. She was the daughter of Dubtach, a nobleman of Leinster, who was descended from Eochard, brother of King Conn of the Hundred Battles; her mother was Broet-seach or Brocessa O'Connor, his slave. Dubtach's wife had several sons, but no daughter, and her jealousy of Brocessa was increased by the prophecy that Brocessa would give birth to a daughter who should be very illustrious. She insisted that Brocessa should be sent away. So Dubtach sold her to a magician or bard at Faugher, near Dundalk, with the condition that her child should be returned to him. The night that she arrived in her new home, a holy man came begging for hospitality. He passed the whole night in prayer, and in the morning told his host he had seen a globe of fire resting over the place where the servant slept. One day the bard invited his king and queen to supper, but the queen could not come because she was hourly expecting to have a child. The friends and servants of the king inquired of the bard what sort of child the queen would have, and when it would be born. He told them that it would have no equal in Ireland if it were born at sunrise, neither in the house nor out of the house. At midnight the queen gave birth to a son. Very early in the morning, Brocessa went and milked the cows as usual. She returned with a large pail of milk. As she entered her master's door, having one foot in the house and one foot out, she fell down on the threshold, and there, at the moment of sunrise, she was delivered of a daughter, Brigid, whose infancy was illustrated by prodigies, and who was evidently under the immediate protection of Heaven. Flames often filled her room or surrounded her head, but did not hurt her or destroy anything. No food was found to suit her until the magician set apart a beautiful white cow for her use, and got a Christian woman to milk it. According to agreement, the bard sent the child Brigid to her father. Once she went to help her mother, who was making butter and taking care of the cows some distance from her master's house. As fast as the butter was made,

Brigid, who said, "Every guest is Christ," gave it all away to beggars and travellers. After a time the magician and his wife came to the farm to fetch the butter. When Brigid saw what a large cask they had brought to carry it away in, she was much embarrassed, knowing she had only the supply of one day and a half; however, she received them cheerfully, washed their feet, and gave them food. She then went to her own cell and prayed, and afterwards brought the butter she had to the bard's wife, who laughed at her and said, "Is that all the butter you have made in so many days?" Brigid said, "Fill the cask: you shall have butter enough." The woman began putting the butter into her large receptacle out of Brigid's little one, and very soon it was quite full. When the magician saw that miracle, he said to Brigid, "You shall have all the butter for yourself, and the twelve cows which you have milked shall be yours also." Brigid said, "Keep your cows, and give me my mother's freedom." The magician answered, "The cows and the butter and your mother are yours." Then he believed in Christ and was baptized, and Brigid gave all his gifts to the poor, and returned to Dubtach with her mother. Her father offered to sell her to the king, saying that he wished to get rid of her because she gave to the poor everything she could lay her hands upon. While they were in the house discussing the matter, Brigid was left in the carriage at the door. A beggar asked her for alms, and as she had no money she gave him her father's sword, which was a gift from the king. When he came back, she said that what she gave to the poor she gave to Christ, that her father and the king ought to be glad that the sword was so honoured, and that if she could, she would give them both, and everything that belonged to them, to Christ. The king then gave her a new sword for her father.

Some Christians, travelling through the country, were taken by Dubtach's followers. As they could not give a satisfactory account of themselves, they were condemned to death as rogues and

spies. Brigid said they were minstrels, and bade them play on her harp. "Alas," said the strangers, "we have never learnt music." "Fear not," replied Brigid, "play." And she blessed their hands, laying her own upon them; whereupon the strangers played and sang more beautifully than any minstrels that had ever been heard in that hall.

When she was sixteen, her wisdom and beauty were praised throughout the land. Her father, who had no other daughter, wished her to make an advantageous marriage; but Brigid, being determined to consecrate her life to the service of God and to works of mercy, prayed that some deformity might come upon her to deliver her from liability to marriage. Immediately one of her eyes burst in her head, thus destroying all her beauty. Dubtach then permitted her to take the veil. As she knelt to receive it, the wood of the altar became green at her touch, and for years afterwards effected miraculous cures. At the same time, her lost eye was restored, and a pillar of fire appeared above her head. Her enthusiasm soon led other women to join her. At first they lived together at Kilbrighe, or Kilbude, near the sea. There are many places of this name in Ireland, but this is supposed to be the one in the county Waterford. After a time, Brigid built herself a cell under a goodly oak, and added a church and other buildings for her nuns. This was Kildare, Kil Dara, the cell or chapel of the oak. There were already communities of men, and there were churches and Christian schools, but this was the first convent of women in Ireland. The dwellings of the nuns were probably a number of huts or cells close to the church. The church was divided into three parts, one for monks, one for nuns, and one for the people.

Brigid always showed a deep and tender sympathy for slaves and captives, whose troubles she knew by experience. Once she went to ask for the liberty of a captive; the master was absent, but she made friends with his foster-father and brothers by teaching them to play the harp, and had already a strong party in her favour when the chief came home.

Charmed by her music, he begged her blessing, which was granted on condition of his setting his prisoner at liberty.

She took a great interest in young persons, and delighted to encourage them in virtue and piety. One day, as she was standing outside the monastery with some of her nuns, she saw a young man, named Nennidh, running very fast. "Bring that youth to me," commanded the abbess. He came with apparent reluctance. "Whither so fast?" asked Brigid. Nennidh answered, with a laugh, that he was running to the kingdom of heaven. "I wish," said Brigid, "that I were worthy to run there with you to-day. Pray for me, that I may arrive there." The young man, touched by her words, begged her to pray for him, and resolved to embrace a religious life. Brigid then foretold that he was the person from whom she should receive the holy viaticum on the day of her death. He took great pains to keep his hand worthy of so great an honour, and was called Nennidh, the clean-handed. He wrote a hymn in honour of St. Brigid, preserved in Colgan's *Acts of the Saints*, Jan. 18. He is numbered among the saints, but is not the great St. Nennidh, surnamed Laobh-deare, the one-eyed, or squinting.

Many of the stories of the life of St. Brigid relate to the journeys and excursions she used to make in her carriage. On one of these journeys she saw a poor family carrying heavy burdens of wood, and with her usual kindness gave them her horses. She and her sisters sat down by the wayside, and she told them to dig there for water. As soon as they did so, a fountain sprang from the earth, and presently a chieftain passed by and gave his horses to Brigid.

Another time she happened to be alone in a friend's house when some persons came begging for bread. She looked about for any of the household, but could see no one except a boy lying on the ground. He was deaf and paralytic, but Brigid did not know it. She said to him, "Boy, thou knowest where the keys are?" He said, "Yes, I know." The holy woman then told him to go and

serve these poor persons, which he did, and had his faculties ever after.

In a time of famine she went with some of her nuns and asked for provisions from Bishop Ybar. He had no bread, so he set before her a stone with some lard. The stone became bread, and Brigid and the bishop were satisfied to make a meal of it, but two of the virgins, desiring to eat flesh, hid it, and they found it turned into serpents. Brigid rebuked them, and on their repentance the serpents again became bread.

She had power over wild beasts. Once when a wolf had killed a sheep-dog, she made him take the place of his victim, and drive the sheep without frightening them.

Cows, calves, milk, and butter figure largely in the legends of this saint. A number of strangers arrived at her home, and as she had nothing to give them but what she could get from one cow, she milked it three times, and it gave as much as three cows. It is in allusion to this legend that she appears in some pictures holding a large bowl.

She seems to have shown severity or inflicted punishment only when the objects of her anger were guilty of unkindness. For instance, when a woman refused to wash a leper whom Brigid intended to heal, she transferred the leprosy to the unkind one, but afterwards prayed for her, and thereby healed her. One day two lepers came begging, and she gave them a calf. One of them said he did not want half a calf, and did not care to have it unless he might have it all to himself. Brigid bade him take the animal, and said to the other, "Wait with me a little while, and see if God will send you anything to make up for your share of the calf." She procured another calf for him, and he went and overtook the ungrateful leper. They soon came to a great river, and the good leper and his calf arrived safely at the other side, but the thankless one and his calf were washed away and drowned.

Her hospitality and charity were unbounded. The fame of her holiness, her miracles, and her prophetic powers extended to Scotland. It is said that King

Nectan, being driven out of Scotland, went to Ireland, and there visited Brigid, and asked for her prayers. She promised that if he went back to his own country God would have mercy upon him, and he should possess the kingdom of the Picts in peace.

She was upwards of seventy when she died. She was buried at Kildare, and translated to Downpatrick, where she was laid beside St. Patrick and St. Columba.

It is a mistake to identify her with ST. BRIGID OF GLASTONBURY or ST. BRIGID OF ABERNETHY. Several other saints of the same name, contemporary with her, or nearly so, are mentioned by Colgan. She is honoured in many places and calendars on the Continent, but is perhaps not so universally known there as ST. BRIGID OF SWEDEN.

After her death, the sacred fire, which she had kept perpetually burning, and which caused the church of Kildare to be called the house of fire, was kept up on her tomb until 1220, when sundry accusations of superstition and heathenism having arisen against the custom, Henry London, archbishop of Dublin, ordered it to be put out to avert scandal. It was relighted and kept burning until the time of Henry VIII., when the nuns were banished from Kildare, their goods confiscated, and the churches desecrated.

Her *Life* was written immediately after her death by Brogan (called also Cloen). Another biography of her was written in the same century, another in the following, and so on. Five Lives are given in the Bollandist collection. *R.M. Bede, Mart. Colgan, A.A.SS. Hiberniæ. Forbes, Calendars. Montalembert, Monks of the West. Butler. Cahier.*

For other stories of St. Brigid, see BRIGA (3), DARDULAGHA, HINNA, LASHEA.

St. Brigid (3) of Abernethy. Bishop Forbes, *Scottish Calendars*, thinks it is probable there was a Scotch saint of the name of Brigid, whose relics were kept at Abernethy. The Aberdeen Breviary, in the story of St. MAZOTA, says that St. Brigid of Abernethy was cousin of Graverdus, king of the Picts, who during his wars with the Britons was admonished by supernatural means to send to

Ireland for Brigid, and follow her advice. She came with St. Mazota and eight holy virgins, and settled at Abernethy, and there built a church, where the king was baptized.

St. Brigid (4) of Benchor, whose head, in 1225, was brought from Scotland or Ireland to Denis, king of Portugal, and kept at Lumiar with great veneration, is said to have founded a great monastery at Benchor. This may have been Banchory in Scotland, or Bangor in Wales, or some place in Ireland. Bollandus could not identify her with either of the well-known SS. Brigid. Perhaps she is St. BRIGID OF ABERNETHY.

St. Brigid (5-11). Colgan, in his *History of the Irish Saints*, speaks of twenty-five Brigids, some of whom are distinguishable from each other, and some are not. No one but a Celtic scholar and antiquary could attempt to disentangle them all, or form an opinion as to how many Brigids there were, or which is a duplicate of which. I take these seven—who are possibly reducible to four—from Bishop Forbes' article "Brigida," in Smith and Wace's *Diet.*

St. Brigid (5), March 9, of Moinmiolain. (Perhaps same as 6.)

St. Brigid (6), Sept. 30. Great-granddaughter of Colla or Colladius, who gave land to St. Patrick.

St. Brigid (7), May 13, 24, nursed and converted her infirm husband: after his death she returned to her father's house, and built herself a cell.

St. Brigid (8) of Oughterard, co. Kildare. (Perhaps same as 7.)

St. Brigid (9) of Senboith, or Shanbo, in Wexford. (Perhaps same as 7.)

St. Brigid (10), March 6. Daughter of Lenin, one of several saints descended from the family of St. Foillan. One of six sisters to whom is dedicated the "church of the Sisters," at Kill-naninghean, in the district of Ui-Brivin.

St. Brigid (11), sister of St. Sedna, abbot of Killaine, and of SS. GORBA and LASSARA, all descended from Erc, the ancestor of the kings of Albanian Scotia.

St. Brigid (12) Mactail. 6th century. Daughter of Conchraid, of the

family of Mactail. She had her cell at Cluan-in-fidi, on the banks of the Shannon. She made a vestment which she wished to send to Inniscathy for St. Senan, who was settled there not earlier than 534. Finding no better mode of sending it, she wrapped it in hay and put it in a basket, which she addressed and set afloat on the river. It is said to have arrived safely. This anecdote is related of St. BRIGID OF KILDARE, who sent her basket, however, by sea, and a much greater distance. Lanigan, *Eccles. Hist. of Ireland*, i. 449.

St. Brigid (13), March 14. An Irish virgin, brought up at Dunkeld with St. Cuthbert, by St. Columba. Bishop Forbes, *Scot. Cal.*

St. Brigid (14), or BRITTA, Jan. 14. 8th century. Of Beauvais; also called of Tours and of Nogent; with her sister St. MAURA, July 13, MM. of virginity. Daughters of the King of the Scots. They were born in 731, on the day that a long and desolating famine and pestilence came to an end. Their mother died in giving them birth. Maura devoted her life to fasting and prayer. Brigid devoted hers to works of mercy. Contrary to their wishes, the king sought advantageous alliances for them. While he was taking measures to bring them to his way of thinking, he died. They were now heirs of the kingdom, as their only brother Hispadius was feeble of body and unfit to succeed his father. They renounced their right to the throne, took their brother with them, and went to Rome. After they had visited the holy places, they cast a devil out of Ursinus their host, who thenceforth became their devoted servant. They next went to the territory of Beauvais, where they settled at Balagny, near Creil. Here they were attacked by four ruffians, and suffered much in their own defence. At last the robbers killed them and their brother, and Ursinus buried them. After many years, St. BATHILDE, queen of France, had them translated to her new monastery of Chelles. Colgan, *Irish Saints*, Jan. 14. *French Mart.*, July 13. Guérin, *Petits Boll.* (Cf. MAURA. The difference in dates tends to the conclusion that the legends are fictitious.)

St. Brigid (15), Dec. 31, Feb. 1. 9th century. Irish. Her brother St. Andrew left his country to go on a pilgrimage. When he said farewell to her, he advised her to dedicate her life to God. She did so. Many years passed, and she had long ceased to expect news of her brother, when, about the year 840, she was sitting at home preparing her frugal fare, when an angel appeared and carried her off to Fiesole, near Florence. There she found herself in the presence of St. Andrew, who lay on his death-bed, surrounded by his sorrowing monks. He had been for years Archdeacon of Fiesole, under its Irish seventh bishop, St. Donatus, and had restored the monastery of St. Martin. Donatus was lately dead. Andrew was ill of fever, and felt that he had not many days to live. He greatly longed to see his sister Brigid before he died, and in answer to his strong wish, she had been miraculously brought to him. She thought she was dreaming, and was as much amazed and bewildered as the monks were to see her arrive in their midst. Andrew said, "Brigid, my beloved sister, I have longed to see thee before I die, and because of the great distance that lay between us I feared my desire would not be granted. I trust that here where I have lived, thou, as a solitary and penitent, wilt dwell, and by thy prayers and virtues fill up the measure of my shortcomings. Cease from thy amazement, and pray for me with all thy soul, for my last hour is at hand, and my summons has come." Then Brigid awoke as from a dream, and wept both for joy and grief; she grieved to lose him again so soon, but exulted that he had resisted temptations and overcome the evil one. She promised that all the days of life that remained to her should be dedicated to carrying out his will, and that she would stay in the country of his adoption and walk in his footsteps as far as her weakness allowed. Then brilliant lights and sweet odours announced the ascent of the soul of Andrew, and all the people came and venerated their dead saint. Brigid left the monastery and settled near the source of the Sieci, high up in the Val d'Arno, where she founded a church in honour

of St. Martin of Tours. After some years she went further up the mountain to a more secluded place in the thick woods. Here she found a cave, where she led a solitary life of penance and prayer, and there she lived to a great age. The cave is still shown underneath the church of the Madonna del Sasso, high up among the Apennines, about two miles from Lobaco. In 870 the inhabitants built a church on the site of her hermitage, and called it Santa Brigida. Boll., *AA.SS.* Lanigan. Stokes, *Six Months in the Apennines*.

St. Brigid (16), or BIRGITTA, Feb. 1, V. Sister of St. Henry, Emperor (1002-1024). Abbess of a monastery at Regensburg, founded by St. Wolfgang. She is worshipped by the Benedictines only. *AA.SS.*, *Præter*.

St. Brigid (17) of Glastonbury, a recluse at Glastonbury, whose necklace and other relics were shown there in the time of William of Malmesbury (11th century), and were supposed to have belonged to St. BRIGID of Ireland. Later critics and investigators say this was another saint, whose memory is swallowed up in the fame of her great namesake.

St. Brigid (18), March 6. 13th century. Franciscan nun, seen by her contemporary, St. AGNES of BOHEMIA, among the angels in glory. *AA.SS.*

St. Brigid (19) of Sweden, July 23, Oct. 8. 1302 or 1304-1373. Commonly called BRIGHTIE, BRIGIDA or BRIGITTE, BRITTA or BRITA, but her proper name was BIRGITTA. Dr. Dollinger calls her "one of the great visionaries of the 14th century." Founder and patron of the Order of the Saviour of the World, or Briggittines, and of the monastery of Wadstein, the first of that order.

Represented (1) holding in her hand a heart surmounted by a crucifix, to indicate her devotion to the Passion; (2) standing before a cross, holding a candle, in allusion to her custom not to let Friday pass without undergoing some suffering in honour of Christ; if no other opportunity for suffering occurred, she dropped burning wax on her flesh; (3) stigmata in the air near her, to denote revelations which she had on the

subject; (4) writing in a book, an angel dictating to her.

In the Norwegian calendars of the 15th century a house is the emblem of her day, in allusion to the monastery she founded; sometimes the day is marked, instead, by two heather-bushes, because on this day, Oct. 8, the bear is supposed to begin to prepare his lair for the winter by gathering ling.

Brigid was daughter of Birger Person Brahe, a devout warrior, who fought against the Russians and made a pilgrimage to Jerusalem. Her mother was Ingeborg, of the great family of Folkunga, who gave Sweden her first kings. Shortly before the birth of Brigid, her mother was at sea in a frightful storm when many persons were drowned. The following night she was told in a dream that she was saved from shipwreck on account of the predestined sanctity of her unborn daughter. She died soon after the birth of her child. Brigid was three years old before she began to speak, and then she surprised her family by uttering quite distinctly words of prayer and praise. Sometimes she got up to pray while the other girls in her room were asleep. On one of these occasions the aunt, who had charge of them, quietly fetched a cane to whip her. She no sooner held it over the back of the young saint than it fell into small pieces. At thirteen she married Fulk or Wulf, prince or *lagman* of Nericia, who was eighteen. They joined the Third Order of St. Francis, and passed the first year of their married life in holy virginity. They devoted much of their property, time, and energy to works of religion and charity, turning their house into a sort of hospital, where they tended the sick. About 1343 they took their eight children on a pilgrimage to St. James of Compostella, in Spain. On their return journey, Wulf was taken ill at Arras. He received the last sacraments, but Brigid continued to pray for his recovery. St. Denis appeared to her in a dream, and foretold many events; and as a pledge of their truth, said that Wulf should recover immediately; which he did. When they reached Sweden he retired, with Brigid's approbation, into

the Cistercian monastery of Alvastro, where he very soon died. From that time she led a life of austerity and devotion, eating with the poor in the hospitals, and begging with them about the streets, denying herself the use of linen, and wearing a cilicium.

It was about 1344, soon after the death of her husband, that she founded the monastery of Wadstein, on the beautiful shore of Lake Wettern, in the diocese of Lincopen. It was the first house of her Order of the Saviour of the World, since called that of the Brigittines. It was a branch of the Order of St. Augustine, and was instituted expressly for women; men were never to be admitted, except to minister to the spiritual wants of the nuns; the abbess ruled over the monks in all temporal matters. The rule she gave contains the most minute directions, not only for the conduct of the members of the order, but concerning their dress and the furniture of the house and church. The number of nuns in each monastery was fixed at sixty, that of the priests at thirteen, in honour of the twelve apostles and St. Paul. There were to be eight lay brothers and four deacons, representing the four doctors of the Church (St. Jerome, Ambrose, Augustine, and Gregory); in all, eighty-five, the number of the thirteen apostles and seventy-two disciples of Christ.

While she was protesting against the wickedness of the time, against the abuses in the Church, and the conduct of her cousin, King Magnus Smek, and prophesying that God's judgments would fall upon the land, the Black Death came from England in a ship. Before the ship was unloaded, every man who had come in it was dead, and the contagion had made many other victims. It spread over the country, and killed a third of the population, laying waste whole districts, so that many churches were unused and forgotten, and in the next generation people discovered them in unsuspected places, where the woods had grown up around them and hidden them.

St. Brigid never took the veil, because the rule of the order would have prevented the pilgrimages she believed God

required her to make. She went to Rome, and obtained the confirmation of her order by Urban V. in 1370. After visiting Naples and Sicily, she was inspired to go to Jerusalem, although, being in her seventieth year, she had some misgivings about her infirmities. Her son Charles, father of the younger St. BRIGID OF SWEDEN, set off with her, but died at an early stage of the journey. She was comforted by a revelation of his having entered into eternal bliss. Her daughter, St. Catherine of Sweden, and her son Birger, went with her to Jerusalem. She was taken ill on the return journey, and died in 1373, soon after her arrival in Rome.

It is recorded that she was never known to be angry or jealous. She caused the Scriptures to be translated into her native language.

She had four sons and four daughters, one of whom was Abbess of Wadstein; another daughter, Mareta, was the mother of Ingrid, abbess of Wadstein. There is extant a volume of the *Revelations of St. Brigid*, presented by her daughter St. Catherine to Pope Gregory XI., who commissioned three learned cardinals to examine them; they found in them nothing contrary to the Catholic faith. Her denunciations of the abuses of the time in high places were somewhat like those of St. Hildegard, but much more explicit. A coarse sort of guipure lace, made in Sweden, is said to have been introduced by St. Brigid, who learned the art on her pilgrimages, and taught it to her nuns.

The tomb of Brigid's father and mother is still shown in the cathedral of Upsala. Their recumbent statues lie on a slab, a lion at his feet and a dog at hers; their seven children are represented on the border of the tomb. Two sheets of her handwriting are shown in the Library at Stockholm.

Her canonization was begun by Boniface IX., and was completed by Martin V., in 1419.

R.M., Oct. 8. Fant and Annerstedt, *Rerum Succicarum*, iii. Helyot, *Hist. Ord. Mon.*, part iii. chap. 4. Butler. Baillet. Mésenguy. Duffy. Mrs. Jameson. Geijer, *Hist. of Sweden*, i. 290, etc.

Karamsin, *Hist. de Russie*, iv. 327. Report of the Cambridge Antiquarian Society, Oct., 1878. A very interesting book, *The Mirror of our Lady*, edited for the Early English Text Society, by Miss Toulmin Smith, and written for the monastery of St. Saviour and St. Brigid at Isleworth, near Twickenham, gives some particulars of her life, and an account of the establishment, in 1406, of this first Brigittine monastery in England. Paul du Chaillu, *Land of the Midnight Sun*, ii. p. 333, etc., gives a charming description of the country where Wadstein is situated, and some legends collected from the people of the district.

St. Brigid (20) the Younger, of Sweden, V. † 1398. Granddaughter of St. BRIGID OF SWEDEN, being the daughter of her son Charles, who died on pilgrimage. The younger Brigid was brought up in the convent of Vreta, on the Wetteren Lake. When she was seven, her grandmother appeared to her and predicted her death. She made her last confession, and, although it was January, she begged persistently for strawberries, and, by a revelation from St. Brigid, some were found under the snow, on a hill near the convent. She was buried at her grandmother's monastery of Wadstein. Vastovius, *Vitis Aquiloniæ*.

B. Brigid (21) of Holland. 3rd O.S.D. Supposed 14th century. She was so full of love to God that He adorned her with the stigmata. Pio, *Uomini e donne*, p. 506. Choquet, *Sancti Belgii*, O.S.D., chap. xxv.

Brigidona and Mary, May 6, MM. A.A.SS., *Præter*. MS. Calendar of Tamlaght.

St. Briid, BRIGID (2).

B. Briolaya, Oct. 28, V. † c. 1500. Cistercian nun at Eborac, in Portugal. Remarkable for silence. She is praised by several hagiologists, but has no authorized worship. Arturus calls her "Saint." Bucelinus calls her "Blessed." Boll., A.A.SS., *Præter*.

St. Brita, BRIGID (19).

St. Brites, BEATRICE.

SS. Britta (1) and Maura, July 3. Honoured at Tours. See BRIGID (14).

St. Britta (2), or Brita. BRIGID (19) of Sweden is so called in Dalecarlia.

St. Brittifa, BRETTIVA.

St. Bronacha, or BRONANA, April 2. Abbess of Glensechis, in Ireland. Butler.

St. Bronfinnia, UANFINNIA.

B. Bronislavia. 13th century. A relation of St. Hyacinth, O.S.D., a canon of Cracow. In 1857 the six hundredth anniversary of St. Hyacinth was celebrated with an eight days' festival, special indulgences being granted in connection with it by Pius IX. On this occasion the picture of the Blessed Bronislavia was carried in procession in the church of the Dominicans. Her relics repose in the church of the canonesses of St. Norbert. *Civiltà Cattolica*, Nov., 1857.

St. Broteva, BRETTIVA.

St. Bruinech, BURIAN.

St. Bruna, ALDA.

St. Brunecha, or BRUNECH, May 29, V. Ancient Irish. Either St. MOCHUA, daughter of Crimthan, or her sister. *AA.SS.*, *Præter*.

St. Brussia. Once worshipped in Attica.

St. Bryde, BRIGID (2).

St. Brykke, BRETTIVA.

St. Bublasi, June 1, M. with St. UCEGA.

St. Bucella, or LUCELLA, May 10, M. in Africa. *AA.SS.*

St. Bugga (1), ETHELBURGA.

B. Bugga (2), EDBURGA (5).

B. Bullona, MARGARET AGULLONE.

St. Bunette, patron of a church in Berry. Mas Latrie, *Trésor*.

St. Buolaie, patron of a church in the diocese of Luçon. P.B. Migne. Stadler.

B. Burgunda, July 8. A noble

matron at Wurtzburg, in Franconia. There is no authority for her worship, although Arturus calls her Blessed. She is mentioned in the *Acts of St. Kilian*. He was an Irish monk, who, with SS. Coloman, or Colonatus, and Totnan, went to preach the Christian religion in Franconia. They converted the duke, and made him put away his wife Geilana, who had been his brother's widow. She was so angry that, during the absence of the duke, she had the three missionaries murdered and their bodies concealed. Burgunda, who lived near the oratory of the three monks, knew what had happened, but did not dare to reveal it. She told it, however, before she died. Meantime, first the executioners and then the duchess were seized by the devil and died in torments, calling out the names of their victims. *AA.SS.*, *Præter*.

St. Burgundofora is mentioned in the *Roman Martyrology*, April 3, as an abbess in England, and in Guérin's *Dictionnaire Hagiographique*, Jan. 3. Probably St. FARA is meant. So many English ladies attained great perfection under her rule, that she was doubtless highly venerated in England.

St. Burian, May 1, 29, June 4, 19 (BERIONA, BRUINECH, BURIENA). 6th century. One of the Irish saints who, like BRIDGET, ITA, and BRIGA, set up great schools for girls. This soon raised the status of women, which until then was very low. She migrated to Cornwall, and settled near the Land's End. Athelstane founded a collegiate church in her honour. Smith and Wace. Baring-Gould, *Book of the West*. Wilson, *English Mart*. *AA.SS.* *Brit. Sancta*.

Buriena, BURIAN.

C

St. Cacola, GAIOLA.

St. Cacia, CECRA.

St. Cael, Oct. 26, V. Sister of DARBELIN.

St. Cæntigern, KENTIGERNA.

St. Cæsaria, or CÆSARIUS. (See CARMILLA.)

St. Caia, or CAJA, Jan. 19, M. in

Africa, with more than six hundred others. *AA.SS.*

St. Caila, PIALA.

St. Cain. First half of 6th century. Patron of Llangain, Caermarthenshire. Daughter of St. CAW. Sister of SS. GWENAFWY, CWYLLLOG, PEILLAN, and PEITHIEN. Rees, 228.

St. Cainer, or KENNERE, Nov. 5, daughter of Caelan of Rinnh Allaid. Irish. Forbes, *Kalendar*.

St. Cainer, or KENNERE, Jan. 28, Daughter of Cruithnechan, worshipped at Kileullen, Kildare. Forbes, *Kalendar*, "Kennere," from Colgan.

Caintigerna, KENTIGERNA.

St. Caiola, GAIOLA.

St. Cairecha, KAIRECHA.

St. Calamanda, or CALAMANDRA, Feb. 5, V. of Catalonia, M. Represented holding a palm-branch, in a picture in the church of St. James at Calaffum, where an altar was dedicated to her. She is invoked with success when rain is wanted. Some authors suppose her to have been a companion of St. URSULA. Henschenius, in *AA.SS.*

St. Calamandra, CALAMANDA.

Ven. Calefaie, or CALEFAGIA. Teacher of St. Ausonius, first bishop of Angoulême. Guérin.

St. Calis. (See CHARIESSA.)

St. Calista, Jan. 19, M. in Africa, with more than six hundred others. *AA.SS.*

St. Callinica (1), or CALLINICUS, March 22. † c. 252. In the reign of the Emperor Decius, St. BASILISSA (2), a rich woman of Galatia, employed Callinica to carry gifts of money, food, and other necessities to the imprisoned Christians; at the same time, she used to entreat them to pray that her faith and courage might not fail in time of need. One day Callinica was caught ministering to the prisoners. Her examination and confession led to the arrest of Basilissa. Both avowing their belief in Christ, and steadfastly refusing to sacrifice to the idols, were tortured and beheaded. In some of the old calendars they are called two holy women; in others, Callinicus is called a man. Other accounts place them in the reign of Trajan, and describe them as two of the five companions of his daughter DROZELLA, or DROSIS. Another account says they were companions of St. Beryllus, a native of Antioch, appointed first Bishop of Catania, in Sicily, by St. Peter the apostle. *R.M. AA.SS.*

St. Callinica (2). (See NICETA.)

St. Calliope Lerama, June 8, V. M.

Represented with a hot iron held to her breast. She is honoured in the Greek Church, and believed to have been put to death with tortures of peculiar atrocity in the reign of the Emperor Decius. The Spanish hagiologists say her martyrdom took place in the reign of Nero and at the town of Tribornaci, called in her honour Lerma. There is a great deal more about her in Salazar which Henschenius leaves to those who are greedy of such inventions. *R.M., AA.SS.* Callot. Husenbeth.

SS. Callista (1) and Christa, Feb. 5, MM. They were hired to induce St. DOROTHY (1) to follow their example and apostatize. They not only failed to pervert her, but were influenced by her to repent and return to the true religion, and were martyred by being plunged into a boiling caldron. They are commemorated with SS. Dorothy and Theophilus. Legend says they were sisters of Dorothy, but Tillemont does not mention this. Tillemont, v. 498.

St. Callista (2), with her brothers, SS. Evodius and Hermogenes, April 25, Sept. 2, M. c. 304. She encouraged them to endure martyrdom at Syracuse. *R.M.*

St. Callisthene, Oct. 4. 4th century. Lived at Ephesus with her father, St. Audactus, a Christian duke. She unwittingly attracted the admiration of Maximianus (afterwards Emperor). As he was a monster of wickedness, Audactus sent her out of the way. Maximianus revenged himself for her disappearance by confiscating the goods of the family, and banishing them to a neighbouring province. There the local authorities were ordered to compel Audactus to sacrifice to the gods, and, as he resisted, he was beheaded. Callisthene, to escape from further persecution, cut off her hair and dressed herself as a man, and under this disguise lived for several years at Nicomedia. During this time she appears to have maintained herself by the practice of medicine. We next hear of her in Thrace, attending a girl who had a disease of the eyes and was threatened with blindness. She recovered, and her grateful parents were so pleased with their young doctor that they proposed

to marry him to their daughter. Callisthene then confided her story to them, and she seems to have remained with them until she heard of the death of Maximianus. The same year an edict was published in favour of the Christians, and Licinius succeeded to the power and dignities of his colleague and rival. Callisthene applied to Constantia, the Christian empress, who received her into her house, placed her children under her care, and persuaded Licinius to restore the property of Audaetus to his daughter. She next obtained permission to remove her father's body from the place of his martyrdom to Ephesus, where she lived righteously, and died in peace. The father and daughter are honoured together. *Menology of Basil.* AA.SS. Smith and Wace. Mas Latrie.

St. Callodata, CALODATA.

SS. Callwen and Gwenfyl, Nov. 1. 5th century. Commemorated at Defynog and Llanddewi Brefe. Descendants of Brychan. See ALMHEDA. Baring-Gould. Rees.

St. Calodota, or Callodata, Sept. 6. M. c. 250, at Alexandria, with THECLA, ANDROPELAGIA, and several others. Wife of one Cyrus. AA.SS.

St. Calonica, May 19, M. Buried in the catacomb of Calixtus, Via Appia, Rome. AA.SS.

St. Calpurnia (1), June 2. One of the 227 Roman martyrs commemorated together in the *Martyrology of St. Jerome.* AA.SS.

St. Calpurnia (2), commonly called ROMANA OF TODI.

St. Calricia, May 6 (CARICA, CARICIA, CARISIA, (2)), M. at Milan, supposed under Maximian. AA.SS.

St. Cama, June 4, M. in Cilicia, or Sicily. AA.SS.

St. Camela, Sept. 16 (CAMELIA, CAMELLA, CAMILLA), V. Specially honoured at Toulouse, and in the diocese of Mirepoix, in Aquitaine, where a church and village bear her name. Supposed to have been martyred by the Albigeois heretics, or to have lived earlier than that time—perhaps 8th or 9th century. Stilling, in AA.SS. Mas Latrie. Guérin calls her CAMILLA or CAMILIE, a Cistercian at Carcassonne.

St. Camilla (1), March 3, V. † 437. Disciple of St. Germanus. SS. Camilla, MAGNENTIA, PALLADIA, MAXIMA, and PORCARIA accompanied the body of their master on its journey from Ravenna to Auxerre, in France; but, overcome by the fatigues and difficulties of the way, Camilla, Magnentia, and Palladia died, at different places, before its arrival at Auxerre. Palladia's death took place at Ste. Palaye, so called in her honour. Camilla was buried at Ecoulives. Her body and that of Palladia were burned by the Calvinists. Maxima built a church over the tomb of St. Germanus, and was buried there herself. Porcaria was buried in another church dedicated in her honour, about nine miles from the town. It is uncertain whether these four saints were sisters or only fellow-disciples. Camilla is mentioned with St. Germanus in the *Viola Sanctorum*, and in a MS. *Life of St. Magnentia*, quoted in AA.SS.

St. Camilla (2), CAMELA.

B. Camilla (3), LUCY BARTOLINI RUCELLAI.

St. Camilla (4), BAPTISTA VARANI.

B. Camilla-Pia, March 31, O.S.F. Founder, in 1504, of a convent of Clarissan nuns at Carpi, near Modena, in Italy. P.B.

St. Camiona, or CANNIONA, one of the twelve companions of St. BENEDICTA (7). Honoured at Le Mensil-Saint-Laurent, near Origny.

St. Candedia, May 10, M. at Tarsus, in Cilicia. AA.SS.

St. Candia, CANDIDA (11).

St. Candida (1) the Elder, Sept. 3. 1st century. Patron of Naples. When St. Peter, the apostle, was on his way to Rome, after he had founded the Church in Antioch, he passed through Naples, where he was kindly received by an old widow named Candida. When he spoke to her of the Christian faith, she said she would believe in his God if he could cure her of excessive pains in her head, from which she had suffered for many years. He cured her and instructed and baptized her. She then besought his aid for a good old man who was helpless and suffering much from a grievous disease. St. Peter gave her his staff, and

bade her go and touch her friend with it in the name of Christ. She cured her friend, and the staff was long preserved in the church at Naples. *R.M. AA.SS.*

St. Candida (2), Dec. 1. 1st century. M. at Rome, in the time of Trajan, with Lucius her husband, Rogatus and Cassian. Candida, Lucius, Sergius Paulus, and many others were converted by St. Paul at Paphos, in Cyprus. *R.M. Gynecæum.*

St. Candida (3), June 6. M. with her husband, St. Artemius, a jailor, and their daughter, St. PAULINA (6), in the Diocletian persecution, at the end of the 3rd or beginning of the 4th century. Paulina was vexed with a devil. B. Peter, a prisoner in the custody of Artemius, healed her by his prayers, and was thus the means of converting Artemius, Candida, and their daughter. They with all their house and many others—at least three hundred men, besides women—were baptized by B. Marcellinus, a presbyter. When the judge Serenus heard this, and Artemius refused to sacrifice to idols, he ordered him with his wife and daughter to be buried under a mighty pile of stones. As they were being led to the place, so many Christians met them that the murderers fled affrighted, only to be pursued, caught, and detained as prisoners until Marcellinus had celebrated Mass in the crypt where the saints were to suffer. Marcellinus said to them, "Lo, we had it in our power to injure you, and to take away from you Artemius and his daughter; but this we have not done. What say you to this?" Gnashing with their teeth upon the men of God, they slew Artemius with the sword; Candida and Paulina they cast headlong from the crypt—probably a cave—and overwhelmed them with stones. Another account says "into the crypt," and adds that Artemius was beaten with "lead-weighted thongs." The commemoration of St. Artemius is prescribed in the Breviary of Tours, 1636. *R.M. AA.SS.*, from a very ancient MS. belonging to the church of St. Saviour at Utrecht.

St. Candida (4), Sep. 20, V. M. according to the *Roman Martyrology*, at Carthage, under Maximian, but claimed

by the Church of Carthagenæ, in Spain, as a martyr there. Patron, with St. CHARITINA (1), of Carthagenæ.

St. Candida (5), Aug. 99, V. M. whose body was translated by Pope Pascal I. (811–824) into the church of St. Praxedis at Rome. *R.M.* This is, perhaps, the same as CANDIDA (4).

St. Candida (6), Jan. 7, M. in Greece. *AA.SS.*

St. Candida (7), Jan. 7. *AA.SS.*

St. Candida (8), Sept. 28, M. in Africa. *AA.SS.*

St. Candida (9), Aug. 31. 4th century. Lived in Rome with her intimate friend, St. MARCELLINA (1), and followed her to Milan. Candida was buried in the basilica of St. Ambrose, and has been venerated with the title of "Saint" ever since the 9th century. Her portrait in mosaic is in the choir with those of Marcellina and Satyrus. Her name is in the oldest manuscript of the Litany used on Rogation days. In very ancient times she was included in the Catalogue of Milanese Saints, and honoured by a special service on Aug. 31. Lady Herbert, *Marcellina*.

St. Candida (10), wife of a general named Trajan. She and her daughter, a holy virgin, who predeceased her, were much given to manual labour, because Candida said that fasting was not enough to keep the devil out, hard work also was necessary. St. GELASIA was a disciple of Candida. *Palladii Lausiaca*.

St. Candida (11), or CANDIA, Oct. 22, V. M. Native of Tortosa, in Spain. Companion of St. URSULA. *AA.SS.*

St. Candida (12) the Younger, Sept. 4. Of Naples. † 586. A very pious woman, who loved God better than her husband and only son. She died before them and was buried in the church of St. Andrew, in a place called Ad Nidum, in or near Naples. Some time afterwards a miraculous liquid flowed from her tomb, and was found to be a cure for various diseases. *R.M. AA.SS.*

St. Candida (13), Jan. 27. Towards the end of the 8th century. Worshipped at the monastery of Bañoles and village of Gujalbes, near Gerona, in Spain. Wife of a devout nobleman named Bandilo.

To their regret, they had no children. At last God told them that they should have a son, who would be one of His great servants. When he was born they called him Emerius.

The Christians in the north of Spain, being oppressed by the Moors, sent to ask help of Charles, king of France. (It is uncertain whether it was Charles Martel or his grandson Charlemagne.) They lost many battles, and their resistance ceased. After some years it was revealed to the king that the time had come for him to renew the war against the Moors, and that Emerius, who was then a hermit, was destined to help him. The king accordingly took him for his guide. During this campaign, Emerius procured bread for hungry Christians and restored to life those who died of famine. The king besieged the city of Querquens for seven years, and then he resolved to raise the siege and go into Catalonia. As he began to draw off his army, Emerius cried out, "O king, come to Querquenssona." He returned and took the city, and it was called Carcassonne. Then he went into Catalonia, to a marshy place called Balneoli, infested by a lion, the terror of the people. Emerius caught it by pouring holy water on it. He built a church and monastery on the place, and dedicated them in the name of St. Stephen. The king and army did not want to part with him; but as he was determined to leave all secular concerns, they made him abbot, to establish the Benedictine rule there. Some time after, Candida having become a widow, went in search of her son, and found him in the island of Fargat. Great was the joy of both, but after a few days Emerius realized that the delight of his mother's society was winning his heart back to earth, and as he had decided to give it all to God, he requested her to go and leave him. She said, "Oh, my son, we have had so little happiness and comfort together: let me stay with you and serve God and lead a life of poverty." He said it could not be, but he would send her away only as far as he could throw his stick. She consented, thinking it would be only a few yards; but he threw it a very long

way. She kept her promise and took up her abode in the place he had assigned to her, and there she ended her days. *AA.SS. Bucelinus, Men. Ben.*

B. Candida (14), *BLANCHE*, queen of France.

St. Canna, Oct. 25. 6th century. Native of Bretagne. Wife, first, of St. Sadwrn, also a Breton, and by him mother of St. Crallo. She migrated to Wales with her first husband, and there, secondly, she married Gallgu Rieddog, and was by him mother of St. Elian Geimad. Elian is in Latin Hilarius. Sadwrn was nephew of Canna's great-uncle, St. Germain of Auxerre. They were related to many Welsh and Armorican saints. They give names to several places in Wales. *AA.SS. Rees, Welsh Saints*, p. 222, says she founded Llanganna, in Glamorgan, and Llangan in Caermarthen.

St. Cannera, or *CANNERIA*, Jan. 28, V. 6th century. A native of Bentraig, near Bantry Bay. Her kinsman, St. Senan, founded and ruled a small community of monks in Scattery, near the mouth of the Shannon. One of his most important rules was that no woman should enter that island. Cannera, however, was determined to be buried there, and to receive the last sacrament from the hands of Senan. Guided there by an angel or by a vision, she begged him to allow her to land. He positively refused to let her set foot on the place consecrated to the use of his community. He told her to go to his mother *COMGELLA* (2), who lived near. Cannera said she had taken this long journey on purpose to have a perpetual resting-place in his island; that Christ suffered for both sexes, and opened the gate of heaven to women as well as to men; and that the apostles suffered women to minister to them, and did not disdain their hospitality or society. After a great deal of argument, she said she would only ask that in her life she should receive the Holy Communion, and in death as much earth on the shore as would cover her. Senan contended that the sea would wash away her grave. She said it would not. At last he consented. He gave her the holy viaticum, and she immediately died

and was buried on the coast of Scattery, and not only do the waves never encroach on her grave, but navigators in danger near Ireland invoke her assistance with success. Lanigan. Colgan, *AA.SS. Hiberniæ*. Dr. Ledwick considers St. Senanus to be the personification of the river Shannon.

St. Canniona, CAMIONA.

St. Cansiona, patron of a church mentioned by Innocent III.

St. Cantia, Nov. 20, V. M. Honoured at Toscanella, in Tuscany. Ferrarius, *Catalogus*.

St. Cantiana (1), June 15, M. at Lucania, honoured with St. Vitus. (*See CRESCENTIA* (1).) *AA.SS.*

St. Cantiana (2), **CANTIANILLA** (1).

St. Cantianilla (1) or **CANTIANA** (2), May 31, M. 304. She and her brothers Cantius and Cantianus, with their governor St. Protus, are commonly called the Cantian Martyrs. They were related to the Emperor Carinus, and were of the noble Roman family of the Anicii, as illustrious for having given several martyrs and confessors of both sexes to the Church as for having given consuls and Emperors to Rome. They were brought up in the Christian faith, and when the persecution began, under Diocletian and Maximian, they sold their property in Rome, liberated their slaves, distributed their money to the poor, and went to Aquileia, in Istria, where they had other estates. They were accompanied by Protus, their faithful friend and adviser. The persecuting edict arrived before them at Aquileia, and when they got there, hoping to see their friend, the venerable priest St. Chrysogonus, he had already been put to death a month before by the enemies of the Church. Next day they went to visit the Christians who were in prison. Their conduct was soon reported to the Emperor, who sent orders for their arrest. They left Aquileia in a chariot drawn by mules, intending to conceal themselves at the tomb of St. Chrysogonus, at Aquæ Gradaſæ, a village, now called San Cantiano, four miles from Aquileia; but one of their mules falling lame by the way, they were overtaken, and as they utterly refused to obey the Emperor's

command and renounce their religion, they were at once beheaded. They are mentioned in a sermon attributed to St. Ambrose, and in some old martyrologies. Baillet esteems their story to be true, although the *Acts* published by the Bollandists are not genuine. *R.M.* Henschenius, in *AA.SS.* Butler.

St. Cantianilla (2), June 15, M. in Barbary. Guérin.

St. Cantide, or **CANTIS**, Aug. 5. Guérin.

St. Cantionilla, QUINTIANILLA.

St. Cantis, CANTIDE.

SS. Capitolina and Erotheis or **EROTIS**, her maid, Oct. 27, MM. 304, in Cappadocia, under Diocletian. Capitolina was a woman of high rank in Cappadocia. When brought to trial as a Christian, she was asked her name, country, and parentage. She answered, "I am a Christian, my country is the heavenly Jerusalem, my parents are the teachers of Christianity, and chiefly the great Firmilianus, bishop of Cæsarea in Cappadocia." When she had resisted all the persuasions and threats used by Zelicinthus, the judge, to induce her to renounce her faith and worship the gods—particularly Serapis—she was sent to prison. A person who had been present at the trial ran to her house and told her maid Erotis, who was baking, and was just going to put loaves in the oven. She left her work, and ran to the prison and kissed the fetters that bound her mistress; she congratulated her on the prospect of martyrdom, and begged her to pray that her maid also might be found worthy to share her fate. Capitolina told her not to fear, but be present on the morrow and witness her execution. Erotis went home, finished her cooking, and took the bread to the prison. Capitolina bade her give it to the poor, and then sell all her mistress's things and distribute the money to the poor. Erotis obeyed the order, and next day, when Capitolina was brought before the judge, her zealous servant assailed him with stones and abuse. When she had seen her mistress transfixed with a sword, she was asked how a person of her mean station could dare to behave in this manner. She replied by reviling the

judge and his gods; and was put to horrible tortures, under which she ceased not to thank God. Her wounds were miraculously healed, and she came unscorched out of a furnace into which she was cast. At length she was beheaded, the day after St. Capitolina. *R.M. Men. Basil. AA.SS.*

St. Cappa, Feb. 2, M. with CASTULA (12) and many others, at Rome, supposed under Diocletian. *AA.SS., Mart. St. Jerome.*

St. Captiva, NINO.

St. Carecha, Feb. 9. † 578. Abbess of a nunnery in Galway or Roscommon. She was of the illustrious house of the princes of Orgiel. Sister of St. FANCHEA, also of Enna, or Enda, founder and abbot of a monastery at Arran-of-the-Saints, in the bay of Galway, where St. Brendan of Clonfert spent three days with him before setting sail on his famous voyage in search of the Earthly Paradise. This Enna was the son of Caiál of Clogher, and grandson of Damen, and his mother is said to have been Dairine, a sister of King Aengus. Lanigan.

St. Carême, CARISSIMA.

St. Caria. (See ACRA BONA and ASKAMA.)

St. Carica, CALRICIA.

Caricia, CALRICIA.

St. Cariesse, CHARIESSA.

St. Carina, CASINA.

St. Carinia, March 6, M. at Nicopolis. Guérin.

St. Caris, CHARIS.

St. Carisia (1), or CHARISIA, March 1, M. Guérin.

St. Carisia (2), CALRICIA.

St. Carissa, June 19, V. M. One of the companions of St. URSULA. Translated from Cologne to Viconia, in Hainault, June 19, 1157. *AA.SS., Præter.*

St. Carissima, or CHARISSIMA, Sept. 7, Oct. 11, V. 6th or 7th century. Called in French CHRÊME, or CARÊME. Honoured in the diocese of Albi. According to local legend, she was of noble birth, persecuted by her parents to marry Hugolino of Château Vieux. Having a vow to the contrary, she fled and concealed herself in a wood for three years, her hiding-place being known only to her nurse, who brought her bread. She

raised the nurse's child from the dead, and, fearing the miracle would cause her to be discovered, she crossed the Tarn, and, after wandering long in desert places, she met St. Eugenius, bishop of Carthage, then an exile. He founded a monastery at Vieux, on the Vere, and seven years afterwards buried her in it. The monastery of Vieux is proved not to have been founded by Eugenius, bishop of Carthage, which casts doubt on the story. Carissima's translation is celebrated at Albi with that of St. Eugene and other martyrs, on Oct. 11. Stirling, in *AA.SS. F.M.*

St. Carita, April 13, M. *AA.SS.*

St. Caritaine, or CHARITANA, June 12, M. at Rome. Mas Latrie.

St. Caritas. (See FAITH, HOPE, and CHARITY.)

SS. Carmilla and Cæsaria, or CÆSARIUS, March 23. Mentioned in the account of SS. Paul and Julian, MM., but it is unknown whether they are the names of persons or of places. Paul and Julian are supposed to have suffered under the Vandals, but no particulars are known. *AA.SS., Præter.*

St. Carmundica, Sept. 10 or 12 (BONA (1), MUNDICORDA), V. Recluse in Egypt. *AA.SS., Præter.*

B. Carola, one of the nine sisters of St. RAINFREDE.

St. Carpia, May 27, M. in Africa. *AA.SS.*

St. Carra, June 1, M. with St. AUCEGA.

St. Casaira, Jan. 25, V. (See ELVIRA.)

St. Casaria (1), Dec. 8 (CAZARIE, CESARIA (4)). † 586. Wife of St. Valens. They made a vow of virginity on the day of their marriage, distributed their goods to the poor, and led an ascetic life in the place where afterwards stood the Benedictine abbey of St. Andrew of Villeneuve, near Avignon. The clergy and people of Avignon chose Valens for their bishop. He buried Casaria in a little chapel on the hill of Audon. He died, aged eighty, about 591. *P.B.* Her head, when placed on that of a sick person, eases pain. *F.M. Martin.*

St. Casaria (2), May 10, V. M. Her worship was ordered in the Frislarian Directory in 1679. Her body was supposed

by Henschenius to be then recently found in one of the Roman cemeteries. Her history was unknown to him. A.A.SS.

St. Casdia, CASDOA.

St. Casdoa, Sept. 29 (CASDIA, CASDOE). Wife of Didas, or Dada, kinsman of Sapor, king of Persia, by whom they and their son Gabelas were deprived of their rank and property, and, after a long imprisonment, beheaded. By another account she was wife of Sapor. R.M. A.A.SS.

SS. Casia, Philippa, and Eutychia were tried with AGAPE (3), CHIONIA, and IRENE, and remanded to prison, there to be starved to death. Whether the sentence was carried out is not known, but they are accounted martyrs.

St. Casilda, April 9 (CASILLA, CASILDA). † c. the middle of the 11th century. Patron of Toledo. Invoked against dysentery. Represented carrying roses in her lap.

Daughter of a Moorish king of Toledo, called by different authors Alimaymon, Aldemon, and Cano. This king was a friend of Alfonso VI. He had a palace on the spot where afterwards stood the monastery of Santa Fé, and a prison near it where the hospital of Santa Cruz was built. In that prison were many Christian captives, whom Casilda could see from her windows in the palace. She had a brother named Alimaymon, who was converted to Christianity, and took the name of Peter on his baptism, in consequence of which he is commonly remembered as the Infante Petran, and the place where the B. V. Mary appeared to him is called to this day Nuestra Señora de Sepetran. His conversion led to that of his sister. He found many ways of alleviating the sufferings of the Christian prisoners and slaves, and soon Casilda, although still a Mohammedan, joined him in this charitable work. One day, as she was going to the prison, attended by servants carrying baskets of food and other comforts, she met her father, who asked her what she had in those baskets. She was afraid, and answered, "Roses." The king, however, suspected the truth, and opened the baskets. He found them full of roses; but when distributed to the Christians

they were changed back again to bread, meat, etc. The same miracle is told of SS. ELIZABETH OF HUNGARY, ROSE OF VITERBO, ROSCELINE, VERENA, and MATHIA.

After this Casilda was disposed to believe in the doctrine of the Christians, and they gladly instructed her in their religion. She had dysentery, and kept growing worse, in spite of all the care and advice of all the doctors in the kingdom. The Christians told her she would recover if she went and bathed in the lake of San Vicente, near Burgos, as there were leeches in it that would suck away all the bad blood, and completely cure her complaint. She was extremely anxious to try it, but it was in Christian territory. King Alimaymon, however, procured a safe conduct for her from Fernando I., king of Castile. She set out, accompanied by two maids, and taking a present of Christian slaves to the king. On the way, she had to cross a narrow bridge. The devil, foreseeing that he would lose a precious soul if Casilda went to a Christian country and was baptized, took this opportunity to frighten her mule. She fell into the water, and would certainly have been drowned but for the timely interference of an angel. At Burgos she recovered, and was baptized in the church of St. Vincent. She would not return to Toledo, but remained among the Christians, and lived as a religious recluse in a hut on the banks of the lake. She attempted to build a church on its borders, but the work of each day was mysteriously removed by night to the top of the hill, so in the end the church was built there. After some years her illness returned. Feeling that death was near, she entreated that if any one ever prayed in her name for recovery, especially from the complaint of which she was dying, the prayer might be granted. Yopez places her death about 1047. Some accounts make it later.

Yopez, Sermon 25. Quintadueno, *Santos de Toledo*. Moroni, *Diz. Eccles.*, "Toledo." Papebroch, in A.A.SS. Cahier. Husebeth, *Emblems*. Florez, *España Sagrada*, xxvii. 754, gives the legend with slight variations.

St. Casilla, CASILDA.

St. Casina, Nov. 7 (CARINA, CASSINE), M. at Ancyra, 362. Wife of St. Melasippus, and mother of St. Anthony. They were all imprisoned on account of their religion. Anthony was thirteen when he was brought from his prison to see his parents hung up and cut to pieces. Casina had her breasts cut off; they both died under the torture. Anthony kissed their wounds, and anointed himself with their blood. He next spat in the face of the Emperor Julian the Prevaricator, whereupon he also was made to undergo cruel tortures. His courage and constancy and other miracles caused the conversion of forty boys, all of whom were put to death with him. There is no contemporary account, but it is known that Julian the Apostate, although he affected toleration, hated the Christians, and allowed them to be persecuted under various pretexts. *R.M. Men. Basil.* Lebeau, *Bas. Empire*, ii. 438.

SS. Cassia and Paula, July 20, M. with fourteen others at Damascus. *R.M. AA.SS.*

St. Cassilda, CASILDA.

St. Cassine, CASINA.

St. Casta (1), June 1, M. with St. AUCEGA.

St. Casta (2), Feb. 22, M. with St. ANTIGA and others at Nicomedia. *AA.SS.*

St. Casta (3), Feb. 25, M. with others, supposed in Pamphylia. Mentioned in old martyrologies. *AA.SS.*

St. Castell, Jan. 27. The wife of St. Julian the Hospitaller is so called in the *Martyrology of Salisbury*. In some editions of the *Life of St. Julian*, his wife is called CASTELLANA—a certain Châtelaine. (*See BASILISSA* (6).)

St. Castellana, CASTELL.

St. Castonica, April 13, M. *AA.SS.*

B. Castora, June 14 or 15. † 1391. O.S.F. Widow. Daughter of Petruccio Gabrielli, an eminent citizen of Gubbio. Castora married Santuccio Sanfonerio, count of Castello, San Martino, and Bassinaro, and D.C.L. They lived at St. Angelo in Vado. He was unkind to her. She had one son, whom she brought up in the fear of God. During her husband's life she devoted all her spare time to works of charity, and on his

death she joined the Third Order of St. Francis. She was buried in the habit of the order, in the Franciscan church of St. Angelo in Vado. Henschenius, *AA.SS.*

Castula. There are several martyrs of this name, of whom little is known; it is sometimes written CASTULUS; the sex is uncertain.

St. Castula (1), June 5, M. at Rome.

St. Castula (2), June 2. One of 227 Roman martyrs commemorated together in *St. Jerome's Martyrology*.

St. Castula (3), or CATULA, May 28, M. in Rome with St. Cummin and many others.

St. Castula (4), May 31, M. at Girona, in Spain.

St. Castula (5), May 7, M. in Africa.

St. Castula (6), March 25, M. with more than four hundred others at Nice, in Bithynia.

St. Castula (7, 8, 9), June 1, MM. commemorated with St. AUCEGA.

St. Castula (10), Feb. 17, V. M. at Terano, 273. Disciple of St. Valentine.

St. Castula (11), Feb. 22, M. with St. ANTIGA and others at Nicomedia.

St. Castula (12), Feb. 2, M. with CAPPA and many others.

St. Castula (13), Feb. 15. Companion of St. AGAPE (2).

St. Castula (14), Feb. 15. Companion of St. GEMELLA (2).

St. Castula (15), June 2, M. at Lyons, not with BLANDINA.

St. Castula (16), Jan. 25, of Capua. *AA.SS.*

St. Castulina, June 1. One of 227 Roman martyrs commemorated together in *St. Jerome's Martyrology*. *AA.SS.*

Catalina, CATHERINE.

Catalla, CATULLA.

Catelergue, CATHERINE.

Cateline, CATHERINE.

Caterina, CATHERINE.

Catbeau, CATHERINE.

Catherine. The following are some of the many variants of this name: ÆCATHARINA, Greek; CATALINA, Spanish; CATELARGUE, CATELINE, CATHEAU, local French; CATERINA, CATTARINA, Italian; CAWTH, KATHLEEN, Irish; KAREN, Swedish; KATHERINE, KATE, etc.

St. Catherine (1), Nov. 25, V. M. at Alexandria about 313. Perhaps the same person who is called DOROTHEA by Rufinus. Represented (1) being married to the Saviour, the Infant Christ on His mother's lap, placing a ring on her finger; (2) a wheel armed with huge thorn-shaped spikes standing beside her; (3) sitting crowned, with a book on her lap; (4) teaching; (5) trampling on the Emperor; (6) dead, and carried by angels to Mount Sinai. Besides these distinctive representations, she generally, in common with other martyrs, holds a palm and a sword. She is one of the four great virgin martyrs who are patrons of the Greek Church; the others are SS. BARBARA, MARGARET, and EUPHEMIA. Patron of Venice, Guastalla, Goa, Scala near Amalfi, Magdeburg, Zwickau, and many other places; of students, young girls, philosophers, theologians, notaries; of schools and colleges; of learning, education, and science; of the millers of Liège; of the Barefooted Order of the Holy Trinity. Often chosen by princesses and high-born ladies as the saint of their special devotion.

The Legend. St. Catherine was the daughter of a king of Egypt, and was related to the Emperor Constantine. She was extremely beautiful, clever, and learned. When she succeeded to her father's kingdom and wealth, she had many offers of marriage, but she declined them all. Her tastes were all for science and study, and she had no vocation for married life. Her parliament, with many compliments to her beauty and wisdom, urged her strongly to change her resolve and choose a husband. Her answer, in the words of the *Legenda Aurea*, was—

"We lete you playnelye wyte that lyke as ye haue descryued us so wyl we descryue hym that we wyl haue to our lord and husbond, and if ye can gete suche one we wyl agree to take hym wyth alle our herte, for he that shal be lord of myn herte and myn husbond shal have tho four notable thynges in hym ouer al mesure. Soo ferforthly that al creatures shall have nede of hym, and he nedeth of none. And he that shal be my lord must be of so noble blood that

al men shal do to hym worshyp, and therwyth so grete a lord that I shal neuer thynke that I made hym a kyng and so riche that he passe al other in rychesses. And so ful of beaute that angellys haue joye to beholde hym, and so pure that his moder be a virgyne, and soo meke and benygne that he can gladly forgyene al offencys do on unto hym. Now I haue deseryued to you hym that I wyl haue and desyre to my lord and to my husbond, goo ye and seke hym, and if ye can fynde suche one I wyl be his wyf with al myn herte yf he vouche sauf to haue me, and fynally but yf ye fynde suche one I shal neuer take none. And take this for a fynal answer."

Now, the B. V. MARY appeared to Adrian, a holy hermit in the desert, "a certain space of myles" from Alexandria, and sent him to Catherine, with greetings from the mother of the husband she had chosen, for "that thylke same lord whom she chaasismysone that am a pure vyrgyne, and he desyareth hir beaute and loveth hir chastyte emonge alle the virgynes on the erthe." Catherine goes to the hermit's cell and is baptized, and then she has a vision, in which the Child Jesus marries her with a ring.

The Legendarios add another episode before her baptism and marriage. She had a dream, in which the B. V. Mary appeared to her, in great beauty and splendour, carrying her Divine Son in her arms. The Child seemed to her very beautiful, but His face was towards His mother, so that Catherine could not see it. She walked a few steps, first to one side and then to the other, trying to look upon the face which she knew must be divinely beautiful; in vain: the Child always turned His back to her, to her great grief. At last His mother asked Him to look at Catherine and admire her, telling Him how beautiful and how rich and how wise and good she was. But He said, "No, she is ugly and poor and foolish; I do not want to see her." The mother said, "What can poor Catherine do to please you?" The child replied, "Let her go and ask the hermit." Catherine awoke, anxious and unhappy, and went and told her dream to Adrian, who instructed her in the

Christian religion, and soon baptized her. Then came the vision of her marriage.

At this crisis the Emperor Maximinus ordered a grand sacrifice to the heathen gods, and commanded all the Christians in Alexandria to assist. Every man was to bring one beast or more, according to his ability. The sacrifices were so numerous that the altars smoked continually. The Emperor resolved to finish the solemnity by a great sacrifice of one hundred oxen. Catherine went with a retinue of servants to the temple, and demanded an audience of the Emperor, who was amazed at her beauty, and encouraged her to speak. She argued with him in favour of the Christian doctrines. He ordered fifty of the most learned heathen philosophers and rhetoricians to dispute with her, promising them great rewards if they could convert her. They were at first indignant at being asked to argue with a young woman, but soon not only consented to listen to her opinions, but were converted by her. The Emperor then appointed fifty others, whom also she converted. He condemned them all to be burnt. They fell at Catherine's feet, asking her how they could be saved, as they had not time to be baptized. She assured them that their martyrdom would be to them instead of baptism. Some Christians who came to bury their ashes found their bodies entire, not a hair having perished in the fire. This miracle caused more conversions. Catherine was beaten and otherwise tortured, and thrown into a dungeon. Her wounds were miraculously healed, and a dove brought her food. The Empress, who is called in different versions of the legend Helen and FAUSTINA, visited her in prison, through the connivance of Porphyry, captain of the Emperor's guard. Both were converted by Catherine, and when they attempted to plead her cause, they were put to death. The Emperor then offered to make Catherine Empress if she would abjure her religion. Exasperated by her refusal, he devised an engine consisting of four wheels armed with spikes, which were to tear her in pieces. As soon, however, as she was bound between the wheels, fire fell from heaven, and destroyed them, the pieces flying among

the people, and killing three thousand of them. Catherine was then beheaded. Her dying prayer was that her body might not fall into the hands of the pagans; accordingly, angels carried it to Mount Sinai, where it remains to this day.

The earliest mention of St. Catherine in the Eastern Church is in the 8th or 9th century, when the Christians, then groaning under the rule of the Saracens, discovered her body in Egypt. It was translated to a monastery on Mount Sinai, built by the Empress HELEN, and enlarged by Justinian. The legend of its being carried there by angels is said by Falconius, archbishop of San-Severino, to mean that it was taken by the monks of Sinai to enrich their dwelling with this treasure. After the Crusades the legend and the worship of Catherine were widely spread in Western Europe. Her popularity is extraordinary, considering the small historical foundation on which it rests. Eusebius tells that a Christian lady, the richest and noblest of the women of Alexandria, and very learned and discreet, excited the licentious admiration of Maximinus (the legend says Maxentius: both were living at the time), and as she would not listen to him, he banished her and confiscated her property. Eusebius does not mention her name. Rufinus calls her DOROTHEA. Baronius conjectures that this was her name before her conversion, and that she may have returned from her exile and suffered martyrdom.

R.M. Villegas. Assemani. Mrs. Jameson, *Sacred and Legendary Art*. Baillet, *Vies*. Butler, *Lives*. Neale, *Eastern Church*. Baronius, *Annales*. Le Beau, *Hist. Bas. Empire*, i. 73.

St. Catherine (2), or RACHEL, May 4, Sept. 30, of Louvain; called also "of Brabant," "the Jewess," and by different authors, "Saint," "Blessed," and "Venerable." 13th century.

Between 1124 and 1288 there was a rich Jew of Cologne who cared only for his trade and the money he made by it. He had a little daughter, named Rachel, who, although scarcely more than a baby, always listened attentively when her father argued and disputed on religious

doctrines with a Christian priest who sometimes visited at the house. She said nothing, but it always seemed to her that the Christian had the best of the argument. When she was five years old, her parents went to live at Louvain, and there Rachel sometimes played with Christian children. She began to think Christian names much prettier than Jewish ones; the name of Mary in particular pleased her very much, and, although a Jewish name, it was much more general among Christians than Jews. Sometimes she went with her little friends to the house of a good priest named Reynier. He and his servant Martha taught her for a year and a half, and she wearied them with her insatiable desire to learn. At last her parents looked up from their money-bags, and began to perceive what their daughter was doing under their very eyes. They were very angry, but as most of the persons in authority in the place were Christians, they tried to proceed quietly, and made a plan to take Rachel away and marry her, although she was only eight years old. Rachel determined to leave her home. Having made her little plan, she lay down and slept so long and soundly that the time of her intended flight passed by. Next night she thought she would stay awake, but sleep again overcame her. However, the Virgin Mary awoke her, and said, "Get up, Rachel, and go to Father Reynier." She did so, and he took her to the Cistercian monastery called the *Parc des Dames*, near the city of Louvain. Here she was christened by the name of Catherine. Her parents complained to the Duke of Brabant and to Pope Honorius, saying their daughter was not of an age to take any important step without their permission, and begging that she might be restored to them until she should complete her twelfth year, when they promised that if she persisted in her wish to be a Christian, they would give their consent. At the same time, they tried bribery and every underhand means to obtain a decision in their favour, and there were not wanting wicked theologians, who, for the sake of money, favoured the claim of the Jews to have

their child given back to them at least until her twelfth year. The duke inclined to give up the child, but was talked over by the Abbot Gauthier de Villars. The bishop ordered the nuns to give her up; and the abbess, fearing to disobey him, said, "Catherine, your father wants to see you." Catherine flatly refused to go to him. The bishop continued to worry the nuns until the case was referred to the Archbishop of Cologne, who decreed that they were not to be molested any more. The bishop then ordered Catherine to appear before his tribunal, that it might be finally settled whether she had a true vocation for a Christian and religious life or not. The Jew engaged a clever advocate. Catherine relied solely on the protection of Christ and the Virgin Mary, who had again appeared to her, and promised to befriend her. The Abbot of Clairvaux interfered, as the head of the Cistercian Order, to which the Pope belonged; he threatened the advocate that he would have him suspended from the exercise of his profession for his impiety, but the lawyer whispered, "I will not say a word against the Jewess. Let me but gain this money from the Jew." Accordingly, as soon as he had the fee in his hand, he refused to proceed with the case. Several learned clergymen asked questions of the young convert, and were convinced that her call was the work of the Holy Spirit. The bishop, however, continued to take the Jew's part from time to time for two years. In five years more Catherine took the veil in the same monastery, and spent the rest of her life there, distinguished by great holiness, and honoured after her death by miracles. Soon after she had taken the veil, a young man, who was related to her, asked for an interview, on pretence that he also wished to be converted. Catherine declined to see him, or address a single word to him.

Analecta, ii. 1455. Bucelinus, *Men. Ben. AA.SS.*, May 4. Manrique, *Annals of the Cistercians*, took the story from the writings of Thomas Cantipratensis and Cesarius, both of whom knew Catherine, and heard the details from her own mouth.

St. Catherine (3) of Siena, April 30, V. 1347-1380. Called at Siena, "The

Beloved Sienese," "La Beata Popolana," "The Blessed Plebeian or Daughter of the People," "The People's Catherine," "Our Lady of the Contrada d'Oca," etc.; sometimes called EUPHROSINE, *i.e.* gracious or charming. The greatest woman saint of the Order of St. Dominic. Patron of Siena.

Represented (1) wearing a crown of thorns, and a rosary, because she was a Dominican; (2) with a heart in her hand; (3) with St. Dominic, at the feet of the Virgin Mary, as if both were receiving the mission to promote the devotion of the rosary. ST. MARY MAGDALENE DE' PAZZI is also represented with a crown of thorns, but she has no rosary.

One of the youngest of twenty-five children, and a twin, Catherine was the daughter of James Benincasa, a rich dyer of Siena, and Lapa Piagenti, his wife. They belonged to the middle class, the *popolani*, which then ruled the republic of Siena, and Benincasa at one time held the office of chief magistrate. They lived in the Contrada d'Oca, where their house, called the Fullonica (the dye-works), is still shown. It is separated by a valley from the hill on which stands the Dominican church frequented all her life by Catherine, and visible from her house. When Catherine was six years old, she and her brother were one day sent to visit a married sister on the other side of the hill. On their way home, they had crossed the hill and the Valle Piatta, and were just turning into the street now called the Cortone, when Catherine's steps were arrested by a vision of Paradise. Looking up to the sky, she saw, just above the church of St. Dominic, a majestic throne, whence the Lord Jesus, in splendid robes, extended His hand towards her in blessing. Beside Him stood SS. Peter, Paul, and John, and around them were angels and glorified souls. Soon her brother missed her from his side, and, looking back, saw her standing still in the middle of the road, gazing up into heaven. He called her, but she took no notice; he went back, and asked her what she was doing, and as she did not seem to hear, he took her by the hand, to lead her away. She looked down at him for a moment, and when

she again turned her eyes heavenward the vision was gone. The child wept disconsolately, and said, "Ah! if you could have seen what I saw, you would never have disturbed me." But the light she had seen through the gates of Paradise shone evermore in her soul. From that time forth she considered herself consecrated to God, and in every detail of her daily life she had a great fear of offending Him. With this in view, she prayed long and earnestly, set herself to root all self-love out of her own heart, and practised fasting and mortification of various sorts. Her great talent for converting and influencing others early manifested itself by her collecting children around her, and persuading them to use the same sort of self-denial, and say certain prayers. When she was twelve years old her parents began to busy themselves about a suitable marriage for her; but as she objected to every plan of the sort, they applied to a relation, who was a Dominican friar, and begged him to advise her to consent to their wishes. Instead of doing so, he recommended her to cut off her hair, in token that all schemes for marriage were to be given up. Catherine's hair was very abundant, and of a golden brown hue that has always been much admired in Italy, so that when Lapa found what her daughter had done she was very angry. This, added to her general neglect of dress and appearance, and her prolonged prayers and meditations, so displeased her family that they dismissed their servant, and made Catherine do all the work of the house; at the same time, they deprived her of the much-valued privilege of having a room to herself. She laboured cheerfully to perform all the services required of her, carrying burdens up and down stairs lightly, and working in the kitchen so well and so quickly that she still had time for her devotions. Her father before long recognized her vocation, and when she declared herself vowed to a religious life, he said no one should interfere with her pious observances, and he helped her liberally in her charities. A small room under the house was given up to her, and here, with a plank for a bed and a stone for a pillow,

she had leisure and seclusion for her fervent prayers. She allowed herself less and less food and sleep. In after-years she said that the hardest struggle of her life had been to overcome the desire and the necessity for sleep. She persuaded her mother to ask the Sisters of Penance (Third Order of St. Dominic), then commonly called *Mantellate* (cloaked sisters), to receive her into their number. They refused, on the ground that they had never taken young girls, and had no cloister to keep them in; they were almost all widows of ripe age, living each in her own home; they had no vows, and in their liberty they daily renewed the offering of their lives. By-and-by Catherine caught small-pox of a virulent type, and while Lapa was trembling for the life of her child, the young saint besought her to apply again to the *Mantellate*, and beg them to accept her as a sister. They said they would receive her, provided she was not strikingly pretty. As she was now so disfigured as to be scarcely recognizable, there remained no obstacle, and as soon as possible on her recovery, she was the first virgin to be clothed with the habit of the Sisters of Penance. Tommaseo says it was in 1362; Mrs. Drane follows those authors who place it a little later. Catherine loved her mantle, the symbol of her consecration; she patched it when necessary, and took care of it as long as she lived. The next three years she spent in the strictest solitude and silence, communing with God, and learning to subdue every natural inclination, sometimes afflicted by frightful temptations, often consoled by heavenly visions, which continued more or less during the whole of her wonderful life. At the end of those three years she was commanded by the Saviour to go and sit at table with her family; as she regretted the solitude in which her Lord had deigned to converse with her, He told her she could have a cell within her heart, where He would dwell, so that while she was ministering to others, she would still be alone with Him. This constant realization of the presence of Christ lifted her above all small considerations, all fears and difficulties, and gave her that clear

discernment, that deep humility, ready courage and helpfulness, by which she earned the love and reverence of her contemporaries. It was about the same time that she had the vision in which she was married to the Lord, and she ever afterwards saw His ring on her finger, although it was invisible to others.

St. Catherine is remarkable for the many and difficult conversions she effected. Her earnestness gave her wonderful influence over all whom she addressed. When she was preaching, those who could not come near enough to hear her words were stirred to contrition and conversion by her look. One of her converts was Nicolas de Toldo, a young knight of Perugia, who was condemned to death. He cursed his fate and his judges, and although as yet he felt neither penitence nor resignation, he sent to beg Catherine to visit him in prison, and by her affectionate remonstrances she brought him to a better way of feeling. She persuaded him to make a general confession, and he received the Holy Communion for the first time in his life. He made her promise to stand beside him at the block. She met him on the scaffold, and, kneeling, prayed with and for him until the axe fell, when she received his head in her hands, and saw his soul ascend to heaven.

She was requested to try to convert Nanni di Ser Vanni, a very troublesome, worldly, and irreligious man. Finding all her exhortations fruitless, she ceased to speak, and began silently praying for him. He immediately repented of his sins, humbly made peace with his neighbours, and embraced a penitential life. He gave St. Catherine his castle of Belcaro, near Siena, which, in 1377, she converted into a convent.

There was a poor leprous woman named Cecca in one of the hospitals at Siena. The institution was so poor that it could hardly supply its inmates with the necessaries of life. As she grew worse, and became a source of danger as well as disgust to others, no one liked to attend upon her, and it was decided that she should be sent to the lazaret outside the gates. Catherine heard of the case, and went to the hospital. She

kissed the poor sufferer whom others were afraid to touch, and said that if they would allow her to remain she would supply her with everything she required, and would come daily and minister to her with her own hands. From that day she came every morning and evening, dressed the wounds of the patient, and attended to all her wants with as much care and reverence as if it had been her own mother. At first Cecca was pleased, but she soon became very ungrateful and insolent, and reviled her charitable nurse with unseemly words. Catherine bore it all with her usual unruffled sweetness, overcame the objections of her mother to the risk she ran, and assisted not only with her hands, but with prayers and exhortations until Cecca died. Meantime, this saintly nurse had caught leprosy in her hands. She washed the body and reverently carried it to the grave, laid it in, and covered it with earth. When this was done, the hands that had served God in the person of His afflicted one were cleansed of their leprosy, and were ever after very fair and delicate-looking.

It was probably late in the year 1373, after another such great victory over the rebellion of body and spirit against loathsome labours and slanderous insinuations, that she had the blessed vision of the Saviour offering her two crowns. He bade her choose between one decked with precious stones and one made of very sharp thorns, and asked which would she have in this life that she might have the other in the life to come. "I choose in this life to be ever more conformed and made like to Thee, my Lord and Saviour, and cheerfully to bear crosses and thorns for Thy love, as Thou hast done for mine." Thus saying, she took from His hands the crown of thorns, placed it on her head, and pressed it down so forcibly that she felt for a long time a sensible pain in her head from the pricking of the thorns.

In 1374 the pestilence called in England the "black death" raged in Tuscany, and Catherine devoted herself to the care of the bodies and souls of the victims in her native city. Among the patients whose lives she saved by exertions and

prayers was her biographer Raymond of Capua.

When her services were no longer urgently needed in Siena, the people of Pisa sent for her. There she healed many and converted such numbers that Pope Gregory XI., who was then at Avignon, commissioned three Dominican friars, of whom Raymond was one, to hear the confessions of Catherine's converts. They were occupied day and night in shriving penitents, many of whom had never confessed before. It was at Pisa, in the chapel of St. Christina, that Catherine received the stigmata while praying before the crucifix painted by Guinta Pisano in 1260.

Her sanctity, charity, and discretion were now so well known as to procure for her—a tradesman's daughter, without health, wealth, beauty, or ambition—an influence in the ecclesiastical and political world, which has often been bought too dearly or sought in vain by queens and princesses. One use she made of it was to preach a Crusade against the Turks. But she saw that the discords at home must first be healed. Florence was in open revolt against the Church, and in 1374 the Pope laid the city under an interdict. The people of Florence sent for Catherine, and, after fully instructing her in the case from their point of view, appointed her ambassador extraordinary to go to Avignon and effect a reconciliation with the Pope. He received her with the greatest respect, but she did not succeed in concluding a solid peace. However, she took advantage of her visit to His Holiness to urge him to go to Rome, where, for lack of a ruler, anarchy and great misery prevailed, and grew daily worse. Many writers have asserted that the return of the Popes from Avignon to Rome was brought about by Catherine, but Gregory XI. had already perceived that it was his duty to take this step, and had resolved to do it. She encouraged him in his pious intention, and adjured him not to be turned from it by any difficulty, nor to listen to the persuasions of those whose interest it was to keep him away from the holy city.

After three months at Avignon, she

went back to Siena, and resumed her life of charity and devotion. The Pope at the same time made the long-deferred journey to Rome. Soon afterwards he desired her to go to Florence, where she lived for some time amid daily crimes, riots, and confiscations. During this period there occurred an insurrection of the people, chiefly directed against the Guelphs. The houses of some of Catherine's friends were sacked and burnt. A mob of some of the lowest of the populace suddenly took the fancy to blame Catherine as the author of all their misfortunes. They cried out, "Let us take Catherine and burn her; let us cut that wicked woman in pieces."

Those who had given her hospitality were afraid, and some of her friends tried to get her away secretly from the house where she was living. As she was praying in the garden, she heard the cries of the rioters, and went joyfully forward. The first man she met was a furious ruffian, brandishing a sword and shouting, "Where is Catherine?" She knelt down before him and said quietly, "I am Catherine. Do to me whatever God may permit." The man was embarrassed, and could only adjure her to fly. She said, "Why should I fly? Where would you have me go? I ask nothing better than to be sacrificed for God and the Church, so if you are going to kill me, I will not resist." The man and his followers withdrew in confusion. This happened in 1378. On the death of Gregory XI., in the same year, began the Great Schism. Catherine considered Urban VI. duly elected, and influenced the Florentines to come to terms with him and to reject the claims of the anti-pope Clement VII. She wrote, however, to Urban, exhorting him to restrain a temper that made him so many enemies, and tended to perpetuate the scandal of the schism. He took her advice in good part, and sent for her to Rome. She went there with her mother and several of her friends. The Pope proposed to send her with St. CATHERINE OF SWEDEN, to bring over to his party Joan, queen of Sicily. Catherine of Siena was eager to go, but the project was set aside. Catherine, however, helped to keep Urban

on the throne by writing to Queen Joan, to the King of France, the King of Hungary, and other personages, entreating them to return to their rightful master. While she was working in the cause of the Church, she died at Rome, 1380, at the age of thirty-three, and was buried in the church of the Minerva.

She was canonized by Pius II. in 1461. Her house in the Contrada d'Oca, at Siena, is still shown with reverent love, and many pilgrims resort to the little chapel attached to it, and delight to see the stone that served her for a pillow, her veil, and other mementoes of this holy woman.

It is counted for righteousness to some of the saints that they never looked anybody in the face; Catherine, on the other hand, looked straight at any one she spoke to. Her countenance was frank, her eyes very bright, her chin and jaw very strong and somewhat prominent. She had considerable muscular strength and immense energy, but during the greater part of her life she suffered from a complaint of the stomach, which made it impossible for her to eat without suffering great pain and sickness. But neither pain nor weariness ever prevented her being on the alert to seize any opportunity of winning a soul to God or doing any corporal act of mercy. She would go as simply and readily to a royal palace or a plague-infested slum, to meet a friendly deputation or a hostile mob. During the last year of her life she went with unflagging energy about the streets of Rome, so emaciated that she looked like one who had returned from the grave.

She comes into contemporary history as a quite exceptional and important personage. She was a mediator not only between Florence and the Pope, but also between Rome and Venice, and between Venice and Hungary. Families who cherished hereditary feuds as points of honour, and regarded the vendetta as a duty, were reconciled by her.

Niccolo Tommaseo publishes 373 of her letters. Among these are a dozen to Gregory XI. and nine to Urban VI.; others are to the King of France, the King of Hungary, the Queen of Naples,

Sir John Hawkwood, and other condottieri, the "Eight of War," bishops, nuns, citizens.

Her reproofs were wonderfully gentle and respectful, yet forcible and undisguised. She was severe towards the clergy, "having her eye," says Tommaseo, "on a Church higher than the Vatican, the universal Church built in the Word of God." She says that "self-love has poisoned the whole world and the mystic body of the Church." She speaks of the immoral and neglectful chief pastors as "lepers puffed up with pride, insatiable in grubbing up the riches and delights of the world, which are the death of the soul." She wrote to two priests who had an inveterate quarrel, "Has the earth not yet opened and swallowed you up?" In one of her letters to Gregory she calls herself, "Your unworthy daughter Catarina, servant and slave," etc., and winds up, "Pardon my ignorance, and may the love and grief that make me say these things excuse me to your benignity. Give me your blessing. Remain in the holy and sweet love of God."

Besides her letters, she was the author of a book in the form of a dialogue between God and the soul, and of several poems. It was not until she was much over twenty that she learnt to read, and writing never became easy to her. She dictated her letters to one or other of her disciples, who were proud to act as her amanuenses. Yet Italian writers rank her with Petrarch and Boccaccio, as one of the makers of the *Lingua Toscana*, which became modern Italian. She had a clear head, and could dictate to her secretaries three letters at once, addressed to three different important personages.

Her name is in the *Roman Martyrology*; she appears in every collection of Lives of Saints, and every history of her time. Her secretaries, Stephen Maconi and Raymond of Capua wrote their recollections of her. More than forty Lives of this saint have been written in various languages. There are two very interesting modern English biographies of Catherine—one by Mrs. Drane, a Roman Catholic, the other by

Mrs. Josephine Butler, a Protestant. I have drawn largely from both and from Tommaseo. *Le Lettere di S. Caterina da Siena . . . con proemio e note*, etc., Florence, 1860; Mrs. Jameson, *Sacred and Legendary Art and Legends of the Monastic Orders*; and the *Contemporary Review*, March, 1883, "Siena," by S. J. Capper.

St. Catherine (4) of Sweden, June 25, March 22, † 1380. Princess. Abbess. Invoked for safe delivery by pregnant women.

Represented with a stag by her side.

Catherine was second daughter and fourth child of Fulk or Wulf Gudmarsson and St. BRIGID (19). Her education was entrusted to a holy abbess of Risberg, in Nericia. Her parents married her to Eggard Lydersson de Kyren, a devout soldier. They lived together in the greatest harmony and affection, under a vow of perpetual celibacy, confirmed by sacraments. Her brother, Charles Ulfsson, a soldier, councillor, and *lagman* of Nericia, opposed her piety, and was very angry because she converted his wife to wear very plain and old-fashioned clothes, instead of such as were then worn by ladies of their rank in Sweden.

In 1344, soon after Catherine's marriage, her father died and was buried in the monastery of Alvastro. His widow Brigid, by Divine direction, went to Rome. Catherine wished ardently to go to Rome too. Her husband would have given her leave to do so, but her brother Charles wrote, threatening to kill him if he allowed Catherine to leave the country. Eggard happened to be out when the letter arrived, and Catherine opened it. She appealed to her uncle Israel Birger, *lagman* of Up-land, who encouraged her to go. Accordingly, she went with two Swedish ladies and Gustav Thunason, who seems to have been her uncle by marriage. They arrived in Rome in August, 1350. Brigid was then at Bologna, where she went by the guidance of Christ to reform the abbot and monks of Parpensi. Meantime, Catherine sought her anxiously in Rome for eight days. At the same time, Peter Olaf, Brigid's spiritual

father, was seized with a great longing to go back to Rome. His mind was in a state of restless excitement; he could neither eat nor sleep, feeling that something important demanded their immediate return. So he set off in advance of the rest of the party, and no sooner arrived at St. Peter's Church than he saw Catherine. He took her to her mother at Bologna, where she was received by the reformed abbot and brethren with great devotion and joy. They then went back to Rome. Catherine visited the stations and the holiest places, and after a few weeks she purposed to return to Sweden. Her mother begged her not to leave, and Catherine yielded, saying that in order to stay with her, she would renounce her country, and even her husband, whom she loved more than her life. Brigid, who had pined and prayed for a companion, was now told by Christ that this was the companion He had promised her. Together they visited the sick and relieved the poor, as Brigid, by her example, had taught Catherine to do in her childhood. Catherine's beauty, wisdom, and kindness soon made her very popular. Her extreme fairness and bright colouring were uncommon in Italy, and her comeliness was the more conspicuous from her unusual height. She cared so little for fashion or splendour that she wore ragged old clothes. With her mother's permission, she accompanied some of the noblest ladies of Rome on an excursion outside the walls. They were tempted by some beautiful grapes that hung over the wall of a vineyard. The other ladies asked Catherine, as the tallest of the party, to try to reach them and pick one of the bunches. When she stretched up her arms, her cloak fell back, and she showed her sleeves, patched and ragged; but they looked to her friends like hyacinth and purple, and they said, "Oh, Lady Catherine, what magnificent sleeves! Who would have thought you wore such splendid clothes!" It was the same with her straw bed; a pious friend who came to see her when she was ill, thought she was lying on a sumptuous couch, with coverings of scar-

let and gold. Once when Brigid prayed for grace to love Christ more, the Virgin Mary advised her to wear an old petticoat of Catherine's, who loved old better than new, and serge better than silk. A woman who was Catherine's maid for five years, and afterwards a nun at Wadstein, testified that Catherine had never said an angry or impatient word.

After Catherine had promised to stay in Rome, she became homesick, and longed to see her own country, her own house, and her husband. She complained to her mother of these feelings. Brigid sent for her confessor. They agreed that scourging was the only thing to expel the temptation to regret. While Catherine was undergoing this discipline, she said to the priest, "Go on, strike harder; you have not reached the hardness of my heart." At last her sorrowful countenance cleared, and with a joyful accent she said, "Now I feel my heart changed."

The Pope being at Avignon, many sons of Belial infested the streets and public places of Rome, and annoyed peaceable citizens and respectable women by their insolence and violence to such an extent that they could not visit the stations and indulgences. Young women in particular were not safe. Catherine was forbidden by her mother to go out without a numerous suite. For several days she stayed in the house with her maids, while her mother went to the indulgences, until she began to say to herself, "I lead a miserable life here, sitting brutally at home, while others go and feed their souls at the services. My brothers and sisters in my own country can serve God in peace." She fell into low spirits, and soon had a dream which depressed her still more. As her mother saw her weeping, she asked what was the matter. Catherine told her that she dreamt she was surrounded with fire, and could not get away. She saw the Virgin Mary, and cried out to her for help. The Blessed Virgin replied, "How can I help you while you cherish a sinful longing to return home?" Her mother reasoned with her, and they prayed that she might have grace to keep her good resolutions.

She was about twenty, and had been more than a year in Rome when her husband died. Many suitors speedily applied for the hand of the beautiful young widow. Once on a festival, when St. Brigid was engaged elsewhere, Catherine went to the church of St. Sebastian outside the walls, to obtain indulgences. A certain count, with a numerous retinue, hid among the vineyards through which she had to pass; he ordered his servants to be ready to seize her the moment he should give the signal. A stag appeared, and while they were all looking at it Catherine passed safely by unnoticed. Brigid knew of it by revelation, and from that day Catherine never dared to go openly to the stations outside the walls, nor even about the streets, but frequented the nearest church. At last, one evening, Brigid said, "To-morrow is the feast of St. Lawrence; we will go together to his church." Catherine was afraid, but her mother was confident that they would be protected by God and St. Lawrence. In the morning, when they went out, they fortified themselves five times with the sign of the cross, and commended themselves to the protection of the five wounds and of St. Lawrence, and so got safe to church. The count who had annoyed them was hiding about on the road before it was light, hoping to waylay them. When the sun had risen, and was high in the heavens, one of the servants, being very tired, said, "Master, why are we waiting here?" "To catch that lady for whom we watched in vain before." "She passed by hours ago, and is in the church." "But," said the count, "it is not yet day." "On the contrary," said the man, "the sun is high!" Then the count became aware that he had been struck blind for his temerity. He bade his people lead him to the church and inquire for the Swedish ladies. When they were found, he fell at their feet and confessed his fault. His sight was restored by their prayers.

Once when Catherine was praying before the altar of St. John, in the church of St. Peter, a pilgrim stood beside her and desired her prayers for a

woman of Nericia. "Who are you?" asked Catherine. "A pilgrim from Sweden." Catherine courteously invited her to come to her mother's house. The stranger excused herself, saying she had not time to stay, but again urged Catherine to pray earnestly for the soul of her countrywoman, adding, "You will soon hear news from home, and receive valuable help from the Norse woman, and she will place a crown of gold on your heads." Therewith she disappeared. When Catherine questioned her companions, they said they had heard her talking, but had seen no one. Next day came the news that Guda, the wife of Charles, was dead, and in due time a friend brought her will and the gold crown which, according to the custom of her country, she always wore. The proceeds of its sale provided for the household of these two saintly women for a whole year. They lived together for twenty-five years in Rome, and then went to Jerusalem. While there, Brigid was taken ill. She lived to get back to Rome, but died soon after her arrival, in 1373. By her own wish she was buried first at the monastery of Parnisperna, and was translated the same year to her own monastery of Wadstein. Catherine made all the arrangements, and conducted the funeral party. One of the difficulties of the journey was the lawlessness of the *Crucifers*, a military religious order who had become corrupt. Miracles accompanied the *cortège* all the way. They sailed from Dantzic, landed at Osgocia, and proceeded to Sudercopensem, where a great crowd met them. Nobles and clergy, rich and poor, men and women, accompanied them to Wadstein, with all the relics that had been given by the queen of Naples and other great personages, to the new monastery. At Lincopen, Catherine was well received, and the whole population attended a grand function in the cathedral. They arrived at Wadstein, July 4. Among the nuns was Brigid's granddaughter, Ingigerda, afterward's abbess. Catherine gave her pious advice, and told her that both the detractor and the listener carry the devil in their tongues. She therefore prayed

that God would avert from the Brigittines the pestiferous bite of detraction.

In accordance with the wishes of the whole community, Catherine went to Rome to procure the canonization of her mother. She set off in Easter week, between April 22 and 29, 1375, and travelled to that city. She also went to Naples to collect evidence about her mother's miracles. Gregory XI., Urban VI., the magnates of Sweden, and all the grandees and cardinals who had known Brigid in Rome, favoured her efforts. But in those troubled times there were so many affairs in the ecclesiastical world more pressing than the canonization of the noble Swede, that it could not be carried on at once, and Catherine saw that it must be left until the future. Accordingly, she decided to return home. All the way she was treated as a person of great sanctity, and her progress was again marked by miracles. She was taken ill when she left Rome, and gradually became worse. She arrived at Wadstein in July, 1380, and died March 24, 1381. She could not take the last sacraments because of the state of her stomach, and could not speak, but she silently prayed, and made an act of devotion to the sacrament, and so departed. Instantly a wonderfully bright star appeared above the house, and remained there, hanging like a flame over the bier, and, as soon as she was buried, it disappeared. To her funeral came all the bishops and abbots of Sweden, Norway, and Denmark, also Eric, son of Albert, king of Sweden, and many barons.

Catherine wrought miracles. She twice cured servants who had dangerous falls—one from a cart, and one from the top of the house at Wadstein. A woman who had had seven dead children begged her help, as she was expecting another, and feared it would also be born dead. Catherine prayed for her, gave her a piece of a dress that Brigid had worn, told her to keep it about her constantly until her confinement, and promised to come if she would send for her as soon as she was taken ill. Accordingly, she went at the critical time, and prayed with the mother until she was delivered

of a living daughter, who was called Brigid in recognition of the assistance of the two holy women.

For about a hundred years after her death her festival was kept on March 23 in Poland and Sweden. As it often fell in Holy Week, Leo X., in 1512, changed it to June 25.

She compiled a devotional book called *Sielinna Troest* (Consolation of the Soul); it is written on vellum.

R.M., March 22. AA.SS. Fant and Annerstet, *Script. Rerum Succicarum Medii Ævi*, iii. 244, etc. Butler. Baillet. Villegas. Mrs. Jameson. Cahier.

B. Catherine (5) Colombini, Oct. 20. † 1387. First nun of the Order of Jesuates of St. Jerome, and founder of their first convent at Valpiatta.

When, about 1365, St. John Colombini of Siena had founded the Order of Apostolic Clerks or Jesuates of St. Jerome for men, he wished to establish a congregation of women to serve God in poverty as great as that he imposed on his disciples. He looked around for a pious woman to begin the undertaking, and chose his cousin Catherine, daughter of Thomas Colombini, a knight of the Order of the Holy Virgin Mother of God, popularly called the Jovial Brothers, because they were married and lived in considerable splendour. Catherine was willing to be a virgin nun, but, accustomed to wealth, she did not like the idea of poverty, privation, and begging barefooted from door to door. However, St. John Columbini soon persuaded her to follow his example. She began by giving away all she had, and making herself a plain coarse serge gown. She was joined by several widows and single-women, who had been much impressed by his preaching. He gave them the habit of his order, with the addition of a white veil. They lived in the house of Catherine, and when, about 1368, she built the convent of Valpiatta, they chose her for their superior. They lived by the work of their hands, and admitted no member who had not first divested herself of all her worldly goods. Catherine set an example of the utmost humility, asceticism, and all other virtues for twenty-two years, and died

Oct. 20, 1387. Helyot, *Ordres Monastiques*, part iii. chap. 55, 56; Drane, *Catherine of Sienna*.

B. Catherine (6) Carreria, Aug. 1, of Mantua, O.S.D. Michele Pio, the historian of the Dominican Saints, says that at the age of forty-two, after a very pious life, she shut herself up in a narrow cell, or rather between two walls, and never came out for thirty-eight years, to the great admiration of all good people. She was buried near the spot. When the cathedral of Mantua was built on the ground where her cell and grave had been, her body was placed in a handsome tomb in the chapel of the Blessed Virgin Mary in the cathedral. An inscription setting forth her sanctity, and telling that she was of the Third order of Preachers, was seen there by Serafino Razzi, another historian of the Order, but the date of her death is unknown. *AA.SS., Præter*.

St. Catherine (7), Nov. 20, V. of Tartary. † 1414. Carried captive to Naples, and presented by the queen to **St. Catherine (4)**, who gave her her own name in baptism, and eventually took her to Wadstein. She lived there as a Brigittine nun until her death. Catilburnus, a holy priest, saw her soul carried to heaven in the form of a very bright star; at the same time it was revealed to him that she was the daughter of a prince of Tartary. Vastovius, *Vitis Aquilonia. Gynecæum*.

B. Catherine (8) Mancini, **MARY (54) MANCINI**.

St. Catherine (9), March 9, of Bologna. 1413-1463. O.S.F. Abbess, painter, and author. Patron of artists and of the Academy of Painters at Bologna. Only child of John de' Vigri, or Vegri, a member of one of the principal families of Ferrara; it became extinct in 1619. Her mother was Benvenuta Mammolini. John being at Padua in the autumn of 1413, Benvenuta went to stay with her own relations at Bologna for her confinement, and there Catherine was born, Sept. 8. When she was nine or ten years old, she was placed at the court of the Marquis of Ferrara, and educated with his daughter, the Princess Margaret of Este. It was during her

residence there that the tragedy occurred which Byron has described in his poem "Parisina." This may have deepened her mistrust of worldly life, and accentuated her inclination for that of the cloister. She placed herself under the care of a devout woman named Lucia Mascheroni, who had already edified all Ferrara by her virtuous training of many secular young women. About this time Lucia, with all her pupils, went to live in a house which had been partly built for a monastery, but had never been finished. At first they followed the rule of St. Augustine, without any vow of seclusion. Here Catherine lived for fifteen or sixteen years; here she endured those horrible struggles with the devil, and obtained those graces and heavenly visions which are described in her book, *Spiritual Combats*. In 1432, when Lucia and her disciples adopted the rule of St. CLARA, the convents of Assisi and Mantua were the only communities of that order. The life was so ascetic that few women were able to endure it: some died, and nearly all were more or less dangerously ill. Pope Eugenius IV., in 1446, modified their austerities, authorizing the nuns, among other indulgences, to wear wooden sandals and woollen socks; their fasts also were to be less rigorous.

In 1456 Catherine was chosen superior of fifteen or, by some accounts, twenty-three of her companions to go and settle in the new convent of Corpo di Cristo, at Bologna, where she established the rule of St. Clara in its original severity. Two years later, Julius II. permitted her to take her mother into the convent to give her the attention her age and blindness required. Catherine resigned the government of the convent in 1460, but was reappointed the following year, and remained in office until her death, March 9, 1463. Nineteen days afterwards her body was disinterred and found warm, and with a look of youth and freshness it had not worn of late years. It was set up in the choir for the veneration of the public, and there worked miracles. The people of Bologna revered her as a saint from that time. Her canonization took place about two hundred years later.

In her convent of *Corpo di Cristo* are preserved several miniatures painted by her with great care and delicacy. One picture of the Infant Christ—her favourite subject—used to be sent to sick persons to cure them of whatsoever disease they had. She is said to have been a pupil of Lippo Dalmasio. In the Pinacoteca at Bologna is a small picture on wood, of ST. URSULA, standing, and gathering her kneeling companions under her mantle. It is signed "*Caterina Vigri f. 1452.*" It was given to the Academy of Fine Arts by Count Charles Marescalchi. Baruffaldi says his most treasured possession was the daily Psalter Catherine used and read; it was written on parchment. In the margin of the first page was the Bambino in swaddling-bands, very minutely drawn and most beautifully painted in pure and brilliant colouring. After his time it became one of the treasures of the cathedral at Ferrara.

One book was undoubtedly written by this saint; it is entitled, *Libro delle Battaglie Spirituali e delle sette arme per vincerle*. Another book of revelations has been attributed to her. Some Latin verses, called "The Rosary," are said to have been dictated to her by the Saviour. Two portraits of her are still to be seen—one by Zuecheri, formerly in the church of Sta. Maria delle Grazie, now in the Casa Hercolani; the other, and better painted, by Julio Morina, represents the vision she had of Christ and the Blessed Virgin with SS. Stephen and Lawrence. It is in the Pinacoteca.

R.M. Her Life, by Grassetti, is in the Bollandist collection, and was translated into English for the London Oratory. Barotti, *Memorie Istoriche di Letterati Ferraresi*. Ticozzi, *Dizionario degli Architetti, etc.* Amorini, *Vite de' Pittori Bolognesi*. Baruffaldi, *Pittori Ferraresi*. Mrs. Jameson, *Legends of the Monastic Orders*.

B. Catherine (10) Morigia, April 6, V. of Pallanza. † 1478. Founder and first abbess of the nuns of St. Ambrose ad Nemus, and of the convent of Santa Maria del Monte, at Varasio. Born at Pallanza, a little town on Lake Maggiore. On the appearance of the plague there, in 1437, her father, mother,

and twelve children fled to Ugovia, where they all died of it except Catherine. She was then consigned to the care of Catherine di Silenzo, a lady of rank and of great reputation for sanctity. After her death, Catherine lived for a short time with some pious women at Monte Varaiso, near Pallanza, and tended them during the plague, of which they all died. She afterwards had it herself, and was miraculously cured on her return to her native place. She then went back to Varasio, and was joined by B. JULIANA, B. BIVIA, and two others. After living in great piety and austerity for some years, they obtained permission to adopt the rule of St. Augustine, the dress of the monks of St. Ambrose ad Nemus, with the black veil, and to have a garden and cemetery attached to their retreat, which then became a regular convent. Each abbess was to be appointed for three years, but Catherine did not live to finish her term. Her body remained uncorrupt and flexible many years after death. Helyot, *Hist. Ord. Mon.*, iv. chap. 9. Her name is in the Calendar of the Order of St. Augustine. A.R.M.

B. Catherine (11), O.S.D., nun in the convent of Monteregio, at Siena. † 1498. Pio.

St. Catherine (12), or CATTERINA FIESCHI ADORNO, March 20, Sept. 14, 15, March 22, of Genoa. 1447–1510.

Represented holding a burning heart and a crucifix.

For several centuries the Fieschi were counts of Lavagna, and among the most illustrious families in Italy. They were vicars of the empire, and, with other privileges, enjoyed the right of coining money in the republic of Genoa. Popes Innocent IV. and Adrian V., as well as many cardinals and famous Genoese generals, were of this family. Catherine's father was Giacomo Fieschi, viceroy of Naples, under René of Anjou, king of Sicily. From her infancy she was remarkable for her gentle and submissive disposition, and from a very early age for her piety and self-denial. At thirteen she wished to become a nun, but when she applied for admission at the convent of Our Lady of Grace, they

would not receive her because she was too small and delicate. She then gave up for the time her project of a religious life, to which her parents were opposed, and at sixteen was given in marriage to Julian Adorno, a young nobleman, whose ambition, extravagance, and profligacy caused her much affliction. Her prayers for him, her patience and her example, at length converted him, and he died a penitent of the Third Order of St. Francis. When Catherine became a widow, after ten years of marriage, she resolved to dedicate herself to the service of God, and after long deliberation decided on choosing an active rather than a contemplative life, and devoted herself to the service of the sick in the great hospital of Genoa, where she lived many years as mother superior. She tended the sick with the greatest kindness, and did not shrink from rendering them the most painful and revolting services. She extended her charity to all lepers and other indigent and suffering persons in the city, and employed fit agents to discover and relieve them. She died in her sixty-third year, Sept. 14, 1510. Both during her married life and afterwards, she made it a rule never to excuse herself when blamed, and took for her motto a sentence from the Lord's Prayer, "Thy will be done on earth, as it is in heaven."

She wrote several treatises, the chief of which are entitled respectively, "On Purgatory" and "A Dialogue;" the subject of the latter is Divine love and the happiness it imparts to the devout soul. Baillet says that her writings were never thoroughly approved by the Church—a fact which delayed her canonization. Pope Benedict XIV. placed her name in the *Roman Martyrology*. *B. Catherine Genuensis Illustrata*, Genoa, 1682, by Parpera the oratorian, contains an account of her doctrine and a panegyric on her holy life. *R.M. Sticker*, in *AA.SS.*, Sept. 15. *Butler, Lives*, Sept. 14. *Baillet, Vies*.

B. Catherine (13) of Genoa, one of seventy-two nuns who died in the odour of sanctity between 1439 and 1715. They were of the Order of St. Ambrose and St. Marcelline, commonly called the

Annunciation of Lombardy. *Helyot, Ord. Mon.*, iv. chap. 10.

B. Catherine (14) of Racconigi, Sept. 5. 1486 – 1547. 3rd O.S.D. Catherine was the daughter of George Mattei, a locksmith of Piedmont. At the time of her birth her family were reduced to great poverty by a war between the Duke of Savoy and the Marquis of Saluzzo. She made her first acquaintance with life in cold and penury, but heavenly gifts and graces were bestowed on her from her earliest childhood. She had visions of saints and angels, and commended herself especially to the guardianship of St. Stephen, because in the early Church he had the care of women who were in need of alms. While still a child, she received the Holy Ghost four times in visible forms, namely, of a dove, rays of light, a cloud, and tongues of fire. On the last occasion she made her first confession, was absolved by a saint, and received the gift of knowing true from false visions. Between her sixth and twenty-sixth year Christ appeared to her three times, and married her with a different ring each time. He several times took her heart out of her body and put it back; once He kept it forty-five days, during which she lived without a heart, and with a great open place in her side. She had the stigmata. She described the personal appearance of saints she had seen in visions. **ST. AGNES** (2), she said, was little and plump, with rosy cheeks and curly hair. Although poor, she was very charitable. She deemed it better to be without clothes than without charity. At thirteen she gave her chemise to Christ under the form of a beggar, and He gave her a beautiful white robe in its stead. **ST. CATHERINE** (3) of Siena, who had been dead more than a hundred years, appeared to her as a beggar. Devils persecuted her, disguised as men, beasts, birds, and corpses. She was defended against them and against sin by saints and angels. She was taken to purgatory, where she comforted the souls and felt the fire. She also visited heaven and hell, and recognized some of her friends in each of the three places. She released many souls from purgatory by her

prayers, and by the same means saved her native town from fire and storms. She fought and vanquished a devil who, under the form of a serpent, was carrying off a wicked woman. She released and converted the woman. She went great distances to help those to whom she could be useful. She was carried by angels from place to place; she once went three hundred and twenty miles in four hours. From this miraculous power she was called by the peasants of Piedmont *La Masca* [i.e. Sorceress] *di Dio*. She died at Caramagna.

Her life was written by Francesco Pico della Mirandola, count of Concordia; he knew her well, and heard her relate many of her visions. He died before her, and his work was finished by Father Peter Martyr, of Garescio, who also knew her very well, and was only a mile from her at the time of her death.

She has a double festival in the Martyrology of her order. *A.R.M.* *Modern Saints*, published by the Fathers of the Oratory. Pio. Castillo.

B. Catherine (15) Tomas, April 1, Aug. 3. † 1574. Canoness, O.S.A. Daughter of Jacob Tomas and Marquetta Gallart, honest peasants at Valdemuza, in Majorca. She was brought up to hard work in house and field. From her seriousness and contempt of pleasure, the neighbours gave her the nickname of *Viejecita*, the little old woman. At seventeen she entered the service of a noble family in Palma, where she was taught to read and embroider. Notwithstanding her great piety and extraordinary asceticism, lack of dowry made it very difficult for her to gain admittance to a convent. At last that of St. Mary Magdalene, of the Order of St. Augustine, consented to receive her. She had ecstasies, she was attacked by the devil in visible shape, she was succoured and comforted by divers saints, she talked with souls in purgatory, prophesied future events, and wrought miracles. She was elected prioress of her convent, but immediately resigned. On her death the inhabitants of Majorca honoured her as a saint for fifty years, when a decree of Urban VIII. forbade the public worship of saints not recognized by the Church.

An appeal was then made to Rome to have the worship of Catherine legalized. The process went on at intervals for many years, until the decree of her beatification was promulgated by Pius VI. in 1792. Her hat, thimble, and other relics are kept as sacred, and her body is preserved in a marble sarcophagus with a glass front, and shown by the nuns of her convent. Her name is in the Martyrology of her order, *A.R.M.*, April 1. *A.A.SS.*, *Præter.*, April 5. Bidwell, *Balearic Islands*.

St. Catherine (16) Cantona. † c. 1574, of the rule of St. Charles Borromeo. Represented holding a cross to which a nail is fastened. Guénébault.

B. Catherine (17), or CATALINA CARDONA, May 11, 12, 18, 21. 1519–1577 or 1579. A recluse of the Order of our Lady of Mount Carmel. Daughter of Don Ramon, a member of the ducal house of Cardona, descended from the kings of Aragon. She had a vision of her father in purgatory; he told her his release would be the fruit of her penance. She mortified and disciplined herself until she obtained his deliverance. The Princess of Salerno, a near relation, who took charge of her on her father's death, brought her to Spain, where St. THERESA (7) was beginning her reform; and Catherine was moved to undertake the life of austerity, of which Theresa speaks with admiration. On the death of the princess of Salerno, Catherine governed the household of Ruy Gomez de Silva, prince of Eboli, and had under her care the Princes Don Carlos and Don Juan of Austria. Carlos she could not influence, but for Juan she always had a most tender affection. Ruy Gomez and his wife went to see an estate he had bought. Catherine begged to accompany them. She did so, and from their house in Estremera, dressed as a man, she made her way to the desert of La Roda, where she spent many years in a small cave. Her only clothing was very coarse sackcloth. She lived on herbs and roots, until a poor shepherd supplied her with bread and meal. She used the discipline of a heavy chain for an hour and a half or two hours at a time. Sometimes she went half a mile on her knees to Mass in a monastery

of the Mercenarians. The fame of her devotion spread to such a degree that she suffered much from the fatigue, interruption, and crowding caused by those who went to see her. There came a day when the whole plain was full of carriages. The friars of the neighbouring monastery were compelled to raise her up on high, that she might give the crowd her blessing, and so get rid of them. She was so impressed by the sanctity of St. Teresa, and the importance of her reform, that, after eight years of solitude, she left her cave to found a monastery of Barefooted Carmelites. In 1571 she went to Pastrana, where the Prince of Eboli and the Duke of Gandia had promised to found a monastery for her. She took the habit of a lay-brother, fearing that if she became a nun, she would be deprived of her solitude and extreme austerity. She had to go to Madrid on the business of the foundation. While there she continued to give her blessing to the people. A good old man did not understand it, and, somewhat scandalized, he told the nuncio that he had seen a Carmelite lay-brother in a carriage with ladies, giving his blessing to the people like a bishop. The nuncio was very angry, but on the circumstances being explained, he left Catherine in peace. At Madrid and other places the people gave her funds, and in 1572, when she had obtained the licence, she built a monastery over her cave. In a trance in that church, St. Theresa saw Catherine in glory, accompanied by angels; Catherine told her not to grow faint, but to persevere with her foundations. Another cave, containing a solid tomb, was made for her. There she lived five years, leaving it only to be present at the divine office. She died May 11, 1577. In 1603 the monastery was moved to Villanueva de la Jara. The friars took with them the body of their founder, and three years later they laid it in a distinguished place in the church.

St. Theresa calls her "the saintly Cardona" and "that holy woman." She is called "Saint" by some authors, and was so considered in her own country and community, both before and after

her death, but is not canonized. *P.B.* St. Theresa. *Foundations.*

St. Catherine (18), or SANDRINA DEI RICCI, Feb. 13. 1522–1589. 3rd O.S.D. Sometimes represented with a crown of thorns. Of an ancient family of Florence. She was christened Sandrina, and educated in the convent of Monticelli. In 1535 she took the name of Catherine, and became a novice in the convent of St. Vincent, at Prato. While very young she was appointed mistress of the novices, and at five-and-twenty, prioress.

This nunnery was built in 1502 by the Dominicans of Savonarola's Convent of St. Mark, in Florence. The nuns of Prato were distinguished not only for holiness, but for skill in the arts of painting, sculpture, and poetry. The Order of Preachers—commonly called of St. Dominic—were exempted from strict seclusion.

Fra Angelo Diacceto, prior of the Minerva in Rome, had a great affection for his niece Catherine, and was present at her profession. He acted as a medium for the intense interest which existed between her and his friend Philip Neri, and consequently between the holy communities of Dominicans at Prato and Rome. One of the chief ties between them was their ardent love and admiration for Fra Girolamo Savonarola. Catherine treasured relics of him, studied his writings, and in a serious illness, recommended herself to him, and was cured. Her eager desire for the reformation of the Church in general, and of the everyday life of Rome, also appealed strongly to the heart of Philip. She used to say, "That poor city of Rome! what sins are committed there! What lives men live there!" From correspondence by letter there grew up in the hearts of these two saints a great desire to see each other; but Philip had resolved never to leave Rome, and Catherine was a cloistered nun at Prato, and not likely to travel. Yet they met in spirit, passed some time in holy converse, and each saw the face of the other as plainly as if they were together in the flesh. This incident is represented in a picture by Antonio Marini, and is mentioned in the bull of the canonization of Philip Neri. There

remains but one of their many letters: it is from Catherine to Philip.

Such was her reputation for sanctity and wisdom, that she was visited by many of the great men of the day, among whom were three cardinals, afterwards popes, namely, Marcellus II., Clement VIII., and Leo XI. She was one of those mediæval saints who had the stigmata. She had also a red mark on her finger, caused by the ring with which she was espoused to Christ. Many saints appeared to her in her cell. She died after a long illness, Feb. 2, 1589, and was canonized by Benedict XIV. in 1744.

R.M. Modern Saints, published by the Fathers of the Oratory. Capecelatro, *Life of St. Philip Neri*, ii. 207, etc. Her letters were edited by Cesare Guasti in 1861. *Civiltà Cattolica*, series iv. vol. 12, p. 370.

B. Catherine (19), May 6. † 1596. A Dominican nun in the convent of the Mother of God at Seville, where she was made sub-prioress at a very early age. She imitated the virtues of the great **ST. CATHERINE** (3) OF SIENA, and had a special gift for reproving kindly and effectually. She was sent, with others, to the convent of Maria de Gracia, to instruct the nuns; she was a great favourite with her pupils, and during her various sojourns in that convent, was three times chosen prioress by them, but the superiors of the order annulled the elections, because they wanted her for work in other places. She was sent to reform the convent of Ubeda, to act as prioress to that of St. Florentina de Ecija, and to found that of Gibráleon. She took with her her dear friend, Sister Mary of the Cross, who was first prioress there, and died in 1595. Catherine died on the eve of St. John the Evangelist, Dec. 26, 1596. *A.A.S.S., Præter. Rachack, Dominican Nuns.*

B. Catherine (20), of Fingo, Sept. 10, M. 1622. A widow, aged forty-eight, beheaded at Nagasaki, in Japan, on the same day as Spinola was burnt. It is said by Pagès that when her head was cut off it rebounded three times, pronouncing each time the names Jesus and Mary. (*See LUCY FREITAS.*)

B. Catherine (21), July 12, M. 1626. Wife of a poor labourer named John Mino Tanaca. They were imprisoned for six months, and then condemned to death for lodging the missionary, Father Torres. John was burnt and Catherine beheaded at Nagasaki, in Japan. When his bonds were destroyed he walked through the fire to salute John Naisen and his other fellow-martyrs. They all expired invoking the Lord Jesus. Authorities, same as for **LUCY FREITAS**.

B. Catherine (22), Protector of Canada. Her name among her own people was TĒGAHKOUTA. 1656-1678. A red Indian of the Iroquois tribe, born at Gandahouagué or Gandeuhouagué (later, Caunawaga, a village in Mohawk cañon, New York state). Left an orphan very young, and nearly blind from the effects of small-pox, she lived in the darkest corner of her aunt's cabin. As soon as she was able, she did all the hard work of the family. She first heard of Christianity from some missionaries who, travelling through the Iroquois territory, lodged in her uncle's wigwam. They were hospitably received, and TĒgahekouta was ordered to wait upon them. The fervour and abstraction with which they prayed inspired in her the desire to join in their worship. They gave her what instruction they could in the short time of their stay in the village. Before long her relations thought it was time she should be married, and, without consulting her, they chose a young man, and he, according to the custom of the nation, came into the cabin and sat down beside her. She had only to stay where she was to be considered by her tribe the wife of this man, and this her uncle expected her to do. But instead she got up hastily and left the wigwam. Her friends were very angry, and abused and maltreated her, but she strongly objected to marriage. While they were still annoyed with her behaviour, a missionary named Father de Lamberville came to the village. All the women were busy gathering in the maize, and he found it useless to attempt any preaching or public instruction, as no one could attend. He took the opportunity to visit the

houses and talk to the aged and infirm, who could not come to the gatherings of the community. In one of the wigwams he found Tégahkouita, who was prevented by a wound in her foot from going to the fields with the others. Ever since the first visit of the missionaries she had been longing to become a Christian, and now she frankly told Father Lamber-ville her wish. She said she would have great obstacles to overcome, but that they would not frighten her. He saw in her one chosen by God, but his experience among the Indians led him to take many precautions before admitting them to the sacrament of baptism. At last, at Easter, 1676, he found no further cause for delay, and christened her by the name of Catherine. He was astonished to find in her so many saintly qualities. Those who were least disposed to follow her example were struck by her holiness, and for a time treated her with great respect; but by-and-by her modesty appeared to the young people of her village to be a reproach to the libertine life they led. They ridiculed her, and threw stones at her on her way to church, while her uncle and aunt starved her and behaved very unkindly to her. At this time a number of converted Indians had withdrawn to the Prairie de la Magdeleine, and amongst these new settlers was a friend of Tégahkouita's, whose husband helped the missionaries assiduously. This young couple made a plan to take her to join them, but her uncle was greatly incensed at the depopulation of his part of the country, and tried to prevent any more of his people from leaving the place. In his absence the young man with a friend came on a pretended hunting expedition, and took her away with them. The uncle soon heard of it, and ran furiously after them, resolved to bring her back dead or alive. He overtook the two hunters, but they had hidden the young convert in the wood, and after some futile conversation he concluded that he had been misinformed. Catherine arrived in the Prairie de la Magdeleine in October, 1677. Her friends had no cabin of their own, but lodged with a fervent Christian named Anastasia, who

devoted her life to the conversion and salvation of women, preparing them for baptism; and here Catherine gave herself, without reserve, to God, and took giant strides in the path of holiness. She had not received her first Communion, and it was the custom not to grant it to neophytes, but to prepare them by long trial. She expected to have to wait like the others, but her director soon discerned her fitness and her fervour, and granted her this privilege, to her great comfort and to the edification of others. Her best friends urged her to marry, as it was until then unheard of that an Iroquois girl should remain unmarried. Even the missionaries had never suggested such a thing, but at last Catherine received permission to make a vow of virginity, and was the first of her nation who did so. The neophytes were declared by the other Iroquois to be enemies of their country, and they expected to be frightfully tortured should they fall alive into the hands of their compatriots.

Her mortifications undermined her health, and she became very ill. After a long time of suffering she received "the holy oils" on the Wednesday before Easter, 1678, and she died the same afternoon, aged twenty-four, at the Sault St. Louis. Her exemplary life and holy death caused a great increase of fervour amongst the Iroquois of the Sault St. Louis. Immediately after her death her wasted features recovered their bloom. Her tomb was soon a famous resort for crowds of the faithful, who flocked there from all parts of Canada. Those who sought her intercession were singularly favoured, and miracles encouraged the general opinion which regarded and to this day regards her as the protectress of Canada.

The inhabitants of several of the neighbouring parishes were in the habit of assembling at the Sault St. Louis to sing a Mass in her honour, although she had not been canonized. A new parish priest recently arrived from France refused to conform, fearing to authorize by his presence a public worship which the Church had not yet permitted. All his hearers said he would be signally

punished for slighting the saint, and that very day he fell dangerously ill. He understood the cause, and made a vow to follow the example of his predecessors, whereupon he recovered. There were martyrs of both sexes in this persecution, but Tégahkonita is the only red Indian worshipped as a saint, and although she is not canonized, it was found impossible to prevent her being honoured and invoked as the patron of Canada.

Charlevoix, *Histoire et Description Générale de la Nouvelle France*.

St. Cattula, CATULLA.

St. Catula (1), March 24, M. in Africa. A.A.SS.

St. Catula (2), May 7, M. in Africa. A.A.SS.

St. Catula (3), June 26, M. at Rome. *Mart. of Reichenau*.

St. Catula (4), CASTULA (3).

St. Catulla, CATALLA, or CATTULA, March 31. Matron in Paris. Buried St. Denis and his companions, A.D. 272. Catulla walked beside St. Denis while he carried his head to the place of burial. Paul Lacroix, from a manuscript of the fourteenth century, in the Bibliothèque Nationale. A.A.SS., *Præter*. Butler. Ferrarius calls her "Virgin."

St. Caw, Welsh. Mother of SS. CAIN, CWWYLOG, GWENAFWY, PEILLAN, PEITHIEN, and several sons, all saints. Rees, 230.

St. Cazarie, CASARIA (1).

St. Cebetrude, or CEBETRUDE, GERETRUE.

St. Cecilia (1), Nov. 22 (CÆCILIA, CIGELY), V. M. 180 or 230. Patron of music, musicians, and musical instrument-makers, and one of the four great patronesses of the Western Church.

Represented (1) with a caldron; (2) with an organ or other musical instrument; (3) with a wreath of roses or green leaves; (4) with an attendant angel.

St. Cecilia was a noble Roman lady, probably of the family of Cæcilii Maximi Fausti. Her parents were secretly Christians, and brought her up piously. She always carried a copy of the Gospels concealed in her clothes. She composed hymns and played on all instruments,

but finding none worthy to express her devotion, she invented the organ, and dedicated it to the service of God. She was married at sixteen to Valerian, whom she converted to Christianity. He demanded to see her guardian angel, and she sent him to St. Urban, who was concealed in the catacombs on account of the persecution, and who completed the conversion of Valerian, and baptized him. Valerian, returning to his wife, heard celestial music, and, entering the room, saw an angel standing by her side, with two crowns of everlasting roses, which he placed on the heads of Valerian and Cecilia, telling Valerian, as the reward of his obedience to his wife's holy advice, that he might ask what he would, and it should be granted. Valerian asked the conversion of his brother Tibertius. This was promised, and was brought about by the persuasions of Cecilia. All three went about doing good, until they attracted the attention of the enemies of Christianity, when the two brothers were thrown into prison. They converted their gaoler Maximus, who was put to death with them, and buried with them by St. Cecilia in the cemetery of St. Calixtus, on the Appian Way.

Almachius, the prefect of Rome, condemned her to death, in the fear that her rank, wealth, and charity should promote the cause of Christianity. To spare the ignominy of public punishment, an executioner was sent to her house, a common act of courtesy towards persons of high rank under sentence of death. She was to be stifled in her bath. She suffered a whole day in the heat, but as it did not even injure her, the man tried to behead her. His hand, however, trembled so that when he had inflicted three strokes with his sword, as the law did not allow a fourth, he was obliged to leave her mortally wounded and bleeding. She prayed that she might live until she had bequeathed her house and property to the Church. She lived thus for three days, receiving visits from the faithful, who eagerly collected her blood as a holy relic, while she conversed with St. Urban, and gave him her final directions. St. Cecilia's is the only

antique private bath existing in Rome. The bath-room is now a chapel in the church of Santa Cecilia, in Trastevere, and here are still seen the metal pipes for bringing in the water, a leaden conduit for letting it off, and the furnace underneath for heating the bath according to the method then in use. At her request, Pope Urban, it is said, dedicated the house as a church before her death. Around the original building a more stately church was erected by Pope Pascal I., when the bodies of SS. Cecilia, Valerian, and Tibertius were found in the cemetery now called by her name, and forming part of that of St. Calixtus. The body of St. Cecilia was wrapped in a cloth of gold, or, according to some accounts, a silken robe embroidered with gold, and had linen cloths at the feet, dipped in blood. In the same year the body of Urban was found in an old church near the Appian Way, and was translated to the church of St. Cecilia, which is still standing, but so modernized as to be deprived of much of its interest.

Her name is in the Canon of the Mass, in the oldest Martyrologies attributed to St. Jerome, in the Breviary and Missal of the church of Milan (4th century), and the *Sacramentary of St. Gregory*. Her legend is in every collection of Lives of the Saints. Her Acta are not authentic, nor is there any very old authority for the story that she was a musician.

R.M. Butler, *Lives*. Baillet, *Vies*. Smith and Wace, *Dict. Christian Biog.* Mrs. Jameson, *Sacred and Legendary Art*. Villegas. *Leggendario delle Sante Vergini*. Bede. Hemans, *Monuments*.

St. Cecilia (2), May 31, M. at Gerona, in Spain. AA.SS.

St. Cecilia (3), M. 304. (See VICTORIA OF AVITINA.)

St. Cecilia (4), June 1, M. with St. AUCEGA.

St. Cecilia (5), May 8, M. at Constantinople with St. Acicius. (See AGATHA (2).) AA.SS.

St. Cecilia (6), June 2. One of 227 Roman martyrs commemorated together in the *Martyrology of St. Jerome*. AA.SS.

St. Cecilia (7), or CECIRIA, July 8, M. at Sirminia, or Sirmia, in Pannonia.

Mentioned in St. Jerome's *Martyrology*. J. B. Soller, in AA.SS.

St. Cecilia (8), M. in Sardinia. Patron of Cagliari. Cahier.

St. Cecilia (9), companion of St. URSULA, honoured in Spain.

St. Cecilia (10), GEGOBERGA.

SS. Cecilia (11) and Benedicta (13), Nov. 16. Abbesses of Swestrens. Bucelinus, from Trithemius.

B. Cecilia (12), Aug. 4, 6; with B. DIANA, June 10. O.S.D. 1201-1290. First Dominican nun. Called the first plant of the Second Order, and the first-born of St. Dominic.

When, in 1217, St. Dominic went for the second time to Rome, Honorius III., desiring that the Dominicans should have a house there, gave him the church of St. Sixtus, and had a convent built adjoining it. At this time there were many nuns living in Rome, without "enclosure," and almost without regularity—some in small monasteries, and some in the houses of their families. Innocent III. (1198-1216) had made several unsuccessful attempts to assemble them all in one house, under a uniform rule of seclusion. His successor, Honorius III., instructed St. Dominic to bring about this reformation, and, at his request, appointed three cardinals to act with him. In order to remove some of the difficulties, St. Dominic offered to give up his new convent of San Sisto to the nuns, and to build a new one for his friars at St. Sabina. The monastery of Sta. Maria, in Trastevere, was the principal one where the scandal had to be put down, and thither went the great preacher and his three colleagues, and exhorted the nuns with so much charity and eloquence that first the abbess and then all the nuns but one, volunteered to accept the stricter rule and obey the Pope. No sooner, however, had the ecclesiastics departed, than the parents and friends of the nuns came and remonstrated, and told them they were doing that in haste which they would repent at lifelong leisure, that their house was so ancient and honourable, their conduct so irreproachable, their privileges so important, that they were by no means bound to accept new rules, which,

had they known before they took the veil, would have deterred them from monastic life. Hearing all this from their natural advisers, the nuns thought their independence too precious to be renounced, so they determined not to submit. St. Dominic left them alone for a few days, during which he fasted and prayed and commended the cause to God. He then went back to St. Mary's, said Mass there, and afterwards addressed the nuns with that wonderful gentleness which no one could resist, asking them if they could repent of an offer they had made to God, or refuse to give themselves up to Him with their whole heart and without reserve. The abbess and all the nuns renewed their former promise to him, and vowed to submit in all things to the Pope's wishes. They begged that Dominic himself would be their director, and give them his own rule. He agreed, and while the preparations for their transfer to St. Sixtus were in progress, he shut the gates, and forbade their friends and relations to come, with their worldly counsels, to shake the pious resolution of the nuns.

Early in Lent, 1218, the abbess and some of the nuns—amongst them the novice Cecilia—settled down in the convent of St. Sixtus. St. Dominic gave them his rule and his habit. They were in the chapter house, discussing the temporal arrangements of the community with St. Dominic and the three cardinals, one of whom was Stephen of Fossa Nuova, cardinal-priest of the twelve apostles, when a man came running, in great distress, to Cardinal Stephen, to tell him that his nephew Napoleon had been thrown from his horse and killed on the spot. Stephen fell on Dominic's breast, unable to speak or shed a tear. Dominic ordered the young man's body to be brought in, and prepared to say Mass. An immense concourse filled the church. Dominic, while he held up the host, was himself raised in ecstasy a whole cubit from the ground, to the wonder and edification of all present. Mass being over, he went and stood by the dead body, laid the injured limbs straight, shed some tears over the young man, and then, after kneeling some time in prayer,

rose and made the sign of the cross over the corpse; then, raising his hands to heaven, and being at the same time miraculously raised from the ground and suspended in the air, he cried aloud, "Napoleon, in the name of our Lord Jesus Christ, I say unto thee, Arise!" That instant the young man arose, healed of his bruises and perfectly well. Cecilia loved St. Dominic with great devotion; he regarded her with fatherly affection, calling her his eldest daughter. At the age of seventeen, she was the first nun who received the veil from his hands. She is therefore regarded as the first Dominican nun. She was an eye-witness of several of his great works. The *Narrative of B. Cecilia* is one of the most important sources for the history of St. Dominic (Mamachi, *Annals O.P.*).

The Dominican nuns of San Sisto were removed by St. Pius V. to the stately monastery of Magnanapoli: it became a very favourite convent for ladies of the highest rank. When the convent of St. Agnese at Bologna had been built by B. DIANA DEGLI ANDALO, Pope Honorius went himself to the convent of San Sisto, and, having explained to the nuns how much it grieved him to send any of them out of Rome, said that nevertheless he wished that four of them should go to Bologna to instruct the new community there in the rule of their blessed founder. He desired them, in the name of the Holy Spirit and of holy obedience, to hold a council among themselves and choose the best among them for this pious work. They obeyed, and chose four who had received the habit from the hands of St. Dominic. Two of these were B. Cecilia and B. AMATA. They went to the new convent in Bologna in 1223, two years after the death of their founder. Cecilia did her duty there with great fervour and energy for many years, and at last became infirm and decrepit and died, being nearly ninety years of age.

Michele Pio, *Predicatori*. AA.SS. Butler, *Lives of the Fathers*, "St. Dominic," Aug. 4.

B. Cecilia (13) of Gubbio. (*See GENNAIA.*)

St. Cecilia (14) of Sweden, Aug.

26. † 1399. Fourth and *youngest daughter of ST. BRIGID of Sweden, and sister of ST. CATHERINE of Sweden. Her life and that of her mother were in extreme danger at the time of her birth, but, owing to the direct intervention of the Virgin Mary, both were preserved. The Virgin Mary appeared again shortly afterwards to St. Brigid, and exhorted her to show gratitude by bringing up her children piously and virtuously. Brigid therefore contemplated making Cecilia a nun in the convent of Schening, but Cecilia married twice, and, as a widow, spent her life, like Tabitha, in doing good to the poor. Vastovius, *Vitis Aquilonia*.

B. Cecilia (15) of Ferrara, Jan. 25, O.S.D. † 1507. Contemporary with another Dominican, B. CECILIA (16) of Ferrara. This Cecilia was very young, and is said by her biographer not to have known what sin was. She prayed to have her purgatory in this world, and obtained that grace through the intercession of B. BEATRICE, one of her fellow-nuns. Accordingly she suffered much from ill health. She broke a blood-vessel on the chest, and was confined to bed for six months, and became extremely thin. During her illness, she endured great temptations of the devil, though he had never assailed her so fiercely when she was in health. She prayed to St. Catherine that she might be married to Christ, which prayer was answered, for after her death a ring was seen on her finger by B. Calimeto and another holy friar of Spain, although by no one else. She was very constant in the devotion of the rosary, and the B. V. MARY showed her acceptance of this service by causing her hands to smell of roses after her death. She is not canonized. Serafino Razzi, *Predicatori*. Pio, *Uomini*.

B. Cecilia (16) of Ferrara, March 7, May 4, Dec. 19. 1511. O.S.D. At the beginning of the 16th century there were two Ceciliass, in two convents of St. Catherine at Ferrara; they were both of the Order of St. Dominic, and both considered saints in their own city and order. One convent was under the patronage of ST. CATHERINE (1); the

other of ST. CATHERINE (3). To distinguish one set of nuns from the other, those of the convent of St. Catherine (1) the Martyr were called "Le Martiri," and those of the great mediæval Siennese were called "Le Sanesi." The elder of these two Blessed Ceciliass was born about the middle of the 15th century, and had in her early years no thought of becoming a nun until a holy man foretold to her that such was her destiny. Believing his words, she opposed her parents' wish for her marriage until they insisted so much that she had to give way. She married a good young man, rich in virtues as well as in worldly goods. After eight years of married life, in 1486, they parted by mutual consent. He became a monk in the convent of St. Dominic, and she a nun in that of St. Catherine the Martyr. She lived there thirty years, and was three times prioress. She set an example of great virtue and piety during her life, and wrought miracles after her death. During part of the time that Cecilia was one of the Martiri, the community was ruled by B. ANTONIA OF BRESCIA, in whose Life Cecilia is mentioned, Oct. 27. *AA.SS., P.B.*

St. Ceciliana, Feb. 16, M. in Africa. *AA.SS.*

St. Cecilius, CELEDONIA.

St. Ceciria, CECILIA (7).

St. Ceca, Oct. 16 (CACRA, CERE, ETERE). 3rd or 4th century. M. with 270 others in Africa, or at Tripoli in Asia. *AA.SS.*

St. Cectamaria, ETHEMBRIA.

St. Cefronia. FEBRONIA is honoured by the Ethiopians under this name.

St. Ceinwen. Granddaughter of Brychan. Possibly same as St. KEYNA. Some churches in Anglesea are dedicated in the name of Ceinwen. (See ALMHEDA.) Rees.

St. Celadoine, CHELIDONIA.

St. Celedonia, or CECILUS, May 7, M. in Africa. *AA.SS.*

St. Celerina (1), Feb. 3, M. at Carthago, early in the 3rd century, with her son, St. Laurentinus, and his brother-in-law and fellow-soldier, St. Ignatius. These martyrs are mentioned in several of the epistles of St. Cyprian, bishop of Carthago, to Celerina's grandson, St.

Celerinus, deacon and confessor. There was a church at Carthage early in the 5th century, whose dedication was in the name of St. Celerina. *AA.SS.* Baillet, *Vies.* Smith and Wace, *Christian Biog.*

St. Celerina (2), Sept. 28, M. in Africa. *AA.SS.*

St. Celesta, April 16, M. at Rome. *AA.SS.*

St. Celestina (1), DIGNA (1).

St. Celestina (2), April 6, V. M. Commemorated with eight hundred other martyrs in the collegiate church of St. Mary at Utrecht. *Henschenius. AA.SS.*

B. Celestina (3), one of the nine sisters of St. RAINFREDE.

B. Celeswintha, GALSWINTHA.

St. Celine, CILINIA (1).

B. Celsa. (*See BERLENDIS.*)

St. Cenburg, QUENBURGA.

St. Cenedlon, a saint on the mountain of Cymorth, probably near New-castle, in Emlyn. Daughter of Brychan. (*See ALMHEDA.*) Rees.

St. Cenen, KEYNA.

St. Centolla, August 13, V. M. Probably time of Diocletian. St. Centolla was put to the torture to induce her to renounce the Christian faith. St. HELEN (2) (called in some accounts a widow) came and stood by, and comforted and encouraged her in her determination. Centolla answered, "See that you also be of good courage, for you are soon to be put to death for Christ's sake." And so it happened, for these things being told to the governor, he had them both beheaded, lest the number of the Christians should increase. Some accounts say Centolla was a native of Toledo. In the 13th century their bodies were translated with great honour into the cathedral of Burgos. *R.M. AA.SS.* Bollandi.

St. Cephinia, TRYPHONIA.

St. Cera, Jan. 5, Oct. 16 (CHERA, CHIER, CIARA, CYRA (2), KIARA), V. Abbess. 6th or 7th century.

Under these six names, and perhaps more, and at dates a century apart, two famous virgins of the early Irish Church are honoured. They are often confounded together, and it may be that only one saint is commemorated, and that mistakes in the monastic records have placed

her sometimes in one century, sometimes in another. Supposing, with Lanigan, that there were two, the accounts are as follows:—

I. At Muscraig, in Momonia, a great fire, with a horrible smell, broke out from the earth. The people applied to St. Brendan to save them from this plague and terror. He told them to go to Cera, by whose prayers they should be delivered. They went to her. She prayed, and the fire disappeared.

II. The other St. Cera, or Cyra, was the daughter of Duibhre, or Dubreus, of the blood of the kings of Connor. When St. Munna, or Fintan Munnu, had lived five years at Heli, a virgin named Chier, attended by five other virgins, came to him, and asked for a place where they might serve God. He and his monks gave up their abode and the work of the place to the nuns, and went away, taking necessities for the journey in a cart with two oxen. He gave his blessing to Cera, but told her the place should not be called by her name, but by that of the man who, on that day, made three jubileations in Agro Miodhluachra, *i.e.* St. Telle, the son of Segen. The place was called Tech Telle. Cera died 679. One of these SS. Cera founded and governed a famous monastery of nuns at Kilchere, or Kilerea. Colgan, *Irish Saints. AA.SS. Brit. Sancta.* Bucelinus, *Men. Ben. Lanigan.*

St. Cercyra, April 29, V. M., c. 100, at Corfu. SS. Jason and Sosipater converted many of the people of Corfu to Christianity, and were therefore cast into prison, with seven robbers who were among their converts. The robbers were then thrown into a caldron full of burning sulphur and pitch. CERCYRA, the daughter of Cercilinus, king or governor of Corfu, looked secretly out at the gate to see the torments of the Christian martyrs. She was so impressed that she immediately embraced the same faith. Her father, enraged, gave her to a savage Ethiopian, from whom she was defended by a bear. Whereupon, the Ethiopian was converted, and, declaring himself to be a Christian, was put to the sword. St. Cercyra was suspended over a fire until she was nearly choked with

smoke, and was then pierced with arrows and crushed with stones. She is commemorated with St. Saturninus, the chief of the seven thieves. *Men. of Basil.*

St. Cerea, *CECRA*.

St. Cerentia, Aug. 10, M. *AA.SS.*

St. Cereta, April 27. † c. 1324.

Nun, O.S.A. Disciple of B. CLARA OF MONTEFALCO. *AA.SS.*

St. Cerille, or CICERCULA, honoured from time immemorial in a church of Berry. Migne, *Dic. Hag.* Châtelain, *French Mart.* Possibly one of the SS. CYRILLA.

St. Cerona (1), CORONA.

St. Cerona (2), Nov. 16, Feb. 3. † 490.

Represented in a nun's dress, holding a book in her left hand, to imply that she brought the gospel to the district where she settled.

Cerona was born at the village of Cornillan, near Béziers. She fled with her brother Sophronius from the house of their heathen parents. With great fatigue and trouble they arrived at Bordeaux, where they got the bishop to instruct and baptize them, and in time to confer holy orders on Sophronius and the sacred veil on Cerona. They were maligned by some wicked people, who said they were not brother and sister, but concealed an unholy love under the pretence of relationship. So they decided to separate. Sophronius went to Rome to visit the tombs of the Apostles, and died in odour of sanctity. Cerona went northward, and, after many dangers, arrived in the diocese of Séz about 440. Here she built a little cell, in a solitary wooded place near Mortagne, between the ancient town of Mont Cacune and the hill of Mont Romigny. Some pious women gathered round her, and with the consent of Hile, bishop of Séz, she founded for them the first monastery in that diocese. She built two chapels or oratories near, one of them on the spot where now stands a church called by her name. She worked very assiduously at the conversion of the inhabitants to Christianity, building one of her chapels on a spot where they used to practise heathen rites as part of their funeral ceremonies. In her old age she became

blind. To help her to visit her two oratories every day, she had wire stretched from one to the other, that she might guide herself by taking hold of it. Children and shepherds several times mischievously broke this wire; it was as often miraculously joined again. She died Nov. 15, 490. *P.B.*

St. Cerose, SICILDIS.

St. Cerota, or CEROTE, SICILDIS.

St. Cesarea, May 15, V. Born at Villa Franca, in Calabria. Her father was a rich man named Aloysius. His beautiful wife, Lucretia, on her deathbed, obtained from him a promise that if he married again, he would choose a wife equal to her, not only in beauty but in piety. None such could be found, except her daughter Cesarea, whom accordingly Aloysius wished to marry. Cesarea, like St. DYPNA of Gheel, fled from her home to avoid so horrible a crime, and took refuge in a cavern near the sea, which could only be approached in calm weather, and even then was very difficult of access. Here she lived in holy seclusion and performed miraculous cures, before and after her death, by means of a sulphurous fountain in the cave. *AA.SS.*

St. Cesaria (1), Nov. 1, at Rome. *Mart. Reichenau.*

St. Cesaria (2), March 25, M. Migne.

St. Cesaria (3), Jan. 12, V. Abbess. † c. 530. Sister of St. Cesarius, archbishop of Arles, a man of great holiness and charity. Cesaria was born late in the fifth century, and brought up in a nunnery at Marseilles, probably that founded by Cassian. Cesarius became archbishop of Arles in 501, and soon afterwards built a monastery there, with a very large church, for his sister and a community of nuns, of which he appointed her the head. He worked at the building with his own hands. The house was at first called St. John's, but afterwards came to be called by the name of its first abbess, St. Cesaria. In 507 Arles was besieged by Theodoric, king of Italy. Cesaria and her nuns fled to Marseilles, and their house was destroyed. When peace was restored, Cesarius rebuilt the convent. The nuns returned,

and there Cesaria died, in 530. She was succeeded by another Cesaria, who was living twelve years afterwards, at the time of the death of the good archbishop. By his will, which is extant, he left all his property to the nunnery. The rule which St. Cesarinus drew up for the nuns may be read in his Life, by the Bollandists. It was afterwards changed in this monastery for that of St. Benedict. Butler, "St. Cesarius," Aug. 27. Baring-Gould. *A.A.SS.* Baillet.

St. Cesaria (4), CASARIA (1).

St. Cessia, Nov. 1, M. at Terracina, with seven women and eight men, at the end of the 1st century. Mentioned in the old martyrologies. *A.A.SS.*

St. Cetamaria, ETHEMBRIA.

St. Cethuberes, or CETHUBRIS, ETHEMBRIA.

St. Cetumbria, ETHEMBRIA.

St. Chaphte, or CHAPTHE, AGATHA (1).

SS. Chariëssa, or CARIËSSE, Christiana (1), or CHRISTINA (2), Basilissa (4), Galla, Gallena, Lota, Nunechia, Calis, Nice, Tertia, and Theodora, April 16. 3rd century. These saints were taken to Corinth and made to walk to the seashore. Chariëssa sang psalms and hymns loudly the whole way. They were put on board ship and, when thirty stadia from the land, a stone was fastened to the neck of each, and they were all thrown into the water. *A.A.SS.*

St. Charis, or CARIS, Jan. 28, M. There is a Greek distich saying that when her feet were cut off she ran to heaven, her soul being more nimble when her body was lame. Date unknown. *A.A.SS.*

St. Charisia, CARISIA (1).

St. Charissima, CARISSIMA.

St. Charitana, or CARITAINE, June 12. M. at Rome.

St. Charitina (1), Oct. 5, Jan. 15, M. at Amisus, in Pontus, about 304. Patron of Venice and Carthage.

Represented (1) with an angel extinguishing a funeral pile; (2) with a pair of tongs.

Charitina was servant to a Christian, named Claudius, who was much grieved when he was ordered to deliver her up to Domitius, comes under Diocletian; but she comforted him, and said she

would offer her life as a sacrifice for his and her own sins. He begged her to pray for him in the heavenly kingdom. Burning coals were strewn on her head, and after other tortures she was thrown into the sea. She considered that would stand in the place of baptism. She was not drowned but came safely out of the water and stood before her persecutor, who inflicted various tortures; finally her teeth were pulled out and her fingers and toes cut off, and she died of exhaustion.

R.M., Oct. 5. *Men. Basil.*, Jan. 15. *A.A.SS.* The Bollandists, in their account of this saint, say there is another St. CHARITINA, Sept. 4. Husenbeth, *Emblems*.

St. Charitina (2), Oct. 5. A member of the family of the dukes of Poland. Married Theodore, a Russian prince. After his death she became a nun in the convent of SS. Peter and Paul. Date uncertain. Annual commemoration in some places in the province of Novgorod. *Græco-Slav. Calendar.* *A.A.SS.*

St. Charito, June 1, V. M. c. 167. Scourged and beheaded at Rome, with St. Justin and two other Christians. A short account of their trial and execution is given in Greek and Latin by Papebroch, from ancient judicial *Acts*. The narrative differs from many of its class in that it contains no miracles, no theological argument, no denouncing of the judge or officers of justice by the prisoners, no wholesale conversion or destruction of spectators or executioners. *A.A.SS.*

St. Charity (1). See FAITH, HOPE, and CHARITY.

St. Charity (2), Dec. 25. Abbess at Bethlehem. Ferrarius.

St. Chatte, AGATHA.

St. Chelidonia, Oct. 13 (CELADOINE, CHELADOINA, CLARIDONA, CLERIDONA), V. Anchorite. † 1152. One of the patrons of Subiaco. Born of a good family in the Abruzzi, singularly pious from her earliest childhood, she lived nearly sixty years as a recluse among the mountains near Subiaco. After she had begun her solitary life, she made a pilgrimage to Rome. On her return, she took the veil, in the convent of St. Scholastica, at Subiaco. Instead of remaining there, she spent the rest of her life in

her hermitage. People used to send her food, and when they neglected her she was fed by ravens, like Elijah. Many persons resorted to her to be cured of divers diseases. At the hour of her death, a great light appeared around the place, so that people thought there was a frightful conflagration, and some feared the convent was on fire. Bucelinus says she was born at Cellis, in Calabria; he calls her Claridonia, abbess of Subiaco. There is a fresco of her in the monastery; on the dress is a curious inscription, scratched apparently by a chaplain of Pope Pius II. (1458-1464), when he was celebrating Mass there. *R.M. AA.SS. Hare, Cities of Italy*, p. 43. Bucelinus, *Men. Ben.*

St. Chelindra, or QUELINDRIS, V. M. Formerly honoured at Utrecht. Guérin.

St. Chendechildis, THEODECHILD.

St. Chera, CERA.

St. Chérie, PULCHERIA.

St. Chiara (1), Italian for CLARA.

St. Chiara (2), CERA.

B. Chiaretta. (See ILLUMINATA (2).)

St. Chier, CERA.

St. Childechinda, CHILDECHINDIS, or CHILDERADA. † 583. Daughter of Chilperic I. by his first wife, ST. AUDOVERA. Banished in her infancy, with her mother, to the monastery of Le Mans, where she spent nine years very piously, and was put to the sword by order of the wicked Queen Fredegund. Her murder is supposed to have procured her the crown of martyrdom. The snow of her innocence, adorned with the blood of her martyrdom, was more glorious than the purple robes of royalty. Bucelinus, *Men. Ben.* Wion, *Lignum Vitæ*, lib. iv. cap. 28.

St. Childemara, HILDEMAR.

St. Childerada, CHILDECHINDA.

St. Childomerga, HILDEMAR.

St. Chilsuinta, GALSUINTHA.

St. Chimoia, Feb. 5, M. in Japan. *AA.SS.*

St. Chinedrithæ, KYNEDRIDE.

St. Chinesdre, KYNEDRIDE.

St. Chinreacha Dercaïn, V. Abbess. Mentioned in Life of ST. ITA. Identified with KAIRECHA, called also DERCAÏN. Erroneously identified with KUNERA. O'Hanlon.

St. Chionia, sister of AGAPE (3) and IRENE.

St. Chlodsendis, GLODESIND.

Chlotichilda, CLOTILDA (1).

St. Chonta, QUINTA.

St. Choticlia, COTILIA.

St. Chottia, COTILIA.

St. Chrême, CARISSIMA.

St. Chresta, CHRISTA.

St. Chrischona. (See CUNIGUND (1).)

St. Christa (1). (See CALLISTA (1).)

St. Christa (2), CHRESTA, or CRASTA, June 4. M. in Cilicia, or Sicilia, *i.e.* Sicily. *AA.SS.*

St. Chrestia, CHRISTIE.

St. Christes, V. Daughter of ST. THERMANTIA (*q.v.*).

St. Christeta, M. (See SABINA and CHRISTETA.)

St. Christiana (1). (See CHARIESSA.)

St. Christiana (2), Feb. 6, M. *AA.SS.*

St. Christiana (3), Dec. 15 (CHRISTIANA - ANCELLA, CHRISTIANA - ESCRAVA, CHRISTIANA-CAPTIVA, etc.). 4th century. A Christian captive who converted the Iberians. *R.M. Butler.* She seems to be more generally called NINO.

St. Christiana (4). *R.M. RUMA.*

St. Christiana (5), or CHRISCHONA. (See CUNEGUND (1).)

B. Christiana (6), ORINGA.

St. Christiancie, companion of ST. URSULA. Baillet.

St. Christicola, June 19, V. M. Companion of ST. URSULA. Her *fête* held at Prague this day. *AA.SS. Præter.*

St. Christie, or CHRISTEIA, honoured in the diocese of Auch. *P.B.*

St. Christina (1), July 24, V. M. c. 302. Patron of Torcello in Venice, the Venetian States, Bolsena, Paternio, of children at Orleans.

Represented (1) holding arrows or a book and an arrow,—a square furnace with flames coming out of it stands near her, in the distance a tower on a hill, separated from her by a lake; (2) tied to a pillar and shot with arrows; (3) a millstone by her side; (4) with serpents.

Christina was so called after her conversion to Christianity; her former name is unknown. She was the daughter of Urbanus, a Roman patrician, governor

of the town of Tyro, which stood on an island in the Lake of Vulsinium, now Bolsena. Urbanus shut her up in a tower with twelve maids, who were charged to bring her back to the worship of the gods. Having no money, she broke her father's gold and silver idols, and gave the pieces to the beggars. Her father therefore ordered her to be beaten and thrown into a dungeon, where angels comforted her and healed her stripes. She was next thrown into the lake with a millstone round her neck. Angels held up the stone, and floated her safe to land. Urbanus had a fire lighted, and put her in it. She remained five days unharmed, singing praises to God. He then had her head shaved, and dragged her to the temple of Apollo, intending to compel her to sacrifice. As soon as she looked upon the statue of the god, it fell down before her, and her father fell dead from wonder and rage. His successor, Julian, heard Christina singing in her prison. He had her tongue cut out, whereupon she sang better than ever. Then he shut her up in a dungeon with serpents, but they could not harm her, so he had her bound to a tree and shot with arrows; and thus she died.

The Spanish version of the story of St. Christina contains horrid details of her martyrdom, and fierce reproaches interchanged between her and her father. When Julian had her tongue cut out, she took it and threw it in his face and put out his eye.

It has been believed in some times and places that Christina had the privilege of restoring one person to health each day. Consequently it was the custom to commend a sick person to her as soon as possible after midnight, that her favour might not be already bespoken. The Church of Rome retains the worship of this saint, but condemns this practice as an idle superstition, and forbids the legend to be read in the churches.

She is said to have been only eleven years old at the time of her martyrdom. This is doubtless the reason she is considered one of the patron saints of children, and adopted as the patron of the Congregation of Ste. Chrétienne for

Education, founded at Metz in 1807 by Monseigneur Jauffret, bishop of Metz.

R.M. A.A.SS. Mrs. Jameson, *Sacred and Legendary Art. Flos Sanctorum*. Villegas, who quotes Bede, Ado, and Usuardus. Baronius, *Annales. Men. of Basil*. Butler. Baillet. *Leggendario delle Sante Vergini*. Thiers, *Traité des Superstitions*, i. 258 (1777). Cahier. Husenbeth.

St. Christina (2). (See CHARIÉSSA.)

St. Christina (3), May 30, M. burned at Nicomedia, with a great multitude of Christians. Papebroch, in A.A.SS.

St. Christina (4), March 13, V. M. in Persia. R.M.

St. Christina (5) of Brittany, June 17. 6th century. Called TINAÏK KRISTNA, or SANCTE CHRISTIENNE DE BRETAGNE, devoted servant and disciple of the blind St. Hervey or Houarne (June 17). Mas Latrie and Guérin call her his sister; but, according to Villemarqué, *Légende Celtique*, she was still young when, in his extreme old age, he gave her his last commands and blessing, and died before the altar, in his own little church. Christina served and obeyed him to the last moment of his life, and then she lay down at his feet and died.

St. Christina (6), July 25, 26. 8th century. Patron of Dendermond, in Brabant, where her relics are kept in the collegiate church. Legend says she was the only child of Migranimus, a heathen king of England, and his Scotch wife Marona. They had been childless for many years when this daughter was born. She grew up good and beautiful. Her father built a temple of Venus and placed her in it, with seven maids to take care of her. One day a pilgrim begged for alms in the name of Christ. She asked who Christ was; this led to her conversion and baptism. The *French Martyrology* says she was taken across the sea, by an angel, to Dickelven on the Scheldt, to lead a solitary life; was martyred and buried there, and translated to Dendermond in the following century. The *Analecta Juris Pontificii*, iii. p. 1834, calls her daughter of King Trigaminus, and says she was led by an angel into Scotland, and thence to Belgium, where she could worship God

better in a poor little hut than in marble halls. *AA.SS. Brit. Sanc.* Martin. Guérin.

St. Christina (7), Nov. 26, Sept. 7, Dec. 5, Aug. 11, March 3, V. † about 1100. Abbess of Romsey. Daughter of Prince Edward, and of Agatha, who was a nun with her at Romsey. Granddaughter of King Edmund II. of England. Sister of ST. MARGARET, queen of Scotland. She educated her nieces EDITH or MATILDA, queen of England, and Mary, countess of Boulogne. She compelled them to wear the dress of nuns, but they did not take monastic vows. *Memorial of Ancient British Piety.* Bishop Forbes, *Kalendars: Analecta*, iii. col. 1834. Buce-
linus, *Men. Ben.*, Aug. 11. Ferrarius. Wion, *Lignum Vitæ.* Eckenstein.

St. Christina (8), May 18. 12th century. Queen of Sweden. Of the Stenkil family; her father was Biorn of Denmark; her mother, Catherine, daughter of St. Ingo IV. and ST. RAGNHILD, king and queen of Sweden (1118-1129). Christina married first, Jarislav Haraldson, prince of Holmgard; and secondly, Eric IX., called "The Saint," and "The Lawgiver" (1155-1161 according to Haydn; 1141-1151 according to Butler); also called Henry, a Swedish nobleman, son of Iadward. He assisted Ingo to conquer the Finns, and sent St. Henry, bishop of Upsala, an Englishman and friend of Nicholas Breakspear, to instruct the people and convert them to Christianity. Henry is therefore called the Apostle of Finland, where he fell a martyr to his mission. On the death of King Swerker, or Smercher, Eric was chosen king on account of his virtues and prowess. Eric was content with his own property; he levied no taxes, and would not even accept the third of the confiscations, which belonged to the kings. He collected the laws into a code for his people, and won their lasting affection by his wise and upright rule. His cousin, Henry Scateler, son of Sueno, king of the Danes, claimed to be heir to the throne of Sweden through his mother, and having raised troops and bribed some influential persons among the Swedes, devised the death of the unsuspecting saint. While Eric was hearing Mass on

Ascension Day, his attendants came and told him that the hostile army was near, but he would not go out to battle until the Mass was ended. Then he went bravely against the enemy, and was killed or taken alive, fighting, and beheaded next day. On the spot where he fell, a spring of water arose, which works marvellous cures. He is regarded as a martyr of justice and order. He was the chief patron saint of Sweden until the Reformation, and is still remembered with affection. His tomb is preserved undefaced, and King Eric's code is regarded with respect. Christina survived many years in great sanctity. She left two sons and two daughters, of whom Knut was afterwards king of Sweden, and Margaret was queen of Norway. Vastovius, *Vitis Aquilonia.* Butler and Baillet each give the Life of St. Eric, but do not call Christina, or her parents or grandparents, saints. Her worship is probably local; it is mentioned in *Analecta Juris Pontificii*, iii. 1834. Benzeltierna's *History of Sweden*, by Olof Dalin, ii. p. 127, Dähnert's German version. *Vita S. Erici*, in Fant and Annerstedt, *Script. Rer. Suecicarum.*

St. Christina (9), July 24, "the Wonderful." † c. 1224, V. Sometimes represented in a font. She was the youngest of three sisters living at St. Trudonopolis (St. Tron), in Brabant. On the death of their pious parents the three divided their labours thus: the eldest was to pray, the second to keep the house, and the third to keep the sheep. Soon Christina, the shepherdess, fell ill and died. Next day she was carried to the church amid the lamentations of her sisters and the sympathy of their friends. While the Mass was being said for her repose, she sat up on the bier, and then went like a bird on to the rafters of the church. All fled in terror except her eldest sister. At the end of the Mass, Christina was compelled by the priest to come down. She returned home with her sisters, and was refreshed with food. She told her friends that immediately after her death she was taken by angels to purgatory, where she saw souls, many of which were those of persons she knew, suffering

such dreadful pains that she thought this must be hell. She was then shown hell, where also she recognized some of her friends. Afterwards she was taken to paradise, where God welcomed and congratulated her on her arrival, and bade her choose whether she would remain with Him in heaven for ever, or return to earth for some years and suffer, that her sufferings might avail to release all the souls she had seen and pitied in purgatory, and also, by a life of penance, convert many persons still living in the world. She chose, without hesitation, to go back and suffer. She added that her friends must not be astonished at the wonderful things that would happen to her, as they were ordained by God.

From this time Christina fled from the presence of her fellow-creatures with horror, and abode in desert places, in trees, or on the tops of towers or churches. People thought her possessed of devils, and caught and bound her repeatedly, but in vain; she always escaped again. When she was suffering from hunger she would on no account return home, but prayed God to mitigate her sufferings. In answer to her prayer she was enabled to live on milk from her own breast for nine weeks. She used to go into hot ovens, and scream as if in torments, but always came out uninjured. She threw herself into boilers full of boiling water, and while remaining there some time she screamed and groaned, but no trace of scalding or burning was visible on her body afterwards. She held her hand in the fire, spent days in icy water, she was bitten by dogs, went round in a mill-wheel, hung herself on a gibbet under the corpses of robbers, and spent some time in graves. Once in an ecstasy she span round like a wheel, uttering an inarticulate song. She ran so fast that a man, who was employed to catch her, had a very long run, and at last knocked her down with a blow of a stick, which broke her shin. Sometimes she would roll herself up in a ball like a hedgehog. When her clothes were worn out she begged others of any one she met; if her gown wanted a sleeve, she begged

a sleeve, and did not mind if it was of another colour. If she received bread bought with unjust gains it caused her the most agonizing pain. If any one in the town died whom she believed to be damned, she screamed and howled, and twisted her arms and hands as if there were no bones in them. People thought there was something demoniacal in her wish for death, and her horror of her fellow-creatures. Her sisters had her chained to a pillar, believing her to be mad or possessed of devils. When she had broken loose repeatedly, and was tied tighter, and had sores from the tightness of her chains, oil that flowed from her breasts made a healing ointment for her wounds, and also served her for food. Then her sisters wept, and thought only the special interference of God could have wrought this miracle. They prayed, and so did many persons who came to see the miracle, that Christina might be able to live amongst other people. Their prayers were heard. Soon after, she went into a church, and, finding the baptismal font open, she immersed herself entirely in it; after this she was better able to endure the presence and the smell of human beings.

One day, being providentially conducted by extreme thirst to the table of a very wicked man, who was sitting at a sumptuous banquet, she asked for something to drink. The sinner was moved with a feeling of unwonted pity and charity, and entreated her to drink some wine. She then foretold, much to the surprise of all who knew the man, that he would die penitent and pardoned. She had a kind of second sight, by which she saw battles and deaths that were happening at a great distance, and could discern good people from bad. She foretold the fall of a nun of the convent in her native town, also the taking of Jerusalem by Saladin.

After a time she left her own people and joined a recluse, named Ivetta, Vetta, or Juera, at Los, or Loen, on the borders of Germany. There she frequented the church, singing like an angel at night, when all the other people had gone away. She knew if the clergy

of that church had any secret fault, and she used to reprove them with respectful childlike affection. Louis, count of Los, had a great reverence for her, and called her "mother." When he was guilty of any injustice she afflicted herself about it as if he were her own son, went to his palace, remonstrated with him, and obtained a reversal of his unjust decree. When he was dying he sent for her, confessed to her all his sins from the time he was eleven years old, and entreated her to pray for him; he then disposed of his worldly goods according to her advice. He died, and she saw his soul taken to purgatory and horribly tormented. His spirit returned to entreat her help, and she promised to take some of his suffering for him. She visited the places where he used to sin, and those where he amused himself with the vanities of the world, and wept bitterly for him.

Towards the end of her life she again took to living in desert places, only coming at rare intervals among her fellow-creatures to get food. No one dared to ask her any questions. At last she returned to St. Tron, and made the convent of St. Catherine her usual abode. The venerable Thomas, priest of St. Tron, watched her secretly when she thought herself alone in the church. He saw her throw herself like a bag of dry bones before the altar, and beat herself, and heard her revile her body and lament with tears and sobs that she was joined to it. After an interval of silence she began to laugh, and, taking her feet in both her hands, she kissed them, and said, "Oh, sweet body, why did I abuse and maltreat you, who have suffered so many torments with so much patience in obedience to the spirit?" Then she kissed herself all over. She continued her life of grief, lamentation, and privation until very shortly before her death, when her strength was exhausted, and she was wasted to a shadow. At her request, Beatrice, one of the nuns of St. Catherine's, made a little bed for her in her room. There she remained for a time, and then, feeling death approaching, she asked for the sacraments. After she had received them,

Beatrice fell at her feet, and begged that before she died she would reveal certain things to her. As she did not reply, Beatrice thought she was meditating on something else, and presently left Christina alone in the room. Before she returned Christina died. Beatrice threw herself on the body, asked Christina why she had departed without taking leave of the sisters, and conjured her, by the obedience she had always shown her in life, to return and answer her questions. Christina therefore returned to life, and, after affectionately reproaching Beatrice for recalling her from the realms of bliss, bade her make haste and say what she had to say, that she might depart finally to her rest. When Christina had answered all Beatrice's questions, the nuns, who had meantime gathered round, took leave of her, and consigned her, with prayers and blessings, to her third death. Her body was translated a few years afterwards, and miracles were wrought at her tomb.

A.A.SS. Her Life by Thomas Cantipratano, O.S.D. Preger, *Deutsche Mystik*. Azvedo. Vaughan.

B. Christina (10), or **CHRISTIANA**, Jan. 21. † 1258. Daughter of Bernardo di Suppone, a nobleman of Assisi. A girlfriend of St. CLARA (2) of Assisi, living in the same house. Christina went, in 1213, to St. Francis, who was living in the convent of St. Mary of the Angels, and received from him the habit of the Minors. She joined Clara at S. Damiano, outside Assisi, and went with her, in 1216, to build, at the Fonte di Carpello, a village near Foligno, a convent called Sta. Maria di Caritate (St. Mary of Charity), or della Salute (of Salvation), and after two years she returned to St. Damian's, where she lived for forty-four years with the saint, and survived her five years. Jacobilli, *Santi dell' Umbria*, iii. 440.

St. Christina (11), daughter-in-law of St. AGATHA, grand-princess of Russia.

St. Christina (12), June 22, V. Of Stumbela, or Stommeln, in the diocese of Cologne. O.S.D. Born c. 1240; † 1312 or 1313, aged seventy. Daughter of Heinrich Bruso, a peasant. At ten

years old Christ appeared to her in a dream, and bade her belong to Him only. She was so impressed with the splendour of her vision that she lost all bodily feeling for three days, and never rested until she joined the Béguines. At thirteen she went to Cologne, unknown to her parents. When her mother found her, and entreated her to return home, she would not. The Béguines advised her to go, but she said she preferred to suffer hunger and poverty alone with Christ rather than live in comfort with her parents. She fasted rigorously and prayed much. After two years of this life, wonderful temptations befell her. The devil used to take the form of St. Bartholomew, and advise her to kill herself. For six months she suffered from a constant desire to commit suicide, to which succeeded temptations to doubt certain points of the Catholic faith. Her doubt of the presence of Christ in the sacrament of the altar was removed by a miracle in answer to her prayer, for at the elevation of the Host she saw in the hands of the priest a little child, who said to her, "I am Jesus."

Next came illusions. When she was going to eat she saw a toad, a serpent, or a spider on the bread or other food. Her disgust at it was such that she could not eat. In this way she suffered severely from hunger. A priest, fearing she would die of inanition, advised her to put the food in her mouth, notwithstanding her disgust. As soon as she did so, she felt on her tongue the cold body of a reptile, and excessive sickness was the consequence. If she had broth, she fancied it was full of worms, and when she was going to drink, she heard a voice from the cup saying, "If you drink me, you drink the devil." Her parents were angry with her for leaving them against their will. The Béguines thought she was mad and epileptic, and constantly ridiculed her, thinking she affected to be considered pious. When she had been with them for five years, they sent her back to Stommeln, where she lived for many years, still wearing the dress of a Béguine. She had bleeding from the nose and mouth, and other bodily ailments, and used to remain

rigid and apparently insensible for days and sometimes weeks together, during which she had visions, sometimes of the Passion of Christ. She was tempted by the devil with false consolations, and with persuasions to longer fasts and severer penances than it was possible for so fragile a creature to endure.

Her Life is one of the longest in the Bollandist Collection, and is chiefly taken up by her extraordinary temptations and her combats with devils.

In 1269 she was marked with the stigmata, which her biographer, Peter of Dacia, a Dominican friar of Cologne, declares that he and other credible persons saw. She had many ecstasies. By her sufferings she released the soul of her mother and several others from purgatory. Christina's body was translated to Nideck, and afterwards to Jülich. She is commemorated at Jülich, in the diocese of Cologne, and claimed by the Dominicans as a member of their order.

Her Life in the *AA.SS.*, from contemporary authors, and partly dictated by herself. Her Life, by Peter von Dacien, brought out in German by Woltersheim, from the MS. preserved at Jülich, and extensively quoted in Preger's *Deutsche Mystik der Mittelalter*.

B. Christina (13) Visconti, Feb. 14. Of the Third Order of Hermits of St. Augustine. † c. 1453. Of the noble family of the Visconti of Milan. To avoid marrying, she fled from home with a confidential maid-servant. She assumed the black habit of the Augustinians, which did not wear out in ten years of very hard usage. After living several years hidden in the woods, eating what they could find, they stayed some time in Rome, and visited the holy places and sacred relics with great delight and devotion. They then went to Assisi, where a great festival was to be held, and an indulgence granted in the church of the Portiuncula. There the crowd was so great that Christina was pushed and crushed, and could hardly get away, and lost her companion. She sought her in vain all over Assisi, Spoleto, Montefalco, Rome, and many other places. She spent nearly a year at Spoleto with a pious woman, from whom she had

received hospitality on her first journey to Assisi. Christina helped her to tend the sick, all the time macerating her own body for penance. She drove a nail through her foot, that she might feel the sufferings of Christ. She tied her head to the wall, that if it nodded during sleep she might immediately be awakened. She died of fever, aged twenty-two. She was credited with miracles both before and after her death. Henschenius, *AA.SS.*, says that a contemporary Life of Christina was written by Coriolanus. Her Life, by Cornelius Curtius, 1636.

B. or St. Christina (14), Feb. 12, Jan. 18. Of Aquila. † 1543. Of the Order of Hermits of St. Augustine.

Matthia Licarelli was born of humble parents at Lucolo, in the territory and diocese of Aquila. Pious and self-denying from her earliest years, she would not wear ornaments or have any trimming on her clothes. She disfigured herself with long fasts, and, thinking herself still too pretty, she would not wash her face for months. In 1496, by special direction of Christ, she took the veil in the convent of St. Lucy, of the Order of the Hermits of St. Augustine, and with it the name of Christina. She had a little picture of St. Mark, which she prized very much. One of the nuns asked for it. Christina was very sorry to part with it, but thought it would be wrong to refuse. A few days afterwards St. Mark appeared to a painter named Silvester, who was painting a picture of that apostle. He bade him finish it with great care and diligence, and give it to Christina, and it was kept in her convent long after her death, and called B. Christina's picture. She was a very fervent novice, and was chosen prioress at an unusually early age. Gregory XVI. approved her immemorial worship. Her Life, by Cornelius Curtius, Cologne, 1636. Torelli, *Secoli Augustiniani*, viii. 267. *P.B.*

B. Christina (15) Lubomirska. 17th century. A beautiful Polish lady of the same noble family as B. SOPHIA LUBOMIRSKA.

In the family gallery of the Lubomirski at Janow, near Warsaw, Christina

is represented (1) as a child, with her foot tied to the leg of a table as a punishment or to keep her out of mischief; (2) as a girl, kneeling in an ecstasy before an altar in her room.

She was sister of Stanislaus Lubomirski, called, on account of his learning, the Polish Solomon; and of Jerome Lubomirski, who was a companion of King John Sobieski in his victory over the Turks in 1685. She married Felix Potocki. Christina had a rare talent for music and great skill in needlework. She pricked her finger with a golden needle, and, gathering up the blood on a pen, she wrote with it her resolution to lead a saintly life. She founded several convents, and was distinguished for charity and all other virtues. Her confessor wrote her Life, and called her a saint. *Journal of Countess Krasinska*.

Ven. Christina (16), Jan. 31. Born at Cagliari, 1812; † 1836. Queen of Naples.

Mary Christina Caroline Josephine Gaëtana Ephisia of Savoy, daughter of Victor Emmanuel I., king of Sardinia. Wife of Ferdinand II., king of the Two Sicilies. Mother of Francis II., last Bourbon king of Naples. She had been married nearly four years when she died, fifteen days after the birth of her only child, and was buried in the Franciscan church of St. Clara in Naples. Very pious and amiable all her life, she distinguished herself by two reforms in the society over which she presided. She would not suffer any detraction, swearing, improper stories or conversation at her court, nor would she allow any lady to appear there in the excessively low-necked dresses which were then too fashionable.

Pope Pius IX., in 1859, declared her Venerable, and signed the decree introducing the cause of her canonization. In 1866 the Congregation of Rites approved the fame of sanctity attached to the virtues and miracles of this venerable servant of God, and the Pope confirmed their judgment. The cause was again before the congregation in 1873.

A short Life of her written in Italian and translated into English and French. *Diario di Roma. Giornale di Roma. Civiltà Cattolica*.

St. Christschon, CUNIGUND (1).

St. Chrothildis, CLOTILDA.

St. Chrysa (1), or CHRYSIDA, Aug. 24, V. M. at Ostia. Also called AUREA. A.A.SS.

St. Chrysa (2), ZLATA.

St. Chrysanthiana, Feb. 17, M. at Rome with many others. A.A.SS.

St. Chrysida, CHRYSA (1).

St. Chuchannic, SUSANNA.

St. Chunegund, CUNEGUND.

St. Chunhild, GUNTILD.

St. Chuniha, CUNEGUND (3).

St. Ciara, CERA.

St. Cibba, TIBBA.

St. Cicely, CECILIA.

St. Cicerula, CERILLE.

St. Cilinia (1), Oct. 21 (CELINE, CILINA). 5th century. Wife of Emilius. They were of noble family among the Gauls, and of great piety. They had three sons—St. Principus, bishop of Soissons; another, who was father of St. Loup, bishop of Soissons after his uncle; and, in their old age, St. Rémi, archbishop of Rheims, who, in 496, baptized Clovis, the first Christian king of the Franks. (See CLOTILDA (1).) R.M. Baillet, *Vies*. A.A.SS.

In the Chronicle of Baldwin of Ninove, it is related that Montanus, a blind monk, foretold the birth of Rémi, and when his prophecy was fulfilled, he received sight by having his eyes washed with the milk of Cilinia. *Chron. Belges*, ii. 625.

St. Cilinia (2), Oct. 21 (CELINE, corrupted into EDINIA), V. Born at Meaux, about 435; † before 530. Confided to St. GENEVIÈVE her wish to lead a religious life. A young man to whom she was betrothed would not release her from her engagement. One day, when the two saints were walking together, he pursued them. They took refuge in a church. On his following them there, the doors of the baptistery opened at the prayers of Geneviève, and closed again the moment the two girls had entered, leaving Cilinia's lover terrified and converted. Cilinia led an exemplary life in Geneviève's sisterhood. A.A.SS. Lemaire, *Vie de St. Geneviève*. P.B.

St. Cillonja, May 28, M. at Rome. A.A.SS.

SS. Cineria (or KENNERF, or EMERIA), V., Triduana, and Potentia accompanied St. Regulus from Colosse, when he took the relics of St. Andrew to Scotland. 8th century. Forbes, *Kalendars*.

St. Cinna, Feb. 1 (CINNE-NOEM, i.e. Holy Cinne, CINNIA, KINNA, KINNIA, RICHELLA, RICHINNE, RI-CINNE, i.e. Royal Cinne). 5th century. St. HINNA (2) is perhaps the same. Only daughter of Echu, or Echadius, king of Orgiel, or the land of Neil, in Ireland. Her father would only consent to her taking the veil on condition that St. Patrick promised him eternal life without compelling him to be baptized. St. Patrick promised, and, about 480, Cinna was placed under the care of St. CETAMARIA, at Druimduchan, co. Tyrone. She lived there many years, and wrought miracles both during her life and after her death.

King Echu, being at the point of death, sent for St. Patrick, and gave strict orders that he should not be buried until after the arrival of the saint. St. Patrick lived at Sabal, near Down, two days' journey from Echu's residence, but was miraculously informed of his death, and set out to visit him before the messenger arrived at Sabal. He was distressed that the king, to whom he had promised eternal life, should have died unbaptized, but he prayed in faith, and the dead man returned to life, was instructed in the Christian religion, and baptized. He told Patrick that he had seen the happy place prepared for him in heaven, but had not been allowed to enter because he had not been christened. Patrick then asked him whether he would remain longer in the world to which he had been miraculously restored, or go at once to the place of the blessed. He chose the latter, and died again in peace, having received the Eucharist. St. Cinna is sometimes said to be sister of St. Patrick, but this opinion is rejected by the best authorities. Colgan, A.A.SS. Lanigan, *Ecc. Hist. Ireland*.

Cinnenum, RICHELLA, or RICHENNA. Mother of several bishops, priests, and deacons. Called a sister of St. Patrick. (See DARERCA (1).) Compare with ST. CENNA.

St. Cinthia, Feb. 8, V. M. in one

of the early persecutions. Represented (1) being killed with a sword; (2) crowned with thorns, and holding a lily, —near her a cross and a skull. Guénébault, *Dict. Icon.*

St. Cionia (1), July 3, M. at Constantinople; supposed in the time of the Emperor Valens. *AA.SS.*

St. Cionia (2), CHIONIA, etc. (*See AGAPE.*)

St. Cipia, perhaps **St. COPPA**.

St. Ciwg, **Kew**.

St. Clara (1), GEGOBERGA.

St. Clara (2) or CHIARA, Aug. 12, V. c. 1192–1253, called the Seraphic Mother. First nun of the 2nd O.S.F., known as Clarissans. Patron of the O.S.F.; of Iglesias, in Sardinia; of gilders, embroiderers, washerwomen, and ironers. Invoked against sore eyes.

Represented (1) as a nun holding a pyx or a lily; (2) on the rood screen in North Elmham Church, with a chaplet of flowers in her hand, and a crown of lilies on her head. Husenbeth mentions a French engraving, in which she appears trampling on a scimitar, while a Turk lies at her feet, a cross planted in his turban. She is the symbol of piety; **St. CATHERINE** (1) of wisdom, and **St. MARY MAGDALENE**, of penitence.

Clara was one of three or more beautiful daughters of Favorino Sciffo, or Ciffi, and B. ORTOLANA his wife, wealthy citizens of Assisi. She was at the most impressionable age when the preaching of Francis of Assisi, his numerous conversions, and his love of poverty were attracting a great deal of attention and beginning to revolutionize religious life. She longed to see and speak with the man who, in the bad and frivolous world, was pointing out a new way of salvation. He had heard of her angelic qualities, and wished to see her. She already wore a cilicium, and gently but successfully opposed the plans of her parents to settle her in marriage. The two saints met and consulted, with the result that Clara resolved to be a nun. On the night of Palm Sunday, 1212, in gala dress, she left her home, by a door that had long been unused, and was barricaded with wood and stone. Accompanied by a woman, she went to the

Portiuncula, where Francis and his monks, in solemn order, met her with lighted lamps in their hands. Francis gave her the rough woollen gown and rope of the order, in token of the poverty to which she was henceforth dedicated, and then gave her into the charge of the Benedictine nuns of St. Paul's. Her friends and relations tried to persuade her to return. She answered that Christ had called her to His service, and showed them that her hair was cut off, in proof of her determination to take the veil. They then tried to drag her away by force, but she held so fast by the altar that their efforts were unsuccessful. They regarded the poverty and lowness of a mendicant order as degradation to her and disgrace to themselves. But Clara had caught the spirit of her teacher, and shared his admiration for poverty, and her resolve was not to be shaken.

St. Francis soon removed her to another Benedictine nunnery—St. Angelo of Pansa, near Assisi. There she was joined by her sister AGNES (17). St. Francis gave them a poor little new house close to the church of St. Damian, outside the walls of Assisi, and appointed Clara the superior. Soon the action, which had at first provoked scandal and universal reprobation, was regarded as a holy example, and the two sisters were joined by their mother and sixteen other ladies of their kindred and acquaintance, three of whom were of the great family of the Ubaldini of Florence.

Abstinence, silence, and extreme poverty were the distinctive features of the Order of Poor Clares. When St. Clara inherited great wealth from her father, she distributed it all to hospitals and poor persons, and kept nothing for her sisterhood, desiring to live on charity. She washed the feet of the lay-sisters when they returned from begging. All the nuns went barefooted, and slept on the bare ground. So great was the sympathy and friendship between the brethren of St. Francis and the sisterhood of St. Clara, that Francis warned his monks lest, God having deprived them of wives, the devil should be found to have given them sisters.

St. Francis often visited Clara, teaching and advising her, while he lived at the Portiuncula, and she and her nuns at St. Damian's. She often entreated him to dine with her. He always refused, until his disciples remonstrated, representing to him that Clara had renounced the world through his preaching, and was, therefore, his spiritual daughter, and that he ought to do this little kindness to one so holy and so evidently beloved of God. Francis therefore consented to invite Clara to dine with him. He thought she would like to see again the church of St. Mary of the Angels, where she had made her monastic vows, so he ordered a feast to be prepared there. On the appointed day some of the brothers went to St. Damian's to fetch Clara and one of her companions. Before dinner they looked at the church. The table was spread on the ground, according to St. Francis' custom. Clara sat beside him, and her friend sat beside one of the brethren. Soon Francis began to speak of God so well and so sweetly that they forgot the things of the earth. The people of Assisi and the surrounding villages saw that the church and the wood, which then came close up to it, were wrapped in flames, but when they came to the place they found nothing burning and nothing injured. They went into the church, and saw Francis and Clara and their companions sitting round their humble table. Then they understood that the fire was the love of God burning in the hearts of His saints. Clara returned to her nuns, to their great comfort; for they had begun to fear that Francis might have sent her to preside over some other convent, as he had already sent her sister Agnes to Monticelli, in Florence; they remembered that he had once bidden Clara prepare herself, lest he should want her elsewhere, and she had said she was ready to go wherever he might wish. Clara was twenty-seven at this time, and Francis about ten years older.

When Francis died, he was carried from the Portiuncula to the cathedral. The multitude—who gloried in having their fellow-citizen honoured as a saint,

and his holy relics buried amongst them—were more glad to possess the body of a saint than sorry that his gentle spirit had departed. When the procession came to the church of St. Damian's, the bier was set down in the chancel, that Clara and her companions might once more look upon the face of their Father Francis. Clara kissed his hands, saying, "Father, father, what will become of us now? Who will comfort us?" The nun who owed her conversion to him, and who had sympathized in his troubles, could not join in the exultation of the people.

Clara's austerity destroyed her health and deprived her of the use of her limbs. She ruled her convent forty-two years, during twenty-eight of which she was paralyzed, and used to sit and spin flax of wonderful fineness. She died Aug. 11, 1253.

Her wisdom and piety were widely known. Among the miracles recorded of her, it is told that once when she had only one loaf, she gave half of it to the friars, and, on her blessing and dividing the remainder, it was found to be enough to feed her whole community. Her convent was once attacked by a band of Saracens, who formed part of the army of the Emperor Frederick. The nuns came in terror to their Mother, who was now old, and had not walked or stood up for years. She instantly rose up, took the pyx from the altar, placed it on the threshold, and, kneeling before it, sang with a loud voice the psalm, "Thou hast rebuked the heathen." The terrified Moors threw down their arms and fled.

Innocent IV. visited her immediately before her death, and finding she had already received the last sacraments, gave her the apostolic benediction and plenary absolution. He and all his court attended her funeral service, contrary to the custom of Popes. The Franciscan monks were beginning to sing the usual Mass for the dead, but the Pope stopped them, and suggested that the Mass of a sainted virgin would be more appropriate. The Cardinal-bishop of Ostia represented that it would be irregular, and a bad precedent thus to canonize her immediately after her death. He preached her

funeral oration, and when he succeeded to the pontificate as Alexander IV., he canonized her in due form two years after her death.

She was first buried at St. Damian's, but in 1260 was translated to St. George's, within the walls of Assisi, where the Pope had built a new convent for her nuns. In 1265 a new church was built there; her body lies under the high altar, which was consecrated in her name by Clement V.

She is regarded as the founder of more than twelve monasteries of her order in Italy, and of many built during her life in Germany and other countries. Many princesses became Poor Clares. St. AGNES, daughter of the King of Bohemia, consulted her about a nunnery of the order, which she built at Prague, and where she took the veil.

For extracts from Clara's letters, see AGNES OF BOHEMIA.

Branches of her order are The Urbanists, or Mitigated Clares, so called in distinction from the Poor Clares, Capuchinesses, Annunciades, Conceptionists, Cordeliers, or grey sisters, Recollects, and the austere reformation in Paris called the Ave Maria.

There are eighty-five canonized saints of the three orders of Franciscans, besides St. Francis himself; of these, five are Clarisses—St. Clara, St. Agnes of Assisi, St. Catherine of Bologna, St. Colette, St. Veronica.

The commemoration of all saints of the Order of St. Francis is on the 29th of November.

R.M. Butler, *Lives*. Baillet, *Vies*. Mrs. Jameson, *Sacred and Legendary Art, and Legends of the Monastic Orders*. Montalembert, *Moines d'Occident*. Villegas. Vogt, *Franciskus*. Magliano, *Franciscan Order*. Wadding, *Annales*. Adam King. Mrs. Oliphant, *Francis of Assisi*. *Little Flowers of St. Francis*, edited by Cardinal Manning.

The family of the Counts of Fiumi of Assisi still exist, and are proud of their relationship to St. Clara.

B. Clara (3) Ubaldini, Feb. 27, called in the world MADONNA AVVEGNENTE. † 1264. Abbess of Monticelli. Daughter of Azzo degli Ubaldini. This

ancient and literary family were lords of the greater part of the province of Mugello, and gave twelve Saints, Blesseds, and Venerables to the Church. Clara married the Count Gallura dei Visconti, of Pisa, brother of Ubaldo, the archbishop who founded the Campo Santo at Pisa, in 1200. She had several children, one was Nino, mentioned by Dante. On the death of her husband, she left her children to some relations, who promised to take care of them. She took the veil at Florence, in the convent of Sta. Maria di Monticelli, then ruled by St. AGNES SCIFFO. Clara had given the land on which this convent was built, in 1219, in the village of St. Vito. Many noble ladies, following her example, retired from the world; among the rest her two nieces, BB. JANE and LUCY UBALDINI. Avvegnente took the name of Clara, and succeeded Agnes as abbess when, in 1253, she was recalled to Assisi to help her sister CLARA (2), who was ill. St. Francis spent a whole Lent in a cell not far from this convent, and left his old gown to the nuns, as they made him a new one. St. Clara (2) left them her veil at her death. Both were kept with great veneration.

The country was in a state of war, and the sisters found themselves too far from town to get alms or protection, so it was resolved to build them a better house nearer the city. It was built near Porta Romana alle Fonti. Fifty nuns were taken there in procession, with the mantle of St. Francis, the veil of St. Clara, and the stole in which St. Francis, as deacon, had read the Gospel. Bells rang of themselves, and continued ringing, until the bones of the nuns from the old cemetery had been deposited in the new one. One day there were no provisions. The cellarer came in distress to Clara, and by her advice knelt before the cross and said, "Lord, for love of you I took these keys, having denied my own will to follow yours, trusting that you would always give me what was necessary. Now I have nothing. . . . Do you provide for us." While she was yet speaking, a knock was heard at the door, and twenty-five pounds of silver were presented by an unknown person,

who immediately disappeared. Clara was abbess for about ten years, and died Feb. 27, 1264. Brocchi, *Santi e Beati Fiorentini*. Razzi, *Etruscan Saints*. She is mentioned in all the accounts of the rise of the Order of St. Francis, and in the Life of St. Clara of Assisi. Henschenius, *AA.SS. Boll.*, *Præter.*, writing in the 17th century, did not consider her worship authorized.

St. Clara (4), Aug. 18, V., called **ST. CLARA OF THE CROSS**, and of **ANIRI**. 1275-1308. Abbess and patron of Montefalco. Of the Order of Hermits of St. Augustine.

Represented (1) holding a pair of scales, and a heart pierced with three wounds or cut open and showing the instruments of the Passion of our Saviour; (2) with a lily in one hand, and three balls or coins on the palm of the other,—sometimes the balls are on the scales, two on one, and one on the other.

She was born at Monte Falco, a little town about ten miles north of Spoleto. Her father's name was Damian, her mother's Jacqueline. She had an elder sister Jane, who, though scarcely more than a child, was leading the life of a nun at a place called St. Leonardo, with a company of young girls whom she had gathered around her, spending all their time in devotional practices, though not attached to any order. From her earliest childhood Clara was religious and self-denying, and longed to join her sister's little community. At six she was allowed to do so, and prepared herself for the privilege by excessive austerities. At St. Leonard's she fasted rigorously, slept on a plank on the ground, wore a hair shirt and the roughest and coarsest clothes, and used a scourge. Her sister gave her a small oratory, and there she had several visions. This community of devout children grew until its first habitation was too small. The girls one day saw a cross of light shining over St. Catherine's, a neighbouring hill, and a procession of nuns passing over the summit. They therefore built a humble monastery on the spot, which they considered was pointed out to them by the finger of God. They were in the diocese

of Spoleto, and they requested the bishop to give them a rule; he gave them that of St. Augustine. As they had spent all their money in building, they were obliged to live by begging. Clara volunteered to be one of the mendicants, notwithstanding her extreme repugnance to the task. She never would pass the threshold of a house where she begged, but stood outside the door, whatever the weather might be. This was partly lest she should be tempted to break the rule of silence. The sisters, finding her worn out with the fatigue of her expeditions, changed her duties, and kept her in the house. She sought the hardest and lowest work, she helped any overworked sister. She became more and more detached from the world. She imposed severe penances on herself for every sin into which she fell; for instance, having spoken without sufficient necessity, she punished herself by standing barefooted in ice-cold water while she repeated the Lord's Prayer a hundred times. Jane fell ill, and was restored to health for a while by the prayers of Clara. Eight years after the building of the monastery on St. Catherine's Hill, Jane, who had been its superior all that time, died. Clara saw in a vision that her sister had entered into eternal life. Clara was chosen abbess in her sister's place. She abated nothing of her self-mortification, nor of her dislike and avoidance of the parlour, though this was very grievous to the ladies of the neighbourhood, who loved to come and gossip to the nuns. But she provided well for the bodily needs of her nuns, lest their spiritual life should suffer from earthly cares and the fear of too great privation. Once when that part of Umbria was suffering from famine, angels in visible forms brought baskets of bread to the sisterhood, and this supply lasted until the famine was over. Her charity to the poor and the sick was unbounded, and for love of the faithful departed not yet resting in peace, she had the Office of the Dead recited daily in the choir. Her devotion to the Passion of our Lord was the ruling motive of her life. It was always in her thoughts and in her instructions to her nuns. She prayed that

she might see in spirit all that He had suffered on Calvary and on the road to Calvary. Her wish to realize what He had undergone was fulfilled. She felt the thorns piercing her head with agonizing sharpness, the taste of vinegar and gall was in her mouth, she felt the nails tearing through her hands and feet, the pain and weariness of the scourging, the shame of nakedness, the shrinking from death. All these she realized, so that more than any other saint she bore about in her body the marks of the death of Jesus Christ.

Once a nun interrupted Clara's exhortation by saying, "You promised that if we would meditate diligently on the Passion, we should have the comfort of realizing the sufferings of our Lord; but I have never experienced anything of the sort." Upon this, Clara had a momentary feeling either of vanity or impatience. She did not consent to the temptation, but she did not repel it so instantly and entirely as one so favoured ought to have done. That moment her Lord withdrew from her the grace she had for a moment abused. An appalling spiritual desolation took possession of her soul; she was beset by scruples, weariness, suggestions of the devil, blasphemous or unclean. In vain she redoubled her austerities. In vain she begged the prayers of pious souls. God seemed to have forsaken her. She took no delight in prayer, she had no visions, she had no certainty that she was not a lost soul. This went on for eleven years, and then her punishment was over, and there was a great calm in her soul. Visions and revelations were granted to her; she wrought miracles; she prophesied events which afterwards occurred. She lived for months entirely without food. She again had those ecstasies which had ceased for so many years. One of them lasted for twenty-seven days. Sick and even dead persons were brought to be restored by her prayers. Such was the fame of her sanctity, her miracles, and the wonders she saw in heavenly visions, that numbers of persons came from all parts of the country to see her. Christ told her He would plant His cross in her heart, and she told her

nuns they would find the cross of Jesus engraven there. She was told in her visions that her years of anguish had preserved many persons from impenitent death, and that her repentance had washed away all stain of sin. In August, 1308, she lay dying for many days, happy at the gates of Paradise. Twice during her life she received the Holy Communion from the hands of Christ Himself.

After her death her dead body was opened, and the heart was found to have a skin of unnatural hardness. On being cut open, it displayed on the right side a little picture of Christ on the cross, about the size of a thumb; on the left, miniature effigies of the other instruments of the Passion, not mere pictures, for the lance was quite sharp. Berengarius, the vicar-general, commissioned by the Bishop of Spoleto to assist at the examination, pricked his finger with it. In her intestines were found three globules of equal weight. This phenomenon showed her devotion to the Holy Trinity, as the state of the heart showed her constant contemplation of the Passion of our Lord.

She was locally worshipped as a saint from the time of her death. Her canonization was begun in the 14th century, by John XXII. Urban VIII. (1623-1644) published the bull for her beatification. Her canonization was only completed in 1881, under Pius IX., nearly 600 years after her death. Her body lies in a shrine behind the high altar of the church dedicated in her name at Montefalco, where the sacristan will allow the devout traveller to see her thin form in the black dress of her order, the face visible, beautiful, and peaceful, with eyes closed as if in living, breathing sleep. The miraculous heart and other relics are also shown. Whenever a great calamity threatens the Church, her blood, which is dried up in a bottle, liquefies and bubbles—the greater the calamity, the longer it boils. This happened at the beginning of the Reformation of Luther and Calvin, and at the beginning of the Revolutions of 1847-49.

In the process of her canonization under Pius IX., it was proved that she

has moved her head, hands, and feet of late years.

R.M. Baronius, *Annales*, 1308. Cuper, in *AA.SS.* Boll. Butler, *Lives. Analecta*, i. p. 1569. Vaughan. Neligan, *Saintly Characters recently presented for Canonization*, 1859. Cahier. Husenbeth, *Emblems*. Rev. William Lloyd, *Saints of 1881*. *Cornhill Magazine*, Oct., 1881, "May in Umbria," by Mr. Y. A. Symonds.

B. Clara (5) (CHIARETTA, CHIARUCIA) and B. ILLUMINATA DI GIOVANNELLO, were lay-sisters under ST. CLARA OF MONTEFALCO. Jacobilli, *Santi dell' Umbria*.

B. Clara (6), Jan. 22, of Rimini. † Feb. 10, 1325. 3rd O.S.F. A very young widow, frivolous and ambitious, beautiful, selfish, luxurious, accomplished. She seemed to have no heart. The misfortunes of her family and country were matter of indifference to her; she only cared to amuse and indulge herself. One day, passing the church of the Franciscans, she felt an impulse to enter, contrary to her custom. With her beautiful hand, she took holy water as a matter of course. An interior voice said, "Clara, say one Pater and one Ave from your heart, without thinking of anything else." She did so, and began to repent. She did not tell anybody that she was converted, but shut the door on her admirers, left off her gay clothes, fed on bread and water, but first roasted a nasty creature, and compelled herself to eat it, saying to herself, "Now, glutton, eat this tit-bit." She went barefooted, and wore cords of iron around her neck, arms, and knees. A cuirass of iron worn by her is still preserved at Rimini. She spent whole nights in prayer. In Lent, for thirty years, she prayed in a hole in an old wall exposed to rain and cold. She carried wood to the poor. Her earnest prayer and deep contrition were rewarded by a great power of converting sinners; one of her converts was a widow whose life had been like Clara's; one was a usurer of Rimini. Her sanctity became so well known that devout persons desired to be directed by her. She built the monastery of our Lady of the Angels. She

did not shut herself up, but went about working as a charwoman. She was distinguished for wisdom in her life, and miracles after death. She was buried in her monastery.

Pius VI. approved, in 1784, the worship already paid to her at Rimini.

Bussy, *Courtisanes Devenues Saintes*. *Civiltà Cattolica*, v. 277. *Ordenskalendar*. Prayer-book of the Order of St. Francis.

St. Clara (7) of India, or THACLEAMANO, July 2. 14th century. When India was divided into forty-seven Christian kingdoms, King Seiosafam reigned over one of them, and lived at Sceva, the capital of all India. He spent a glorious life fighting against all unbelievers and heretics, and won the palm of martyrdom on the field of battle. He had a beautiful daughter, named Zemedemarea, which means Fair, Clear, Illustrious. Under very wonderful circumstances she became a Dominican nun, translating her name to Clara. She lived in her convent for fifty years, never eating or drinking except on Sundays, always sleeping on ashes, never seeing her own skin, and never washing. She preached to the people in the Chaldean language. She died about 1390, and was highly venerated all over India. Pio, *Dominican Saints*. Razzi, *Predicatori*. Florence, 1577. The Bollandists allude to the story as an absurd fable.

B. Clara (8), April 17. † 1419. Daughter of Peter Gambacorta, governor of Pisa for twenty-four years. She had a brother, B. Peter of Pisa, founder of a congregation of the Order of St. Jerome. She was christened THORA or THEODORA, and married at six or seven to Simon de Massa. Her voluntary fasts were so strict that she suffered excessive pain from hunger. When she was twelve, her charity and liberality were so extreme that her father-in-law locked up all his goods, lest she should give them to the poor. She accompanied her father when, in 1375, he went with the archbishop and the principal citizens of Pisa to receive ST. CATHERINE OF SIENA, whom they had invited to nurse and convert in the plague-stricken city of Pisa. Thora was much impressed and

influenced by this great saint, and was destined to effect the reform of the Dominican convent life so much desired by Catherine. When she was fifteen, she was dangerously ill in the absence of her husband. He died, and no one in the house dared to tell her. She anticipated the tidings by telling her father she heard an unusual sound of bells, and knew they were tolling for her husband's death. She soon recovered, and betook herself to the Franciscan convent of St. Martin, without consulting her family. They were very angry, and her brothers went with a number of armed men and broke open the gate. The terrified nuns immediately gave up their novice, and carried her into the church. It was then found that she had lost the use of her limbs, but this was restored on her being allowed to remain a nun. To prevent her going to one of the Franciscan convents at Rome, her brothers shut her up in a small room without a bed or the commonest comforts. In course of time, her father permitted her to join a sisterhood of Dominican nuns, where she took the veil and the name of Clara. He afterwards founded a small convent of the same order, at Pisa, of which she became prioress. Her sanctity was attested by miracles, both during her life and after her death. Her immemorial worship was confirmed by Pius VIII. *R.M. Dominican Martyrology*. Papebroch, in *AA.SS.* From MS. by a contemporary nun. Pio, *Hist. Dom. Saints*. Mrs. Drane, *Catherine of Siena*. The important part taken by her family in the history of Pisa is told by Sismondi, *Italian Republics*, iv.

B. Clara (9), Sept. 10. Put to death in 1622, at Nagasaki, in Japan, with her husband, Domingo Xamada, or Yamanda, on the same day as BB. Spinola and LUCY FREITAS.

SS. Clara (10) and Magdalene, MM. 17th century. Beheaded in Japan for the Christian faith, with their father and mother, Michael and Ursula, and a little brother. Honoured in the *Menology of Laherius*, but not by the authority of the Church. *AA.SS.*

B. Clara (11), Dec. 25. † 1648. **B. CLARA BOURRELIÈRE**, or CLARA OF THE

CROSS. O.S.D. A native of Dijon. When she was seven years old, the Child Jesus appeared to her with a heavy cross, and wanted her heart to plant the cross in, as He meant to make her a new Job. When very ill, she was very pious; when better, she became lukewarm in her love of God. The company of other young ladies distracted her. St. John the Evangelist appeared to her with a bandage on his eyes, because he had wept so much about her relapse. She became a nun in the monastery of St. Catherine of Siena, at Dijon. The devil afflicted her with frightful temptations against innocence, faith, etc. She had the gift of prophecy, and foretold the birth of Louis XIV. long before the queen had any expectation of becoming a mother. Lima, *Agiologio Dom.*

Ven. Clara (12) of Jesus, Jan. 26 (TREVOR HANMER, LADY WARNER). 1636–1670. O.S.F. Baptized by the name of Trevor, after her godfather. Her father, Thomas Hanmer, held a good appointment at the court of Charles I.; her mother, Elizabeth Baker, was maid of honour to Queen Henrietta Maria. Both were of the Anglican Church. After their marriage, they lived at his country house, Hanmer, in Wales, and there Trevor was born. When Cromwell usurped the power, and persecuted the royalists and the Anglican Church, the Hanmers were obliged to emigrate. They lived for some time in a Roman Catholic family in Paris, where Mrs. Hanmer died. Thomas Hanmer then brought his daughter back to England, and married her, in 1659, to Sir John Warner, of Parham, in Suffolk, who, like themselves, was of the Anglican reform. Trevor had, however, imbibed Catholic ideas, and her brother, who had fled to Lisbon, had abjured the doctrines of the Reformation, and kept exhorting her to do the same. In 1664 Sir John Warner, and his wife Trevor, Lady Warner, became Roman Catholics, and from that time lived a pious and ascetic life, and resolved to become monk and nun as soon as they had set their affairs in order. This they did. He became a Jesuit; she joined the English Clares at Gravelines, and took the name of Clara

of Jesus. She died in the convent at the age of thirty-three, Jan. 26, 1670. She had a niece, Elizabeth Warner, a nun in the same convent, under the name of Marie Claire, who died in the odour of sanctity, Feb. 28, 1682. P. F. X. de Ram, *Hagiologie Nationale, Vies des Saints, etc., dans les Anciens Provinces Belges.*

St. Claridonia, CHELIDONIA.

Clarissa Mariscotti, St. HYACINTH.

St. Clarissima, Jan. 15, M. in Greece, under Diocletian. Probably same as EPIPHANIA, July 12.

St. Claudia (1), Aug. 7 (also called PRISCILLA, RUFINA, SABINELLA). † 90. Of noble birth in Britain, she was sent thence as a hostage to Rome, with her Christian parents, in the reign of Claudius. There she married Aulus Pudens, a senator of birth equal to her own. They received St. Peter in their house, where he baptized Pudens. Claudia was the mother of SS. Novatus, Timothy, PRAXEDIS, and PUDENTIANA. After a long and virtuous life, she died at an estate of her husband's at Sabinum, in Umbria; her body was taken to Rome by her children, and laid in the tomb of their father Pudens. AA.SS. Wilson, *English Mart.* Broughton, *Ecl. Hist. of Brit.*

By another account her husband's name was Rufus Pudens, who, being a Christian, was sent away from Rome, and ordered to live in Britain. He there married a fair princess, named Claudia. After a time, Pudens was recalled to Rome; Claudia accompanied him, and took the name of RUFINA. They were in Rome when St. Paul was brought before Nero the second time, and they sent greetings to St. Timothy (2 Tim. iv. 21). The Pudens and Claudia of St. Paul are, however, not necessarily man and wife, as both names were common.

St. Claudia (2), Jan. 2, M. in Ethiopia or Jerusalem, with AURIGA and RUTHA. AA.SS. from *St. Jerome's Martyrology.*

St. Claudia (3), Jan. 2, M. AA.SS.

St. Claudia (4), March 20, M. Companion of ALEXANDRA (3). R.M.

St. Claudia (5), May 28, M. in Galatia. AA.SS.

St. Claudia (6), May 18, V. M. with ST. THECUSA.

St. Claudia (7), Dec. 14, V. M. at Rome. Her body is preserved in the church of the Twelve Apostles there. History unknown. Ferrarius.

St. Claudia (8), Jan. 12, Dec. 27. Mother of St. EUGENIA. AA.SS., Jan. 12, *Præter.* P.B.

St. Clementia (1), April 12, M. AA.SS.

St. Clementia (2), May 28, March 21. † 1176. Daughter of Adolphus, count of Hohenberg (Bucelinus says Homberg). Married Crafton, son of Meginhardt, count of Spanheim, and, with his consent, took the veil in the convent of Horres, at Treves; died in great reputation for sanctity. Her name is in several monastic martyrologies, but she is not canonized. Crafton became abbot of Spanheim. Bucelinus calls him "Venerable," and Clementia "Saint." AA.SS., *Præter.*, March 21.

St. Clementiana, Dec. 17. Formerly honoured at Carthage.

St. Cleomata, a companion of St. URSULA.

St. Cleopatra (1), Oct. 19. † c. 319. In the persecution under Diocletian and Maximian, seven holy men were imprisoned in Egypt. St. Varus, a soldier of Maximian's army, ministered daily to their wants. One of them died, and Varus took his place, that he might be numbered with the martyrs. Maximian, hearing of it, had him beaten and tortured to death. A certain woman of Palestine, named Cleopatra, not daring openly to confess herself a Christian, went by night, with her son of twelve, and her servants, took away the body of Varus, embalmed it, and dug a grave under her bed, and buried him there. When the persecution ceased, and the Christians had peace, Cleopatra purposed to return to her own country. She went to the governor, and said, "My husband was a very distinguished soldier, and did good service in the wars, but he is dead, and lies here, and has never yet received the funeral honours due to him. Therefore I pray your

highness that I may take him away and give him proper burial." The governor granted her request, in consideration of a large sum of money. St. Cleopatra, however, left her husband in Egypt, took St. Varus out of the ground, put more spices and a rich robe round him, and put him in a sack, with a quantity of wool, so that no one might suspect what she was carrying off, or attempt to steal the martyr's body. For at this time the Christians were beginning to take courage to collect the remains of the saints, and place them in the monasteries and raise monuments in their honour. She buried him in the tomb of her fathers, near Mount Tabor, and adorned the sepulchre with lamps. It very soon appeared that a saint was buried there, for whoever went to the tomb was cured of whatsoever disease he had, so that great multitudes came, and there was no room for them in the tomb. Then Cleopatra determined to build a church on the spot. She made arrangements to send her young son to the Emperor's court, that he might be brought up as a soldier. This cost her a great sum of money, but still she had enough to build a church. When it was finished, she invited all the bishops and clergy she could collect, and a great number of other Christians; they made a grand religious ceremony. She dressed her son for the occasion in a robe and girdle which had been laid on the body of St. Varus. Cleopatra prayed to the martyr that he would remember her and her child before God, and that, as she had suffered much in the persecution, and had taken so much trouble to hide his sacred body and to honour him by building a church, he would impute her good works to her boy, and obtain for him health and salvation and favour with the Emperor. As the guests departed, the child was smitten with fever. The distracted mother did her utmost to revive him, but without avail. She took him in her arms, and held him in her lap until midnight, when he died. She then took him to the church, and reproached the saint for giving such an unkind return for her good works, and such a disappointing answer to her

prayers. She told him that God had raised many dead persons to life, and conjured him to procure also the resurrection of her son, or else to take her also. The boy was a great favourite. The servants, priests, and neighbours wept all day with the bereaved mother, and grieved that she had not received a worthy reward for her piety. At midnight she sank exhausted over her child, and fell asleep. St. Varus appeared to her, leading her boy by the hand; they were both girt with golden bands, and wore cloaks that seemed to be made of light. Their brooches shone like stars, and they had crowns of stars on their heads. Cleopatra was frightened, and prostrated herself at their feet. St. Varus bade her arise. He reproached her for supposing him ungrateful for all her care, and the risks she had run for his sake, and told her that, in gratitude for her having placed him in the tomb of her family, he had obtained salvation from God for her and her son. Then he went on to say, "Why do you reproach me? Did you not entreat me, when you built your church, to pray that God would write your son's name among those of His firstborn? Did you not pray that he might have an illustrious rank in the army? Have I not obtained him a place in the grandest of all armies? Did not you ask peace and glory for him, and do you not see that he has them? And now take him back if you will." The child entreated that he might not be sent back to the sinful world. To his mother he said, "Can a mother envy her child, and wish to take him out of the royal court and place him in poverty and darkness?" Cleopatra besought them to take her with them. They answered, "You are still with us while you remain in your place, and we will come for you when God wills." The child's body was still in her arms. They bade her bury it beside the martyr. She awoke, and told her dream to her friends and servants, took a white robe and spices and embalmed her child, and laid him beside St. Varus. All her female friends advised her to dress him in the cloak he had worn at the dedication of the

church, for they said, if she kept it, it would be a melancholy reminiscence of her loss. But she would not. She begged them to be present the next day, that she might celebrate a festival in honour of her son's assumption into the army of angels. After the ceremony she waited on her guests with great appearance of joy. The two saints again appeared to her on Sunday. After seven years, during which they frequently visited her in divers manifestations of glory, Cleopatra died, and was buried beside her child and St. Varus. Benjamin Bossue, in *AA.SS.*

St. Cleopatra (2), Oct. 20. Nun in Muscovy.

Represented in a nun's dress, with a little boy in the dress of a nobleman. But possibly the picture represents *CLEOPATRA* (1).

It is conjectured that the Russian Cleopatra was martyred by the Tartars, who made depredations in Russia, under Battus, or Batyrus, in 1241. She appears, Oct. 20, in a Russian calendar given *AA.SS.*, Maii, vol. i. See note to *CLEOPATRA* (1), Oct. 19. *AA.SS.*, *Præter.*

St. Cleopatronia, March 8 (*CLEOPATRINA*, *EUPATRONIA*), V. Beginning of 4th century. Daughter of Dacian, governor of Asia Minor, in the time of Diocletian. She was possessed by a devil for eighteen years. St. Viventius, having been converted by the miracles and martyrdom of St. George, was directed in a dream to go to Thessalonica, or, according to other accounts, to Antioch, to preach the gospel, destroy idols, and cast the devil out of Cleopatronia, who thereafter devoted herself entirely to the service of Christ, giving all she had to the poor and to the persecuted Christians. She sent some vestments to St. Viventius, by St. Benedict, when these saints fled to Rome from the persecution of Dacian. Benedict is honoured Oct. 23; Viventius, Jan. 13. *AA.SS.*

St. Cleridona, *CHELIDONIA*.

Cleta, Sept. 23, V. *Mart. of Trèves.* *Præter.*

St. Clether gives name to a church and village in Cornwall. Parker.

St. Cliamine, *FLAMINIA*.

St. Clodechildis, *CLOTILDA* (1).

St. Clodeswide, *GLODESIND*.

St. Closind, *GLODESIND*.

St. Closseinde (1), *GLODESIND*.

St. Closseinde (2), *CLOTSEND* (2).

St. Clössind, *GLODESIND*.

St. Clotilda (1), June 3 (*CHLOTIHELDIS*, *CHLOTICHLIDA*, *CLODECHILDIS*, *CROCTILD*, *CROTE-HILD*, *HLOTILD*, *RHOTILD*; there are many other forms of the name). 475-545. First Queen of France. Patron saint of France, of Paris, of les Andelys. Founder of the monastery of St. Mary of les Andelys, in Touraine, and of that of Chelles. Daughter of Chilperic, king of the Burgundians. Wife of Clovis, first Christian king of the Franks. Mother of Kings Clodomir, Chilbert, and Clothaire I., and of Clotilda, queen of the Visigoths. Represented (1) as a queen, praying; (2) as a nun, with a crown on her head or beside her.

In the *Bedford Missal*, described by its custodian as the most valuable book in the British Museum, is a beautiful and brilliant representation of the granting of the lilies to Clovis. The picture is probably by Van Eyck (Waagen, *Treasures of Art*, i. 128). It is in three parts: the upper division shows God the Father between two angels, to one of whom He is giving a blue robe ornamented with three fleurs-de-lys; in the middle part, an aged man, wearing the halo of a saint and kneeling at Clotilda's feet, presents the robe to her,—ladies stand behind her, holding her train; the third scene represents Clotilda presenting to Clovis, armed and crowned, a shield on which she has stretched the blue robe, displaying its three large golden fleurs-de-lys,—she wears a crown and a halo. This book was made for John, duke of Bedford, brother of Henry V., and given by him and his wife Anne of Burgundy, to Henry VI. of England, on his being crowned King of France, in 1431.

Chilperic, the father of Clotilda, was one of four brothers who were at the same time kings of the Burgundians, another of the four was Gundobald, who possessed himself of the whole power by murdering all his brothers. With Chilperic were massacred his wife and sons. His two daughters were brought up at

the court of Gundobald. They were educated as Catholics, although the king, like most of the Burgundians, was an Arian.

In 492 or 493 Clotilda was married at Soissons. On her journey thither she set fire to every village for the last two leagues of her uncle's country, and when she crossed the frontier at Châlons, she looked back upon the flames and thanked God that her vengeance was begun. A year after her marriage, Clotilda had a son, and obtained her husband's consent to have him christened. The child immediately died. Clovis was angry, and said this misfortune had happened because his wife had placed her son under the care of an inefficient God. The following year the queen had another son, and again persuaded the king to let him be baptized. The infant was taken dangerously ill, and Clovis bitterly reproached his wife with sacrificing his children to her gods and priests. But the agonized prayers of the mother were answered by the speedy recovery of the babe. Not long after this, in 496, Clovis fought against the Alemanni, at Tolbiac. The battle was going against him, when he remembered the God of Clotilda, and turning to Him in his need, vowed that if He would give him this victory, he would worship no other thenceforward. That moment the enemy turned and fled, and at the same time tradition says that three white lilies were brought by an angel to Clotilda while she prayed. These Clovis substituted for the three frogs which had previously been the badge on his shield. In the same year he took Paris. St. GENEVIÈVE advised the Parisians to submit to the King of the Franks. At the same time she bespoke his clemency, and joined with Clotilda in urging him to fulfil his vow and become a Christian. He was baptized at Rheims by St. Rémi (see CILINIA (1)), with his sister Albofleda, and three thousand of his warriors.

Clovis was a great acquisition to the Catholic party. Pope Anastasius II. sent him a letter of congratulation (preserved by Bouquet), in which he styled him "Most Christian King," and the "Eldest son of the Church." The Em-

peror of the East sent him a crown, and made him consul. In 500 he accomplished part of Clotilda's vengeance by making war on the Burgundians, defeating Gundobald at Dijon, and annexing part of his dominions. In 507 he went to war with the Arian Visigoths in Aquitaine; their king, Alaric II., was killed in the battle of Vouillé, or Voullon, near Poitiers. Many years afterwards, Amalaric, son of this Alaric, married Clotilda, the daughter of Clovis and Clotilda (1).

Having made himself master of the whole of France by conquest and by crime, he did what before him none of the barbarian conquerors of the Roman empire had done. He set himself to restore order in the lands he had acquired, and to have them governed by humane and equitable laws. He died Nov. 27, 511, and was buried in Paris, in the church of SS. Peter and Paul, which he had built. St. Geneviève was buried there in the same year, and the church was afterwards called by her name.

Clotilda had never thoroughly slaked her thirst for vengeance against her uncle. She desired her son Clodomir to go and revenge on Sigismund—the son and successor of Gundobald—the crimes his father had committed nearly half a century before. Clodomir defeated Sigismund, and put him to flight. St. Avitus, abbot of Micy, solemnly warned Clodomir to be content with his victory, and not murder his near relations, promising him success in his future wars on that condition. But Clodomir, obeying the letter and spirit of his mother's orders, took Sigismund, his wife, and two children to Orleans, his capital, and buried them alive. The next year Clodomir's head was carried on the end of a lance along the ranks of the Burgundian army. His brother Charibert added his widow to the wives he had already, and Clotilda adopted his children. Charibert and Clothaire had no idea of keeping their brother's kingdom for these infants. They divided his domains between themselves, and sent a message to their mother to send them the three little boys, that they might at once make them kings. The fond grandmother gave up

the children, and a few days afterwards her sons sent her a sword and a pair of scissors, bidding her choose. Her indignation blazed out. "My grandchildren, the grandsons of a great warrior like Clovis,—shaven monks? Never! Death a thousand times rather!" Her sons gave her no time to reconsider. They murdered with their own hands their brother's children—two little boys of eight and ten, who kneeled at their feet and begged for mercy. The third disappeared. The attendants were questioned in vain; no one would own to having aided or seen his escape. He remained long concealed. He cut off his hair, thus renouncing all claim to the throne. He grew up in a monastery in Provence, and, after many years, came to Paris, and thence to Nogent, near which he built a monastery, which afterwards became a great collegiate church, and was called after him, St. Cloud, one of the many forms of Clovis or Louis.

About the time of the murder of her grandchildren, Clotilda's daughter and namesake was married to Amalaric, the Arian king of the Visigoths, who ill-treated her. She sent her brothers a veil stained with her blood. Childebert was delighted to go and fight Amalaric and pillage his towns. He brought Clotilda away with him, but she died on her way to Paris.

The elder Clotilda spent most of her remaining life at Tours, she and her husband having had a great devotion to St. Martin. She prayed and fasted and wept, and gave all she had to the Church and to the poor. While she was living there, withdrawn from the world, her son and stepson brought home from the wars in Thuringia two royal children as captives, one of whom, St. RADEGUND, became the wife of her youngest son. In her last illness Clotilda sent for her two sons Childebert and Clothaire, and exhorted them to lead a godly and virtuous life. She died June 3, 545, and was buried at the feet of St. Genevieve, in the church of SS. Peter and Paul, where Clovis had been laid more than thirty years before.

Besides Les Andelys, she built a church in honour of St. George, with

some cells for nuns, at Chelles, near Paris. It was magnificently refounded in the next century by St. BATHILDE, wife of Clovis II., and was a great and wealthy abbey down to modern times. It was for many years a great place of resort and education for English princesses, many of whom descended from Clovis and Clotilda, through St. BERTHA, queen of Kent.

On Nov. 30, 1857, a grand new church in Paris, under the invocation of St. Clotilda, was opened with a solemn service by the cardinal-archbishop.

Gregory of Tours is the great contemporary authority, and is quoted by all the modern histories and lives. Sismondi, *Hist. des Français*, I. Le Glay, *Gaule Belgique*. Bouquet, *Recueil de Monuments*.

St. Clotilda (2), a reputed sister of IRMINA and ADELA, daughters of Dagobert II.

B. Clotilda (3), March 7. 1759–1802. MARIE ADELAIDE CLOTILDE XAVIER DE BOURBON was queen of Sardinia; granddaughter of Louis XV., king of France (1715–1774); sister of Louis XVI., Louis XVIII., and Charles X. She married Charles Emmanuel II., who succeeded his father, Victor Amadens, as king of Sardinia, in 1796. Her husband and father-in-law were much attached to the Bourbons and the ancient régime. Two of Charles Emmanuel's sisters were married to two of Clotilda's brothers, and when the revolution spread from France to Piedmont, they became refugees at the court of Turin.

In 1793, Louis XVI., his sister, Madame Elizabeth, and Queen Marie Antoinette were beheaded, after which Clotilda always wore a penitential mourning dress, as one stricken of God and desiring no more to partake of the pomps and vanity of the world. In Dec., 1796, the same year in which she became queen, she and her husband left their palace and Turin, their capital, and the following spring they went to Sardinia, where the Court remained until the downfall of Napoleon in 1814. Clotilda died at Rome in 1802. Pius VII. knew and admired her in her life. In 1808 he declared her "Venerable,"

and signed the commission which authorized the Congregation of Rites to take measures for her canonization. It has not, however, been carried through.

Predari, *Dinastia di Savoia*. Scott, *Life of Napoleon*. Yonge, *Marie Antoinette*. *Civiltà Cattolica*. *Diario di Roma*.

Visitors to Turin in 1851 were shown Clotilda's oratory. The attendant expressed great tenderness and devotion to her memory, and said that she was undoubtedly a saint, and would certainly soon be worshipped as such throughout the world.

St. Clotsend (1), GLODESIND.

B. Clotsend (2), June 30 (CLOSSE-INDE, CLOTHSENDIS), V. † c. 703, or, according to Bucelinus, 688. Daughter of SS. Adalbold and RICTRUDE. Second abbess of Marchiennes, in Flanders. Her sisters were St. EUSEBIA and St. ADALSEND, and she had a brother, St. Maurontus. Bucelinus, *Men. Ben. Henschenius* in *AA.SS.*

St. Clydai Nov. 1. Rees, in his list of the daughters of Brychan, seems to imply that Clydai joined her sisters CYMORTH and CENEDLON in a religious life at Emlyn. (See ALMHEDA.)

St. Cneburh, QUIMBURGA.

St. Cneuburga, QUIMBURGA.

St. Cobba, COPPA.

B. Cobflatia, abbess of Kildare, daughter of Dubhdun. † 914. Colgan, ii. 629.

St. Coca, June 6 (COCCA, COCHA, COGA, CUACA, CUACH, CUACHA, CUCCA, CU CIA), V. Commemorated by the Irish. The ancient church of Kilcock, dedicated in her name, was on the Rye water, between Kildare and Meath. Butler, Appendix. O'Hanlon, *Irish Saints*, i. 130.

St. Cocchea, or Concha (2), June 29, July 29. 6th century. Foster-mother of St. Kieran of Saigir. She presided over a nunnery in Ireland, and Kieran used to go there every Christmas night to celebrate Mass, after having done so in his own community. Colgan. Lani-gan, iii. 306.

St. Codeda, or CONDEBEC, Oct. 21.

St. Codene, or CODENIS, Feb. 17, M. at Rome with many others. Henschenius.

St. Cœlifloria, Jan 5, M. in Africa. *AA.SS.*

St. Cœnburga, or QUIMBERG, sister of CUTHBERG.

Coenneta, April 24. Irish. Mentioned in *Martyrology of Tamlacht* or *Tallaght*. *AA.SS.*, *Præter*.

Coentigern, KENTIGERNA.

St. Coga, COCA, perhaps same as COCCHEA.

St. Cohæria, Aug. 1, COYERE.

St. Coimgeheall, Oct. 26, V. Sister of St. DARBELIN.

St. Cointa, or COINTHA, QUINTA.

B. Colagia, Aug. 30, V. † 1296.

Nun of the Order of our Lady of Mercy for the redemption of captives. No authority for worship. *AA.SS.*

St. Colette, Mar. 6. 1380-1447. Sometimes called BOYLETTE. Reformer of the Order of St. Francis. Patron of Corbie, in Picardy. Robert Boilet, or Boillet, was a poor carpenter at Corbie; his wife, Margaret Noyon, was sixty years old when, in 1380, her life-long prayer for a child was answered by the appearance of a little daughter. In honour of St. Nicholas, to whom the old couple had a great devotion, they christened her Colette (*i.e.* Nicolette). They were very charitable, and used a house that belonged to them as a hospice for persons too wretched to be received in some of the benevolent institutions. She had the best education her parents could give her, for they sent her for instruction to the great Benedictine monastery of Corbie, founded by St. BATHILDE. On her way to school she often gave her luncheon to some beggar. She constantly denied herself for the sake of others. She visited the sick and afflicted in their own homes, reading parts of the holy Scriptures to them in their own language, translating and explaining as she went along. Many miraculous incidents are recorded of her childhood. When she was fourteen she was extremely small. This distressed her father. So she prayed, "Lord, if it is for Thy glory and my salvation that I should always be so little, I am content if Thou wilt make me great in heaven; better so than to be great in this world and offend Thee; but if Thou wilt, grant this

pleasure to my father. . . . Thy will be done." Immediately she began to grow, and soon became a good-looking girl of the ordinary size. When she was eighteen both her parents died. She gave away all her little property. As she was puzzled and distressed by her visions, and uncertain what to do, she applied for direction to Father Bassadan, a Celestine prior of Amiens. He saw in her a great power of doing good in the religious world, and therefore insisted that she should restrain her mortifications and save her health for useful work. She joined successively the Béguines, Urbanists, and Benedictines. Failing in each case to find the perfection of piety she expected, she returned to Corbie. After two years of frequent prayer that she might know her vocation, Father Pinet, O.S.F., advised her to become a recluse. As soon as she had the necessary permissions, the neighbours, by whom she was much beloved, willingly helped to build and furnish her cell. It had a grated window, and a *rota* in the wall, so that the necessities of life could be passed in. Her reclusion was accomplished with a solemn service and a touching sermon, which moved many of the hearers to reform their lives. After Mass she pronounced, in a loud voice, before the altar, in the hands of the Abbot of Corbie, the vows of poverty, chastity, obedience, and perpetual seclusion. She entered the hermitage in 1402. When Father Pinet died, she saw his soul go to paradise, but mourned deeply the loss of her holy director. A new friend and adviser was given her in the person of Henri de la Beaume, a nobleman of Savoy, and a Cordelier, of the strict observance of St. Francis. Miserable on account of the divisions and abuses in the Church which had two Popes, and in his own order which had two generals, he obtained permission to go to Jerusalem. At Avignon, on his way to embark, a holy nun told him that God required his services not at Jerusalem, but at Corbie, where He had prepared Himself a servant named Colette, who was destined to reform the Order of St. Francis. He accordingly visited Colette. She refused to leave her cell. This re-

sistance to the message of God was punished with six days of blindness and dumbness, after which she consented; and Henri obtained the necessary authorization, and her dispensation from her vow of seclusion. Colette went with him to Nice, and obtained an audience of Benedict XIII. She asked him that she, and all who chose to join her, might be allowed to make their profession in the Order of St. Clara, with permission to observe the primitive rule in all its rigour. The Pope was convinced that Colette's calling was from God. He overruled the opposition of the cardinals, dispensed her from the year of her novitiate, received her vow to observe the rule of St. Clara as established by its holy founder, gave her the veil and cord, and constituted her Abbess and Reformer-general of the Order of St. Francis. He appointed Père Henri de la Beaume superior-general of the reformed monks and nuns, under the authority of Sister Colette, recommending him to assist her in every way; and he gave them both his apostolic blessing. Before Colette left Nice, Benedict sent her a beautiful Breviary, and a book containing the rules and constitutions of St. Clara. After the Revolution this book was removed from the convent of Besançon to Poligny, with other relics of St. Colette.

Colette resolved to begin her work at her native town, but had to abandon for the time her project of building a convent there, as the people received her so badly. King Charles VII., the Duchess of Burgundy, the Duchess of Valentinois, the Duke and Duchess of Lorraine, the Princess of Orange, and many other illustrious personages gave the reformers ground, otherwise assisted and encouraged them, and begged their prayers; and Blanche of Savoy, the Countess of Geneva—whose castle at Rumilly was one of the first convents of the reform—begged to be buried at the feet of Colette, wherever she might be laid.

All this time she worked to the utmost of her power towards healing the schism in the Church. In 1410, St. Vincent Ferrer was praying for the same great object in Saragossa. He had an ecstasy, in which he saw Colette at the

feet of the Saviour offering the same prayer, and he was inspired to visit her at Besançon, the headquarters of the reformed order. He was considered the greatest preacher in the world. He had been, like Colette, on the side of Benedict XIII., but had abandoned his cause on discovering that his persistence was the great obstacle to the healing of the schism. These two saints wrote a letter to the fathers assembled at the Council of Constance, and sent it by the Archbishop of Besançon. The fathers were delighted, knowing the great merits of both saints, and having heard of their miracles. Very soon Martin V. was elected. Colette immediately gave her allegiance to him. He considered she had been instrumental in his election, and always showed a great regard for her; he confirmed all the privileges and dignities granted her by Benedict. She is credited with contributing to heal the schism. St. Vincent Ferrer, on leaving Besançon, presented to Colette the black wooden cross he had carried with him from Saragossa. It is preserved in the Franciscan convent at Besançon as a precious relic. It is rudely cut in deal, and is between four and five feet high, and two fingers thick.

Colette died at the convent of Bethlehem, at Ghent, and was canonized by Pius VII., in 1807.

Her life was full of miraculous features; some of her ecstasies are recorded in the process of her canonization. One which happened in the convent of Besançon lasted fifteen days, during which she was totally deprived of her bodily senses, so that the nuns thought she was in that state in which our bodies will be after the resurrection. Great numbers of people desired to see her, and as the peace of the cloister was endangered by the threatened influx of secular persons, Father Henri commanded her, in the name of holy obedience, to return to her natural condition.

Colette converted many obstinate sinners, performed many cures, and raised four dead persons to life.

Bagatta, *Admiranda*, says that she had a ring given her by our Lord, in testimony that she belonged to Him. She

thought it would be well to have it overlaid with gold or silver, but no goldsmith could be found who was able to do it.

She built or reformed more than three hundred convents for men and women of the Order of St. Francis. At one time the Franciscans reformed by her were called Colettines. Leo X., in 1517, united all the reformed Franciscans under the name of Observantines. The nuns reformed by her were called Poor Clares, to distinguish them from the Urbanists or Mitigated Clares. Although she was much opposed for a time—notably by those who hated to be reformed—her holiness became so well recognised that many monks and nuns left other orders and entered that of St. Francis, hoping to attain to greater sanctity through the strict observance revived by Colette.

All the Lives of this saint are founded on that by Peter de Vaux of Rheims, her last confessor. It was translated into Latin, and is so given by Henschenius with copies of letters and documents, authorizing her to carry out her reform. *AA.SS. R.M. Vie de Sainte Colette*, by Edouard Jumel of Corbie, curé of Bourdon, member of the Society of Antiquaries of Picardy. Baillet, Butler, Helyot, etc. Her picture or statue is to be seen in most of the Franciscan churches as one of the great ornaments of the Seraphic Order.

St. Colima, or COLINA, COLUMBA.

St. Coliøndola, or Colionus and DOLA. *AA.SS.*

Colma, or COLUMBA (8), Jan. 22, V. of Leitir. Of the family of the Dal in Buain, and of co. Antrim in Ireland. She and her sisters, BOGHA and LIASSARA, were educated by St. Comgall of Bangor. O'Hanlon, *Irish Saints*. Smith and Wace.

St. Colomba, COLUMBA.

St. Colmière, COLUMBARIA.

St. Columba (1), Dec. 31, Jan. 7, July 22, 28, Dec. 17 (COLUMBA, COLONA, COLOMBE, COMBA), V. M. 3rd century. Patron of Sens, and of La Rioja, where her body is preserved.

Represented (1) with a bear at her feet eating a man; (2) in chains; (3)

beside a fire, which is being quenched by a cloud.

Sometimes called the first martyr of Celtic Gaul. According to the *Leggendario delle sante vergini*, her martyrdom occurred in the time of Aurelian, at Senona, a city of that undefined region so often referred to in legends—"the East." She was confined in one of the cells, called "forni," or "fornaces," under the amphitheatre, and was there defended from insult and violence by a bear. She was next condemned to be burnt, but the fire was extinguished by an abundant rain, although the weather was fine and the sky clear. Finally she was beheaded.

The name she bore in her life is unknown. It is supposed that she was called Colomba from her innocence and gentleness. It is also suggested that the first church was dedicated to the Holy Ghost under the name of Columba, a dove, and that the legend was invented to suit the name.

She is one of the favourite saints in France. Legend says she came from Spain to Sens, and there suffered martyrdom outside the city, where an abbey was afterwards called by her name. There is, however, according to Tillemont, no authority for fixing Sens as the place of her death. Little is known of her history except that she was a martyr, probably either under Marcus Aurelius, Valerian, or Aurelian. A church dedicated in her name existed at Sens in 623, and St. Len, bishop of Sens in that year, ordered himself to be buried under the eaves of that church that the rain from the gutters might drip on his bones. In the reign of Dagobert there was a chapel in her honour in Paris mentioned by St. Owen in his *Life of St. Eloi* (Eligius). St. Eloi was ordered by Dagobert to make a splendid shrine for her, which he did, and ornamented her church at Sens. A Benedictine monastery was afterwards built beside the church, and there her relics were kept until they were dispersed by the diabolical fury of the Huguenots.

Her chief festival is the 28th of July. The day of her martyrdom, Dec. 31, is shared with other saints. In

the *F.M.* her translation is celebrated Dec. 17.

R.M., Dec. 31. Baillet, *Vies*. Tillemont, *Eccles. Hist.* Mentioned in the *Martyrology* of Usuard, etc., and in the *Martyrology* of Tallaght.

St. Columba (2), July 20, V. M. of Coimbra. Murdered by her (affianced?) husband in the Valley das Cellas, near Coimbra, as she was making her escape in order to fulfil a vow of celibacy. Such is the local legend. Sollerius thinks it probable that this is COLUMBA (1). *A.A.SS.*

St. Columba (3), or COMBA, May 1, V. M. † c. 303. Patron saint of Evora. Honoured with her sister, whose name is not known, but who is popularly called ST. ANOMINATA, at Tourega, near Evora in Portugal. Their brother, Jordaão, was bishop of Evora. In the persecution under Diocletian, Columba was beheaded. Anominata fled, but Jordaão brought her back with reproaches for her cowardice, and she had the honour of being beheaded also. On the spot of their execution a fountain sprang up, from which the water is taken to all parts of the kingdom to cure fever. Cardoso, *Agiologio Lusitano*. According to the *A.A.SS.* Boll., their brother's name was Vincent.

St. Columba (4), Sept. 1. Recluse in the Abruzzi, honoured with her brothers, St. Nicholas and St. Giles.

Supposed by the Bollandists to be the sister of St. Berardus, bishop of Interamna. *A.A.SS.*, *Præter*.

St. Columba (5), July 20, V. M. at Interamna, in the diocese of Braga, in Portugal. Mentioned by Cardoso, *Ag. Lus.* *A.A.SS.*

St. Columba (6), March 10, V. M. Daughter of King Avitus. Sister of St. CORDULA, and leader of a thousand of the companions of St. URSULA. Probably the one to whom a church is dedicated in Cornwall. Perhaps same as Columba (9).

St. Columba (7), March 29, V. Daughter of Baith and Lucilla. Colgan.

St. Columba (8), COLMA.

St. Columba (9). A holy woman mentioned in a litany used in England in the 7th century, to be found in

Mabillon, *Vetera Analecta*, p. 669, quoted at the end of the English Martyrology, London, 1761. Perhaps same as Columba (6).

St. Columba (10), June 24. Sister of SS. PECINNA and MAGRINA. (See PECINNA.)

St. Columba (11), Sept. 17, V. M. 853. Patron of Cordova and Zamora. The much younger sister of Elizabeth, who, with her husband St. Jeremia founded the double monastery of Tabanos. Elizabeth presided over the nuns, and her brother Martin over the monks. They persuaded Columba not to marry, rather to the annoyance of her mother; but on her death Columba went to her brother and sister, and attained to great holiness as a nun in the monastery of Tabanos. She was charged with the instruction of the young nuns. When the persecution obliged them to leave Tabanos they fled to Cordova. Not finding the same quiet and leisure for devotion, she determined to be a martyr. She was beheaded in a persecution of Christians by the Moors. The Moors had so much respect for her character that they did not expose her body on a gibbet after death, but allowed it to be wrapped in linen, and thrown into the Guadalquivir. It was recovered six days afterwards by the monks. *R.M.* Baillet. Butler. Martin. Mesenguy.

St. Columba (12), or COMBA OSOREZ, Feb. 19, V. M. Probably about 982. Abbess of the Benedictine monastery of Archas, which is supposed to have been founded in the 6th century. Put to death with all her nuns for the sake of their religion and innocence, by a band of Saracens under Almanzor. The barbarians utterly destroyed the house, of which no vestige remains. Tradition says it was three leagues east of the city of Lamego, in Portugal. If this Almanzor was the famous warrior-king of Cordova, the date is probably 982, when he destroyed many religious houses in that region. Cardoso, *Agiologio Lusitano*.

It is possible that the incident happened one hundred and thirty years earlier, during the persecution of the Christians under Abderrahman. The martyrdom of St. Columba is mentioned

in a deed of donation from Tendon or Tedone Fasir to the Cistercian monks of St. John at Arouca, on the Douro, in the diocese of Lamego, April 4, 1129.

Bollandus, *AA.SS.*, in the *Prætermissi*, regards her worship as uncertain, and cannot tell whether this is the COLUMBA ranked among the saints of Portugal or not.

St. Columba (13) of Gréville. Once upon a time there was a pretty girl named Columba, who lived at Gréville, in Normandy. She was a great favourite with old and young. Every youth in the village wished to be her partner in the dance, or to carry her milking-pail. Though pleasant with all, she gave encouragement to no one. Columba worked hard; but she was fond of reading, and this was the cause of her downfall. The priest of the parish was a handsome young man, who preached like a saint and sang like an angel; he lent her books, and when she went to return them and get others, he used to invite her to walk in his garden, and give her some of the beautiful roses and delicious figs and peaches which he cultivated. Gossips, indeed, made a few remarks about these visits to the parsonage, but Columba was so modest, so pious, so amiable to all except her lovers, that no one could say anything against her. One day, however, she disappeared. People remembered that she was last seen going to the parsonage. After a week of uncertainty, some of the young villagers went to the curate. He and his housekeeper admitted that she had been there some days ago, but said they did not know what had become of her, and invited the young men to come in and search the premises. With some apologies they did so, and found no trace of their missing companion. What had happened was this. The handsome curé and his pretty parishioner suddenly discovered that they had fallen in love, and when Columba attempted to leave the parsonage as usual, the curé forcibly detained her. The housekeeper's one desire was to keep everything quiet and avert scandal. Columba, driven to despair, bolted herself in a little room where there was firewood and a hatchet, and in

her desperation sounded the walls, and found that behind the logs and faggots there was a long-disused little door opening into a cellar. She took a candle with her, went down some damp and dusty steps, and found herself in a large cave, where she heard the distant sound of the sea. She could hardly believe her ears, for she knew it was a good half-league from Gréville to the shore. While she was wondering and hesitating she heard sounds as if her pursuers were trying to break open the bolted door of her little room. She decided not to be recaptured. She hastily closed up the door through which she had passed, and fled along the damp, dark underground gallery. At one time she thought the cave came to an end and that there was no escape, but presently she discovered a passage so narrow that she had to crawl. She was encouraged by feeling fresh air, and hearing more and more plainly the sound of the waves, and as the day dawned she found herself at the hole under the rock called *le Rocher du Câtet*. She knew the place well, as she had often been there fishing for shrimps and gathering shells. She thanked God for her escape, and walked back to her home. She told her parents she had been to the cavern of the *Câtet*, but she seemed rather confused as to how she had got there. It was supposed that she had tumbled off the rock at the entrance of the cleft, that she had fainted, and remained there a long time. She returned to her usual occupations, but not with her former cheerfulness. She did not talk, and when spoken to she only answered in monosyllables. Baking-day came round. She undertook the task as usual. Some of the neighbours saw her heating the oven with faggots of fern and gorse, and passing that way later in the day, they saw that the oven was shut. They supposed she had put in her dough and gone away, and they thought no more about it. When it was time to take out the bread, as Columba did not make her appearance, her friends went to the bake-house, and then it was evident that the oven had not been fastened up with clay on the outside as usual, but that the clay was inside.

They removed the stone, and, instead of the bread which they expected to find in the oven, they only saw a white dove, which flew out of the door and disappeared. Columba had condemned herself to go alive into the oven; and to show that her fault was forgiven, she had been changed into a dove. Meantime the priest had heard of her return to her parents' house, but he had not dared to show himself there, nor to meet her on the road; he listened, however, to everything that was said about her, and when he heard that she had been changed into a dove, he exclaimed, "Columba is saved, but I am lost!" Forthwith he went and hanged himself in a little field near his house. This enclosure, which lies between the priest's garden and that of the modern communal school, is considered accursed. It is left uncultivated, and although it is close to the schoolmaster's garden, it remains separated from it by a wall. The statue of St. Columba may still be seen in the old romanesque church of Gréville, and, for further proof of the story, *le Rocher du Câtet* stands in a hollow of the *falaïses* which fall away below it perpendicularly on each side, and under the *câtet* is a cleft called to this day *le Trou de Ste. Colombe*, inaccessible at high-water, and invisible until the traveller is close to it. It is so small that two men could scarcely enter it abreast, and so narrow that it would be disagreeable to explore its slimy depths. It is said that even before the time of Columba a cock was thrown into this hole, by way of experiment, and its crowing was heard in the church next day—an important part of the evidence for the whole story. Fleury, *Littérature orale de la Basse-Normandie*.

B. Columba (14), Dec. 31. Recluse at and founder of the monastery of Cortenberg, or Cortemberg, between Brussels and Louvain. Her tomb was destroyed by the Calvinists, 1572. Bucelinus, *Men. Ben. Gynecæum*.

St. Columba (15), or ANGIOLA, May 20, V. of Rieti. 1467–1501. 3rd O.S.D. Appealed to by those hindered and beset by the devil and his temptations and attacks. Her name is supposed to have been Guadagnioli; an old picture of this

saint was preserved for many years with great veneration in that family, with an inscription signifying that she was one of them. An apparition of angels with a splendid chariot is said to have been seen by the women who attended her mother at the time of Columba's birth. She was baptised by the name of Angiola, but a white dove was seen to fly round and round the font, and finally to settle on the head of the newly christened babe. This caused people to call her Colomba, and soon her real name was forgotten. She practised mortification from her tenderest infancy, strewed thorns in her bed at the age of three, and at four obtained the permission of her parents to fast on bread and water every Friday. A hair shirt which she made for herself at the age of five, out of an old sieve, is reverently preserved by the nuns of St. Agnes at Rieti. Her family arranged a marriage for her, and insisted on fulfilling the engagement without her consent. She cut off her beautiful hair, after the example of St. CATHERINE OF SIENA, to show that she had consecrated herself, by a vow, to a religious life. She then fled to the convent of St. Scholastica, and her intended husband broke off the contract, fearing to commit sacrilege. She returned to her father's house, where she was consoled by visions and ecstasies. Her mother chid her for neglecting her duties during her religious reveries. Once, for instance, she let her infant brother fall into the fire. In 1488, she went to Perugia, where she was received as a saint. She occupied herself teaching and training children, and it was for that purpose the Perugians first begged her to remain with them. The Dominicans, however, would not allow her to receive any children to teach, as they feared she might be tempted to pride, and they disliked the admiration and notoriety of which she was the object. The people built her a monastery, and kept her at the public expense. Rieti offered the same, but Perugia would not give her up. Columba made her profession there in 1490. She nursed the people of Perugia during the plague. Eighteen years after her death the bell of St.

Dominic at Perugia was repaired and consecrated in the name of St. Columba; her image in the act of flying to heaven was impressed upon it, with the motto, *Patris liberationem*. She worked many miracles before and after her death. She died May 20, 1501. In 1566 leave was obtained from Pius V. to make a commemoration of St. Columba in the office and in the Mass. On May 20, 1571, permission was given to burn lamps at her sepulchre, and for other public acts of veneration. In 1625 a decree of Urban VIII. forbade devotion to any saint unless solemnly canonized. Columba's worship, however, was restored in 1627. She has not yet been canonized, but is always called saint, and honoured as such. *A.R.M., O.S.D.* Papebroch, in *AA.SS. Modern Saints*.

B. Columba (16), Colomba dei Trocrazani of Milan. 1517. 3rd O.S.D. She was very pious and strict, and, when young, avoided the company of girls; but their parents insisted on their coming to her for edification. The plague broke out, and attacked her and every member of her family; her mother and two brothers died. The police shut up the house; she remained alone, in bed, with no human help. The VIRGIN MARY and saints came and fed her. At last she was taken to the Lazaretto. The doctor fell in love with her, and abused his privileges; as she spurned his devotion, he threatened to leave her to die. She complained to the managers. They dismissed the doctor. Columba recovered. She took the habit of the Third Order of St. Dominic, and became the first nun in the convent of St. Lazarus. By command of the monks after ten years, she joined the Second Order. Her fasts and austerities were very wonderful. Five rays came from the wounds of Christ on the cross and wounded her. She was crowned by Christ with a golden crown. When she was receiving the Communion a dove surrounded by glory was seen over her head. She felt the sufferings of Christ—the wounds, the scourging at the pillar. She was prioress three times. She opened her eyes when she was dead and being laid in the tomb. *Pio.*

Ven. Columba (17) of Corea, V. M.

1839. Columba and Agnes were two sisters, aged twenty-four and twenty-six. When the persecution of the Christians raged in Corea, in 1839, they declared themselves Christians. They were threatened with death by scourging, unless they would give up their books and betray their friends. Seeing that they did not fear pain, their brutal judge condemned them to the more cruel fate of being given up to the villains who shared the prison of the Christians. Like ST. AGNES (2), they were miraculously protected. They seemed endowed with superhuman strength, and remained unharmed. They were several times taken from the prison, questioned, threatened, tortured, but remained true to their faith and profession. Some of the Christian prisoners died of a fever that broke out in the prison. We do not know by what death these two girls glorified God, but they are accounted martyrs. *Martyrs de l'Orient Extrême*. Dallet, *Histoire de l'Eglise de Corée*. Neligan, *Saintly Characters*.

St. Columbaria, or COLOMIÈRE, Dec. 1. Honoured in the diocese of Saintes. Perhaps COLUMBA.

St. Columbina, May 22, V. M. with Lucian the king; Marcan and Valentinian, bishops; Romanus, Columbanus, and Simplicius. They were all martyred immediately after ST. QUITERIA. Papebroch considers there is no authority for the martyrdom of these saints, although they are commemorated in the Calendars of Spain and Portugal. AA.SS. Columbina is honoured in Catalonia as a companion of ST. URSULA.

St. Comagia, May 27. Daughter of Euchodius. Nun at Snam-Luthir, a convent on the north coast of Connaught, founded by her brother, Columban or Colman. AA.SS., *Præter.*, from the Martyrologies of Tallaght and Donegal, Adamnan, etc.

St. Comba. Portuguese for COLUMBA. **SS. Comelia and Cornelia** (1), or else two CORNELIAS, April 20, MM. in Africa. AA.SS.

St. Cometa. A penitent, mentioned by John Mosch, quoted by Guérin.

St. Comgella (1), sister of CRONAPARVA, July 7. AA.SS.

St. Comgella (2). 5th century. Daughter of Ernach of Munster. Mother of St. Senan of Scattery. (See CANNARA.)

St. Comitissa, CONTESSA.

St. Commeria, WILGEFORTIS.

St. Commata, Jan. 1. † 590. Abbess of Kildare. Colgan.

St. Conacha, Oct. 25, V. Irish. *Mart. of Tamlaght*. AA.SS., *Præter.*

St. Concessa (1), April 8, M. at Carthage. R.M. AA.SS.

Concessa (2), CONCHESSA, or CONCHES. Mother of St. Patrick. By one account St. Patrick was her only child, and, after his birth, she took a vow of celibacy and became a nun. Others say she had several daughters who were saints. See DARERCA. Bucelinus.

St. Concha (1), QUINTA.

St. Concha (2), COCCHEA.

St. Conchenna (1), March 13, V. Early 7th century. Daughter of Tulchan and Fethlemidia, both of the family of Niel. Sister of SS. Kieran, Lugadius, and Munna. Nun (perhaps abbess) at Kill Flebhe, or Kilsleevecullen, built by ST. MONENNA, near the Cuilinn hills in Ultonia. When Munna had lived for many years at his monastery of Tech-telle, Fethlemidia and Conchenna sent him word that they wanted to see him. His answer was, "Come to Lughmagh—no nearer—and I will come and see you." The mother came with two married daughters and Conchenna. When they arrived, Conchenna was seized with sudden pains and died. Next day, after she was buried, Munna came and raised her to life, but warned his mother and sisters, saying, "Mind you never come near me again. If you do I will leave Ireland entirely." Colgan. Lanigan.

St. Conchenna (2). † 739. Daughter of Kellaigh Chuallan. Lanigan.

Conches, CONCESSA (2).

St. Conchessa, CONCESSA (2).

St. Concordia (1). (See ST. PERPETUA (1).)

St. Concordia (2), Aug. 13, Feb. 3, M. at Rome. 252. Patron of nurses and good children. Nurse of St. Hippolytus. She was scourged to death, and he was tied by the feet to wild horses and dragged

through thorns and over rough ground until he died. Nineteen more of the household of Hippolytus were beheaded at the same time. After martyrdom, Concordia was thrown into the *cloaca maxima*. SS. Irenæus and Abundius took her body out of the sewer to bury it, and were therefore thrown in alive. R.M. AA.SS. Callot, *Images*. Husenbeth, *Emblems*.

St. Concordia (3), May 6, M. in Africa. AA.SS.

St. Concordia (4), June 2. One of 227 Roman martyrs commemorated together in *Jerome's Martyrology*. AA.SS.

St. Condebec, CODEDA.

St. Confessa, May 10, V. Patron of the diocese of Tarbes. F.M.

St. Congella, or CONGILLA, Nov. 9, V. † c. 671, in England. FERRARIUS.

St. Conilla, JONILLA.

St. Coningenia, or CUACHA (2), April 29. Irish. AA.SS., *Præter.*, from the *Mart. of Tamlaght*.

St. Conna, March 3, V. An Irish saint mentioned by Marian Gorman. Probably same as CUANNA, April 10. AA.SS., *Præter*.

St. Consolata, Dec. 5, 6, V. Nun. Of noble parents; probably Genoese. Born in Palestine during the time that it was occupied by the Christians. At her birth a halo of light appeared round her head. She would not take milk, but the bees came daily and fed her with honey. When she was seven years old she wore a *cilicium*. She took the veil in a convent built by her father. At her death the angels sang, and crowds of sick and infirm people were cured by touching her clothes. She was translated to Genoa, where a church was called by her name, and many miracles were wrought through her intercession. Bucelinus, *Men. Ben.*

This is probably the same as ST. CONSOLATA, Sept. 6, Dec. 5, worshipped in the cathedral of Reggio. AA.SS.

St. Consorta, CONSORTIA.

St. Consortia, or CONSORTA, March 13, June 22, V. 5th century. Daughter of SS. Eucherius and GALLA, who for a long time had no child to inherit their great possessions. They prayed for heirs, and were at last blessed with a

daughter, whom they named Consortia. They had a second daughter, ST. TULLIA, and two sons, Salonius and Veranius, who became bishops and saints. After some years Eucherius told his wife that, with her consent, he would shave his head, and be built up in a grotto on his property, at a place called Mont Maur, overhanging the Durance. Galla begged him to allow her also to assume a religious habit, and to wait upon him as a servant. She hastened the preparations for his reclusion. They invited their friends and relations to a farewell banquet, and Eucherius declared his project. They all tried to dissuade him, but he said he had put his hand to the plough and could not look back. Eucherius and Galla divided their goods into three parts; one they gave to the poor, one to their servants, and one to their children. Then Eucherius went into his cave and had the entrance built up; a little window was left open, and through it Galla gave him his daily food. Not many days after the conversion of her parents, their younger daughter, Tullia, died. Galla would not be comforted until Tullia appeared to her, clad in white with a shining golden mantle, and said, "Why dost thou mourn for me as if I were lost? The Lord has admitted me into the company of the holy virgins, and thou shalt follow me soon. My father will be raised to the pontifical seat, and will be great in the sight of God. My sister Consortia will suffer much for the sake of her religious vocation, and will follow us to heaven at last." Soon afterwards a young man, named Aurelius, came to ask of Eucherius the hand of his daughter Consortia. He said she should decide for herself. She said it was not in her power to accept or refuse this offer, as Christ was her husband. The young man did not answer at the time, but sent certain noble matrons to try and persuade her to accede to his wishes. She begged them to wait for seven days. She passed the time in fasting and vigils, and when Aurelius and his friends came to receive her final answer, she said, "I told you before that the decision does not rest with me. But, if you choose, let us go

together to the church; let Mass be solemnized; let the Gospel be placed on the altar; and, having prayed together, let us open the Book, and see the will of God in the chapter which first meets our eyes." The deciding passage of Scripture was, "Whoso loveth father and mother more than Me is not worthy of Me." Consortia thanked God, and said to Aurelius, "Seek a wife according to your taste, for Christ is my Husband, and will not give me up." Consortia took the sacred veil. She did not live in a convent, but in the world, bound by a vow of celibacy, and given to works of devotion and charity, according to the custom of those days.

About 434 it happened that the Bishop of Lyons died. It was the rule of that Church, when widowed of its bishop, to wait for some divine revelation to decide the election of a successor. On this occasion, after three days of rigorously observed fasting and prayer, the angel of the Lord appeared to a boy, and told him that the recluse Eucherius, who lived in a cave on the river Durance, was the chosen pastor. The archdeacon and clergy repaired to the cave, and offered the see to Eucherius. He swore that he would not voluntarily come out of his cave, neither would he go with them unless they bound him. They then broke down the wall, tied him with ropes, and took him by force to the church over which he was to preside. Galla took possession of the cave, and her daughter Consortia brought her her daily food.

After the death of her parents, Consortia built a church and xenodochium in honour of St. Stephen, gave the rest of her goods to the poor, and set free her slaves. Having settled her affairs, she went to Clothaire, king of the Franks, to ask his protection, that she might serve God unmolested in his realm. The king's daughter was dying of a fever. Consortia cured her. The king, in gratitude, offered Consortia anything in his kingdom, and as much silver and gold as she chose to take. She begged him rather to give it to the poor; she only asked for liberty to live according to her vow, and that she and her servants and vassals should remain undisturbed

in the possessions they already had. Clothaire willingly granted her request. Consortia returned home. Shortly after, Clothaire died, and was succeeded by his son Sigebert, who deputed a noble, named Hecca, to settle the affairs of Marseilles. When he arrived there he heard there was in that province a beautiful young woman, the only survivor of a noble and wealthy family, having large estates and untold gold. Hecca sent to Consortia to announce a visit from himself. She entertained him at dinner. He was charmed with her beauty and the wisdom of her words. He went at once to the king, gave a satisfactory account of his mission, and also told him about this rich, young, unmarried woman, living alone on her estate. He begged that if the king would do him a favour, it might be to grant him this woman for his wife. Sigebert consented. Hecca sent messengers to Consortia to tell her that the king had given her hand to him, and he bade her prepare to be married in a month. She was much afflicted when she heard this, but she said, "I am the servant of the King. I cannot resist His commands. I will try to fulfil His wishes." The messengers thought her words applied to King Sigebert. They returned and told their master. Consortia fasted and prayed and grieved so much that she seemed to be near her death. One day she went with one of her maids into the church she had built to St. Stephen. After praying and weeping there a long time, she fell asleep, and was consoled by an angel, who said to her, "Why do you distress yourself? The Lord whom you serve will not forsake you. The bridegroom whom the king sends will not reach you. Therefore prepare a feast, call the poor, and order a grave to be dug on the spot where you are lying, for in it shall be laid the man who wishes to take the bride of Christ for himself. In three days his approach will be announced to you. Then go out to meet him, accompanied by your poor, singing psalms. When he sees you he will kill himself with his own spear for joy." On the third day Hecca arrived on the opposite

bank of the river. Consortia went to meet him, dressed as if for a festival, and accompanied by a great multitude of poor people, all singing. Hecca was transported with joy. He jumped incautiously out of the boat; his foot slipped, his lance pierced him through, and he fell down dead. Consortia took up the body, wrapped it in fine linen, and buried it in the grave she had prepared. The men who had come with Hecca went back and told the king all that had occurred. The day they arrived happened to be Sigebert's birthday. His sister, who had been cured by Consortia, was sitting with him. When she heard the whole story, she guessed that the maiden for whom Hecca had lost his life must be the same who had cured her, and to whom her father had promised the undisturbed possession of her lands and a celibate life. Warned by his sister that evil would befall him if he allowed the servants of Christ to be molested, the king confirmed all the privileges granted to Consortia by his father. From that day God gave Consortia favour with all men. She made peace between enemies, she healed the sick, she was adorned with every virtue, and her face was as placid as that of an angel. When her labours were nearly ended, and her rest approaching, she dreamt that in eight days she was to die. She made a three-days' feast, at which she entertained the priests and the poor; her pious neighbours were there also. She distributed all that she had to them, and informed them all that in five days she must die; she therefore begged their prayers that she might not meet any evil spirits on leaving the body, but might be received by the angels of God and conducted to the resting-place of the saints. Having said this, she was seized with fever, and on the expected day she died, and was buried in the oratory she had built, and where she had buried her lover. Her body was afterwards translated to the monastery of Cluny, and specially honoured there, March 13 and June 22. With the exception of St. Irenæus, Eucherius was by far the most distinguished of the bishops of Lyons. His writings are extant. The names of

his sons are matter of history. It is not so certain that he had daughters. Consortia and Tullia have been supposed to be daughters of a later St. Eucherius. No daughter of Eucherius of Lyons could have been living in the reign of Clothaire and Sigebert. Henschenius, in *AA.SS. Boll. Bucelinus, Men. Ben. Montalembert, Moines d'Occident*, vii. ch. 6, note. Mabillon. Dr. Cazenove in Smith and Wace's *Diet.*

St. Constance (1), Sept. 19 (CONSTANTIA, COSTANZA), M. at Nocera, with St. Felix, under Nero. *R.M. AA.SS.* Mas Latrie, *Trésor.*

St. Constance (2), May 10, M. at Tarsus, in Cilicia. *AA.SS.*

St. Constance (3), Feb. 18 (CONSTANTIA AUGUSTA, COSTANZA). 4th century. Daughter of the Emperor Constantine, and granddaughter of St. HELEN. Constance had a loathsome disease, and was covered with sores from head to foot. Many physicians prescribed for her in vain. At last she heard of cures being obtained at the tomb of St. AGNES, so she travelled to Rome, and went superstitiously as a heathen to the tomb. She fell asleep there. Agnes, in a vision, exhorted her to become a Christian, and promised her health on that condition. Constance was converted. At baptism she became perfectly well, and resolved to consecrate her life to God in virginity. Constantine, however, wished her to marry Gallicanus, a general who had vanquished the Persians, and whose services he valued very highly. Seeing her father much distressed at her refusal, she consented to marry Gallicanus, on condition of his vanquishing the Scythians, who had invaded Thrace and Dacia. While he was absent in this war she had his daughters, SS. ATTICA and ARTEMIA, to stay with her. Few could be found equal to them in wisdom and knowledge. She sent John and Paul, her faithful servants and cousins, with Gallicanus. She prayed earnestly that he might give up the idea of a marriage with her. She converted his daughters, and, at the same time, John and Paul converted him, exhorting him, when the chances of war seemed going against him, instead of sacrificing to Mars, to call upon the God of the

Christians, and vow to serve Him ever after the event of victory. He had no sooner made the vow than a gigantic youth appeared, bearing a cross on his shoulder, and saying, "Arise, Gallicanus, take thy dagger, and follow me." He did so, and saw that he was surrounded by armed horsemen, who fought their way through the enemy. Gallicanus walked in the midst of them with his dagger drawn until they came to the Scythian king, who fell at his feet and begged for his life. By the command of the mysterious horsemen, Gallicanus spared his life, and took him and his two sons prisoners. The rest of the Scythians submitted; and the tribunes, and many persons in authority, in Dacia and Thrace, became Christians; those who refused were expelled from their offices. Gallicanus, immediately after the victory, vowed himself to a religious life, and, on his return to Rome, voluntarily renounced his marriage with Constance, liberated five thousand slaves, distributed his goods to the poor, and lived at Ostia with Hilarinus, a holy man, whose house he enlarged for the reception of pilgrims. Gallicanus, John, and Paul were martyrs in the time of Julian the apostate. Constance persuaded her father to build a church at the tomb of St. Agnes. There she spent the rest of her life with Attica and Artemia. *Leggendario delle Santissime Vergini*. Henschenius, in *AA.SS.*

Constantia, a nun, is not mentioned in contemporary records as a daughter of Constantine. His illegitimate daughter, Constantia, was present at Milan at the marriage of his step-sister, Constantia. Baillet suggests that possibly there was a St. Constantia, a member of the imperial family, but not the daughter of Constantine. Sigonius, *de Occidentale Imperio*, iii. 86. Lebeau, *Hist. du Bas Empire*, i. 341, 391.

B. Constance (4) or CONSTANTIA, Nov. 7, V. Abbess. † 1218. Daughter of Alphonso, king of Castile; took the veil, 1187, in the Cistercian monastery of St. Mary of Monreal, at Burgos, and was abbess there from 1205 until 1218. Henriquez, *Lilia Cistercii*.

B. Constance (5) Donati, Dec. 17. † early 14th century. O.S.F.

Her name in the world was PICCARDA. She and Dante's wife, Gemma, were daughters of Simon Donati, who, in 1261, was ambassador from the Republic of Florence to the famous Corradino of Germany. Piccarda was betrothed, by her parents, to Rosselino della Tosa. She determined not to marry, and fled to the convent of Sta. Maria di Monticelli. Her father was very angry. Persuasions and threats failing to induce her to return, he tried to break the door. Not succeeding in that, he procured a ladder from some peasants, got into the courtyard and frightened the nuns, but had to go away without his daughter. His son Corso Donati, however, went by night with several men. They found Piccarda with the nuns in the choir, tied her with ropes, and took her away by force. Corso, to escape the excommunication incurred by carrying off a nun, did penance by going to the convent church on a solemn day in his shirt, with a rope round his neck. In presence of all the nuns, many monks, and a great gathering of clergy and people, he asked pardon of God and the nuns, and obtained absolution. All the companions of his violence came to untimely and horrible deaths. Constance was married to Tosa; but having made a vow of virginity, she prayed for some disfiguring disease. She only survived her marriage a few months, and died dressed in the Franciscan habit. Dante met her brothers Corso and Forese in purgatory (*Purgatorio*, xxiv.). They told him that their sister was in paradise, and there he met her among the blessed. *Paradiso*, iii. Wadding, *Annales*, iii. *Cronica Serapica*, iii., where she is called by mistake Ricarda. Brocchi, *Santi e Beati Fiorentini*. Rossetti, *Shadow of Dante*.

BB. Constance (6) Xira and Mary Fernandez, May 30. Probably 15th cent. They lived at Evora in Portugal, by the work of their own hands and on the alms of the pious. Their reputation for sanctity attracted so many persons that a monastery was built for them under the invocation of St. MONICA and the rule of St. Augustine. Constance was prioress and Mary deputy prioress or vicar. *AA.SS.*, from Cardoso.

B. Constance (7). O.S.D. † c. 1600. Nun under B. ANTONIA GUAINARI at Brescia.

B. Contessa, Sept. 8 (Latin, COMITISSA), V. † c. 1308. Not mentioned in the martyrologies, but worshipped at Venice from the time of her death. Of the noble Venetian family Tagliapietri. Her parents did not approve of her daily attendance at the church of St. Maur. They forbade the servants to take her in the family gondola. Next morning she begged the gondoliers to take her to church as usual. They refused, not daring to disobey her father. Her apron served her for a boat and took her safe and dry to church. While she prayed she left the world, in the thirteenth year of her innocent life. AA.SS.

St. Copagia, or POMPEIA, queen of Armorica. Born in the 5th, died in the 6th century. Wife of Hoel I., son and successor of Budic. Hoel and Copagia, with several children, took refuge at the court of their relation, King Arthur, in Great Britain. Hoel returned to his own country in 513, drove out the French, and recovered the kingdom. Soon afterwards he went again to England to help King Arthur, and there he died, in 545. Copagia spent more than half her life in England. Her sons, Tugdual and Léonor, were born there. On his father's death, Tugdual, who was at the head of a monastery, resolved to return to his native country. His mother, his sister SEVA, and seventy-two monks went with him. They landed near the Conquet, in the parish of Ploumagoer, in Léon. Copagia's eldest son, Hoel II., surnamed Jona, was now king. He gave his brother a piece of land in that neighbourhood, where he built a monastery. Tugdual travelled all over Brittany, teaching the people and performing miracles of charity, until, in every district of the country, people begged to have a few of his monks settled amongst them, and offered land and service to build suitable residences for them. The principal monastery that Tugdual built was at Trécor, now Tréguier, and there he was so much esteemed that the inhabitants of the neighbourhood chose

him for their bishop. Childebert, king of France, gave him the bishopric, and desired that he should come to Paris to be consecrated. This he did about 552. Guérin, *Petits Boll.*

St. Coppia, or COBBA, Jan. 18, V. Supposed 5th century. Daughter of Baedan. Perhaps same as CIPIA, mother of St. Bite, and veiled by St. Patrick. O'Hanlon, iii. 245.

St. Coprica, April 7, M. with Victor, in Upper Libya. AA.SS.

St. Corcair (1), March 8 (CUCAGIA, CURACH, QUORRAIR), V. Daughter of Corpreus, son of Alild, king of Ultonia. Her mother's name was Lassara. Sister of St. Frigidian or Findian, bishop of Lucca, who converted his father, mother, and Corcair. She was to have married the King of Hungary, but took the veil instead. Findian raised her from the dead. Nobody dared to touch her grave; if birds flew over it they fell dead. A bishop wanted to translate her relics and was stricken blind. Colgan.

St. Corcair (2), Nov. 16, may be the same as Corcair (1).

St. Corccagia, or CURCAGIA, July 21. Sister of St. Tinan. Patron of Kilcurgaglia, in Ireland.

St. Cordola, CORDULA.

St. Cordula, or CORDOLA, Sept. 2, Oct. 22, V. M. The only one of the companions of St. URSULA to whom the *Roman Martyrology* decrees a separate commemoration, and who is honoured with a semi-double rite throughout the Church. Many miracles attended her translation. Legend says she landed at Cologne with St. Ursula and the eleven thousand. Her courage failed when she saw the slaughter of her companions; she fled, and hid in one of the ships. Two days afterwards she repented of her cowardice, and presented herself to the barbarians, who killed her. Some accounts make her a daughter of Avitus and sister of St. COLUMBA (6). About the middle of the 12th century she appeared to St. HELENTRUDE, a nun at Heerse in the diocese of Paderborn, and told her that her festival was to be kept the second day after that of her companions. She also appeared to Ingebrand de Rurke, a brother hospitaller of

St. John Baptist of Jerusalem at Cologne, and pointed out to him the place where her body lay in an orchard. *AA.SS. Leggendario.*

St. Corintha, *QUINTA.*

St. Corinthe, Feb. 8, V. M. at Alexandria, c. 252. Refusing to worship idols, she was tied by the feet, dragged through the city, and torn to pieces. *R.M. Canisius, Catechism.*

SS. Cornelia (1) and Comelia, April 20, MM. in Africa. They may be two *CORNELIAS.*

St. Cornelia (2), March 31, M. in Africa. Her relics were brought to Brittany. *R.M.*

St. Cornelia (3), April 14, M. *AA.SS.*

St. Corona (1), May 14, M. c. 177, with St. Victor, in Syria, or at Lycos, in the Thebaid. Patron—with St. Victor—of Feltri. A soldier's wife. She was sixteen, and had been married a year and four months, when she saw St. Victor, a Roman soldier, bravely undergoing many torments for the love of Christ. She addressed to him words of encouragement and blessing, and was therefore arrested by Sebastian, the general, and commanded to sacrifice to the gods. She saw two crowns falling from heaven, one for Victor and one for herself. She replied, "My name is Corona, and would you have me lose my eternal crown?" Then the general ordered two palm trees to be bent down by the soldiers and Corona to be bound to them with strong cords. She was torn in two by the flying back of the trees. St. Victor was then flayed and beheaded. The Church commemorates them together. *R.M. AA.SS. Gallot, Images.* Husenbeth. She is mentioned in a litany used in England in the 7th century. Mabillon, *Vetera Analecta*, p. 660. Compare St. STEPHANA (1).

B. Corona (2), April 24, V., was a Benedictine nun at Elche, in Valencia, Spain. She worked miracles before and after her death, and was revered by the people as a saint. Bucelinus, *Men. Ben. Henschenius, AA.SS.*, from Salazar.

St. Corth, *CYNORTH.*

St. Cortilia, Jan. 23, V. M. at Rome. *AA.SS.*

Costanza, *CONSTANCE.*

St. Coteusa, June 1, M. with St. AUGEGA. *AA.SS.*

St. Cotia (1), *COTILIA.*

St. Cotia (2), or GOTHIA, Oct. 1, M. at Tomis, in Lower Moesia. *AA.SS.*

St. Cotidia, April 30, M. at Alexandria. *AA.SS.*

St. Cotilia, May 15 (*CHOTICILIA, CHOTTIA, COTIA* (1)), M. *AA.SS.*

St. Cotilla, Jan. 23, V. M. Mas Latrie, *Trésor.*

St. Covita, *QUINTA.*

St. Coÿère, or COHÆRIA, Aug. 1. St. Coÿère is the name of a church in the diocese of Châlons-sur-Marne, founded in memory of the junction of the two chains of St. Peter, recorded in ancient legendaries. Chastelain.

St. Coyta, *QUINTA.*

St. Craphaïldis, or RAPHAËLDIS, Nov. 12, M. perhaps 656 or 633. She and her sister, Berna, kindly received St. Livin, an Irish ecclesiastic, who, in return for their hospitality, restored sight to Ingelbert, son of Craphaïldis, who had been blind thirteen years. Most of the inhabitants of Flanders and Brabant were pagans, and St. Livin was very ill-received among them, and finally murdered at the house of Craphaïldis, at Escha, a village near Ghent. Craphaïldis and her little son, Brixius (Brice), were murdered also. He was buried in the same grave with St. Livin, who had shortly before baptised him; and Craphaïldis was buried near them. Livin's Life, written by Boniface. Lanigan. Butler.

St. Crasta, *CHRISTA.*

St. Credula (1), or CREDOLA, May 13, M. with Aphrodisius at Alexandria. *AA.SS.*

St. Credula (2), April 17, M. in Africa. *AA.SS. Migne.*

St. Credula (3), or ORITULA, May 13, M. at Alexandria.

St. Creed, or CRIDA, is commemorated at the village and church of Creed, Cornwall. It is supposed that Crediton and Sancreed take their names from this saint, who was probably one of the Welsh missionaries who settled in Cornwall. Stanton. Smith and Wace. Parker, *Calendar of Anglican Church.*

St. Crescentia (1), June 15, M. c. 300.

Represented holding a palm, a little boy, St. Vitus, standing beside her.

Wife of St. Modestus. Hylas, a rich citizen of Mazara, in Sicily, gave his infant son, Vitus, to Crescentia to be nursed. She and her husband brought up the child as a Christian, and had him baptised. When he was seven he gave sight to the blind and performed other miraculous cures, especially on those possessed of devils. Hylas was very angry, and, after trying in vain to induce his son to abandon the despised sect of the Christians, he brought him before Valerian, the governor of the town. Valerian ordered him to be scourged. When the executioner tried to obey, his arm was paralyzed. Vitus restored the powerless arm by making the sign of the cross over it. Valerian, considering the boy's tender age, sent him back to his father, who tried to pervert him by the seductions of pleasure. Modestus, warned by a dream, took Crescentia and Vitus and crossed over to Leucania. Diocletian sent for Vitus to cure his daughter, which he did. The emperor then tried to bribe the boy and his foster-father and mother with gifts and promises, to renounce their religion. These gentle means failing, they were cast into a dark prison, thence brought into the amphitheatre in presence of a multitude of people, and put in a caldron of boiling pitch. They sang praises to Christ in the caldron, and came out unhurt. A lion was then let loose to kill them. It licked their feet and lay down quietly. They were put on the rack, and while their bones were being dislocated, an earthquake shook the place, a temple and all the statues of gods and emperors fell down, and many persons were killed. An angel led the three martyrs from the place of torture to the banks of the river Silorus, where they died. Their bodies were embalmed and buried by a lady of high rank named FLORENTIA. They are all commemorated together.

R.M. Baillet, *Vies*. Boll., AA.SS. Ott, *Die Legende*. Wetzer and Welt, *Dict. Théologique*, "*Saints Auxiliaires*." *Martyrum Acta*

St. Crescentia (2), June 4, M. in Cilicia, or Sicily. AA.SS. Perhaps the same as CRESCENTIA (1).

St. Crescentia (3), May 5, M. at Rome. AA.SS.

St. Crescentia (4), Aug. 4, M. with ST. JUSTA (1). Buried in the Via Tiburtana at Rome. *Mart. of Corvei*. AA.SS.

St. Crescentia (5), V. Abbess. 8th century. Accompanied St. Boniface to Scotland. Perhaps same as CRETICIA. (*See TRIDUANA*.) Forbes.

St. Crescentia (6), V., is placed among the *Ahemeri*, or saints who have no certain day dedicated to them, but she is commemorated by some people, Aug. 19. All that is known of her is from St. Gregory of Tours. On the site of an old church near Paris was a stone bearing this inscription, "*Hic requiescit Crescentia, sacra Deo puella*" ("Here lies Crescentia, a girl dedicated to God"). There was no date nor any record of the life of the departed. A certain priest thought it might be the tomb of a saint, and took a pinch of dust from it to a man who was suffering from tertian fever; he immediately recovered. This came to be known, and many flocked to the tomb to be cured of divers diseases. She is particularly successful in curing toothache. AA.SS.

B. Crescentia (7), April 9. † 1744. O.S.F. Mary Crescenz Hös, or Hois, was the daughter of a poor weaver of Kaufbeuern, in Bavaria. She ardently wished to take the veil in a convent of the Third Order of St. Francis in her native town. The nuns were so poor that they could not take a member who had absolutely nothing to contribute to the support of the community. They allowed her, however, the satisfaction of coming when she had a few spare minutes, to kneel before a large crucifix standing in a corridor of their house. One day while she was thus engaged the Saviour spoke to her from that cross, saying, "This shall be thy dwelling-place." She was then twenty years old. Near the convent was an inn where people made so much noise that they disturbed the nuns at their prayers. The mayor of the place, though a Protestant, used

his influence to have the house sold to the nuns at a very moderate price, and in return obtained the admission of Crescentia into their ranks. When first she entered, some of the inmates looked down upon her, calling her the beggar, and subjecting her to many humiliations, but such was her true worth and the influence of her piety that within a few years she was at the head of the house. Princes and illustrious persons from all parts of Germany, Poland, and other countries came to visit her in her humble cell. Many pilgrims resorted to her tomb. She was beatified by Leo XIII. in 1901. Guérin, *P.B.*, iv. 297. Her Life by Father Ignatius Teiler, O.S.F.

St. Crescentiana, May 5, M. at Rome. *R.M. AA.SS.*

SS. Creticia and Criduana, VV. MM. Conjectured companions of St. URSULA. Greven. *AA.SS.* Perhaps same as St. CRESCENTIA (5) and St. TRIDUANA.

St. Crevenna, CREWENNA, or CROWENNA, Oct. 27 and the Sunday nearest to Feb. 1st. 6th or 7th century. Commemorated at the church and village of Crowan, Cornwall. An Irishwoman, who came to Cornwall with SS. IA and BREACA. *AA.SS.* Parker. Smith and WACE.

St. Criduana. (*See* CRETICIA.)

St. Crischona, or CHRISTIANA (5), pilgrim with SS. CUNEGUND (1), MECHTUND, and WIBRAND.

St. Crisconina, Feb. 24, M. One of a great number of Christians put to death at Nicomedia. No particulars are known, but the Church commemorates them on this day. *AA.SS.*

St. Crispina, Dec. 5. † 302 or 304. A delicate lady, accustomed to every luxury of wealth. Of an illustrious family, and the mother of several children. A native of Thagara, in Proconsular Africa. She was brought to trial at Thebeste, in Numidia, before Anulinus, proconsul of Africa, in the reign of Diocletian and Maximian; on her refusal to sacrifice to the gods, the proconsul ordered her to have her head shaved, and to be exposed to the derision of the people. He reproached her for want of reverence to the gods. She replied, "If the gods are angry at my

words, let them speak." She was then beheaded. SS. MAXIMA, DONATILLA, and SECUNDA were her friends, and were martyred before her. Butler says that Crispina's *Acts*, preserved by Mabillon and Ruinart, are authentic, though imperfect. She is mentioned repeatedly in the writings of St. Augustine. It is sometimes thought there were two Crispinas martyred with the other three women. *R.M. Baillet, Vies. Martyrum Acta.* Butler. Smith and Wace.

St. Crispinilla, July 27, or Crispus and SPINELLA, M. at Rome. *AA.SS.*, supplementary volume. *Mart. Augustanum.*

St. Cristina, CHRISTINA.

St. Croctilde, CLOTILDA.

St. Crona. (*See* COMGELLA.)

St. Cronaparra, or Crona Parva, July 7. Perhaps a dwarf who attained to great holiness. If so, she should be patron of dwarfs. Daughter of Diernitu. Honoured with her sister, St. COMGELLA (1), St. FINDABARIA, and two bishops.

St. Cronsecha, April 4. Irish. *AA.SS., Præter.*

St. Crora, Oct. 20, ORORA.

St. Crotehildis, CLOTILDA (1).

St. Crowenna, CREWENNA.

St. Cruimtheresia. (*See* ERGNATA.)

St. Cuaca, COCA.

St. Cuach, or CUACHA (1), COCA.

St. Cuacha (2), CONINGENIA.

St. Cuanna, April 10, V. † 717. Abbess in Campo-Lacha, in Regione Bregarum, in Roscommon in Ireland, in the eastern part of the region of Magbregb. Probably same as CONNA, March 3. Mentioned by Marian Gorman. *AA.SS., Præter.*

St. Cucagia, CORCAIR.

St. Cucca, COCA.

St. Cucia, COCA.

St. Cudburg, or Cudburh, CUTHBURGA.

St. Cuenburga, QUIMBURG.

St. Cumania, March 29. Sister of ETHNEA and SODELBIA, or FEDELMA. Perhaps the same Cumania who is mentioned in the *AA.SS.* among the *Prætermissi*, May 29, as daughter of Allean in Ard-vladh. Colgan.

St. Cumerana, WILGEFORTIS.

St. Cuneburg, or CUNNEBURG, KYNEBURGA.

SS. Cunegund (1) (CUNIGUND, CUNISSA, CUNIZA), **Mechtund** (MONEGUND), **Chrischona** (CHRISTIANA, CHRISTSCHON), and **Wibrand**, June 16, VV. Pilgrims. These four are supposed either to have been among the few survivors of the companions of St. URSULA, and to have died on their return journey towards Rome, or else to have been journeying thither to escape some irruption of barbarians.

Munerus, in his *Helvetia Sancta*, says the noble virgins, Cunigund, Mechtund, and Christiana, with their maid Wibrand, fell ill at the ancient city of Augusta, between Rheinfeld and Basle. They had crossed the Rhine near the village of Rapperwil, and found a hospice on the banks of the river; and there Christiana died. When they attempted to take her body to the place of burial, they were unable to move it, until they harnessed two unbroken young bullocks to the cart in which it was laid. The creatures dragged the cart over stones and through thickets, to the top of a hill, about a league below Basle. There Christiana was buried, and there, in later years, a church was built. The other three maidens continued to get worse, and died in the same place. At their own request their bodies were placed in a cart. The bullocks took them to the foot of a gigantic oak, where they were buried. The place is thence called Eichel, or Eichsel, and a church was built there also. It is in the diocese of Constance. AA.SS. Burgener, *Helvetia Sancta*.

B. Cunegund (2), March 6 (or CUNISSA), of Diessen. † 1020. Countess of Andechs. Daughter of Conrad, count of Oeningen, on Lake Constance. Descended from the Emperor Otho the Great. She married Frederick II., count of Andechs, and after his death she became the second founder of the monastery of St. Stephen at Diessen, where she lived and died. Rader, *Bavaria Pia*. AA.SS., *Præter*.

St. Cunegund (3), March 3, 22, Sept. 9 (CHUNEGUNDIS, CHUNIGUNT, CHUNIIA, CUNEGONDA, CUNIZA, KONUNGA, KUNHUTA, KUNUNGA). † 1040. Daughter of Siegfried, count palatine of the Rhine,

prince of Metz, and of the country about the Moselle. Joint patron of Bamberg, with her husband, Henry, duke of Bavaria, who became king of Germany as Henry II. He was crowned at Maintz; Cunegund, at Paderborn. In 1014 they went to Rome, and received the imperial crown from Benedict VIII.

Represented (1) walking over red-hot ploughshares; (2) holding a ploughshare in each hand; (3) holding the same lily as St. Henry; (4) holding a model of a church (as founder of Kauffungen, or Cappung, near Cassel); (5) holding, with her husband, a model of a church (the cathedral of Bamberg).

According to legend, Henry and Cunegund made a vow of virginity before their marriage. The Empress was accused, by certain sons of Belial, of breaking her vow, or of conduct unbecoming her rank and religious profession. To clear herself from this imputation, she submitted to the ordeal of walking blindfolded and barefooted over red-hot ploughshares. The accomplishment of this feat without injury was received by all as a full refutation of the calumny, and a proof of divine protection. When Henry perceived that he was near death, he called Cunegund's relations and the chief men of the empire, and said, "I give back to you and to God this holy virgin, who was lent to me by Christ."

There does not seem to be any authority in contemporary records, either for the story of the ploughshares or that of the vow of virginity.

Henry and Cunegund built many churches, monasteries, and charitable institutions in various parts of Germany. The most famous was the cathedral of SS. Peter and George, at Bamberg. Cunegund built, at Kauffungen, with her own revenues, a Benedictine monastery, in honour of Christ and His cross, in gratitude for her recovery from a serious illness. Henry made some magnificent gifts to the church attached to it, including many ornaments and vessels of gold and precious stones, for the service of the altar and the dress of the priests. He died before the monastery was finished, and Cunegund took charge of the empire until the accession of Conrad

II. He was elected Emperor Sept. 8, 1024, with tremendous acclamation, by an immense assembly of bishops, princes, and nobles encamped at Kamba, on the Rhine. When the election was decided, the widowed Empress stepped into the circle of electors and, with noble words as be seemed that noble woman, gave to the chosen sovereign the regalia that had been in her care.

Soon afterwards she invited several prelates to the dedication of her church at Kauffungen. After the Gospel of the Mass, in place of the imperial robes, she put on a brown—"very brown," says Baillet—religious habit, which she had made with her own hands. Her hair was then cut off. It was kept in that convent as a sacred relic. The Bishop of Paderborn placed the ring on her hand and the veil on her head. Thus she became a Benedictine nun.

During her husband's life Cunegund brought up several young ladies at her court, and having had the learned education of the princesses of her time, she superintended their studies herself. One of these was ST. HEMMA, of Gurk, a near relation of the Emperor; and one was Uta or Jutta, Cunegund's niece. Jutta was much attached to her aunt, and went with her into the cloister. Cunegund made her abbess, but she was too young and fond of pleasure for so great a responsibility. She abused her liberty by being always last at prayers and first at feasts. One Sunday Cunegund was following the cross in a solemn procession. The abbess was not there. Everybody was scandalized. Cunegund went to her niece's room, and found her feasting and amusing herself with other girls. The pious aunt not only uttered words of reproof, but struck her on the right cheek, where the mark of her fingers remained like a seal, ever after, as a warning to Jutta and others.

During Cunegund's cloister life she resisted every attempt to treat her as Empress, and tried to make and consider herself the lowest of the nuns. On her deathbed she saw her attendants preparing a magnificent embroidered white-and-gold covering. She begged them to take it away, and made it her last request

that she should be buried in her habit, like the other nuns. She was laid by the side of her husband at Bamberg, and worked miracles there. Pope Innocent III. canonized her in 1200.

R.M., March 3. Her Life was first written by a monk or canon of Bamberg in 1152, when Henry was canonized. It is given in the A.A.SS. Butler. Baillet. Mrs. Jameson. Ditmar, *Chronicle*, vii. Pertz, *Monumenta Germaniæ*, iv. 823. Giesebrecht, *Deutschlands Kaiserzeit*, ii. 223. Callot, *Images. Bilder Légende*. Mancini, *Pitti Gallery. Die Attribute der Heiligen*. A portion of the coronation mantle of Henry II., embroidered by Cunegund, is shown in Lady Marion Alford's *Needlework as Art*, plate 66. This mantle was presented by Henry and Cunegund to the church of Bamberg, where it is still preserved in the form of a chasuble.

St. Cunegund (4), July 24 (GUNE-GUND, KINGA, KIOGA, KUNEGUNDIS, ZIGUA, ZINGA, etc.), 1224-1292. V. 3rd O.S.F. Queen and patron of Poland. Founder of the convent of Sandecz.

Represented (1) as a queen; (2) as a Franciscan nun, with her shoes hanging from her girdle.

Daughter of Bela IV., king of Hungary (1235-1270). Her mother was Mary, daughter of the Emperor Alexis Ducas, a princess brought from Constantinople for Bela by his father, Andrew II. (1205-1235), on his return journey from Jerusalem. Cunegund was sister of ST. MARGARET OF HUNGARY, and niece of ST. ELIZABETH OF HUNGARY, great-niece of ST. HEDWIG, and niece and sister-in-law of B. SALOME OF POLAND. She married Boleslaw, surnamed the Chaste, king of Poland, a refugee at her father's court. He was extremely pious, but sadly wanting in decision, energy, and the qualities most desirable in the ruler of an unsettled, half-civilized people, struggling against the invasions of the Tartars. When he was entreated to lead his armies against his country's foes, he so far yielded as to ride into the ranks of war, and although his devout sloth refused to strike a blow, he had the coolness to sit still upon his horse, holding up his hands in prayer, while

his more practical companions gave away their lives around him. Besides the horrors of the Tartar incursions, his own vassal princes were beyond his control, and he fled for aid to the King of Hungary, who was quick to see the advantage of marrying his daughter to the young king, and his brother Koloman to B. SALOME, the sister of Boleslaw. As Boleslaw returned with his bride to Cracow, the clergy and people at each town came out to meet the young sovereigns, with joyful acclamations and high hopes that now their misfortunes were over and prosperity was dawning for them. Cunegund stayed at Cracow with her mother-in-law, Grzymislawa, until she had learnt the Polish language. Thrice during the long reign of Boleslaw did the Tartars invade Poland. The first time, about 1238, Boleslaw shut himself up in a fortress and prayed, but left the fighting to others. Within a few years came a second invasion. He fled again to Hungary with his wife; and when in 1241, Henry, duke of Silesia, son of St. Hedwig, with all the best and noblest sons of Poland, went to almost certain death in defence of their fatherland and of Christendom, Boleslaw and Cunegund were fugitives from their unhappy country. Hundreds of their subjects were massacred or dragged off to a miserable captivity; churches, monasteries, and towns were destroyed, and the country laid waste.

In 1258 there was no nunnery left standing in the lands belonging to Boleslaw. With the advice of his relations and the chief personages of Poland, and in accordance with the wish of his late sister, Salome, that there might be a refuge for sick, poor, and unmarried princesses and other noble ladies in Poland, he and Cunegund founded, at Zawichost, a convent of the Order of St. Francis. There, in the next year, he buried his pious mother, Grzymislawa. In 1260 the Tartars came and destroyed that and many other centres of religion and progress. Between 1258 and 1279 Boleslaw and Cunegund founded the monastery of Sandecz. They became members of the Third Order of St. Francis, and solemnly took for life the

vow of chastity which they had hitherto made privately from year to year. From this time Cunegund went barefooted. As this was painful and injurious in that severe climate, her confessor forbade her to go anywhere without shoes. She obeyed him to the letter, while defeating the spirit of his prohibition, by wearing them hanging from her girdle. He again interfered, and she wore shoes on her feet, but with the soles cut away so that she was still barefooted.

Boleslaw's death in 1279 relieved his country from "the leaden weight of his ignorant and disastrous piety." Cunegund, with her sister, B. YOLAND (3), or Helen, took the veil in the monastery of Sandecz.

Cunegund died in 1292, and was thenceforth regarded and invoked as a saint by the Poles. Pilgrimages were made to her tomb, although she was not canonized until nearly four hundred years afterwards by Alexander VIII., 1690. She is especially venerated by the inhabitants on the Polish side of the Carpathian Mountains.

On one of Cunegund's visits to her father, Bela asked what he should give her. She said, "Give me something that will be a blessing to my people and be of use to both rich and poor." They went to visit the salt-mines at the foot of the mountains between Hungary and Poland. The queen said, "Give me this mine." The king agreed, and she threw her ring in to take possession of it. Up to that time there was no salt in Poland, and the people suffered much for want of it. On her return to Cracow she discovered the mine at Wieliczka, and ordered excavations to be begun immediately, and had a piece of the salt brought to show to her husband. They broke it, and behold! the queen's ring was in it.

Cunegund had a great veneration for St. Stanislas (martyred May 7, 1079), and laboured for his canonization, which was accomplished in 1253.

Dlugosch, *Hist. Poloniz*, vi., vii. Pertz, *Script. Germ.*, xxi. Salvandy, *Hist. de Pologne. Cron. Seraphica*. Bosch, in *AA.SS.* from a Life by Dlugosch. Wolski's very readable sketch of Polish

history, in English. Dunham, *Hist. of Poland*.

St. Cunegund (5), or **KUNHUTA**. 1265-1321. Patron of Bohemia. Sister of Wenceslas IV. (1278-1305), the Good, king of Bohemia, Hungary, and Poland. Daughter of Primislaus Ottocar II., king of Bohemia (1253-1278). Cunegund (5) was betrothed to the son of the Emperor Rudolph I. The marriage was put off on account of a quarrel between the Emperor and his son; and Cunegund, with fourteen girl-friends, went into a Franciscan convent, which was ruled by her great-aunt, St. AGNES, princess of Bohemia. After a short residence there, Cunegund was brought back to court, and given in marriage to Rudolph, son of Rudolph, prince of Swabia. At his death she became a nun in the Benedictine monastery of St. George at Prague. There she attained to great sanctity and a wonderful gift of prayer, and gained admirable victories over the devil. She was buried in the chapel of St. Anne. Some say she was never married, but that her sister Agnes was married to the Emperor's son, and after his death joined Cunegund in the monastery of St. George, and died piously there.

Chanowski tells that at the chapel of St. Kunhuta at Strazow, on a mountain near the borders of Bohemia and Moravia, is a spring of water, to which, in time of drought, the inhabitants go in procession with prayers and hymns. They stir up the water and then disperse; and it hardly ever happens that after this ceremony they reach their homes without rain.

St. Cunera, or **KUNERE**, Oct. 27, martyrdom; June 12, translation, V. M. 339 or 500. Patron of Dursted, near Utrecht.

Represented with a demon on her shoulders, trying to suffocate her.

Her legend, from a sermon of the beginning of the 14th century, is as follows:—

When ST. URSULA was going on her pilgrimage, she sent to her cousin Cunera, who was living with her parents, Aurelius and Florentia, at Orcada (some persons say this is Orkney; others, York; others, Utrecht), begging her to join the

expedition. Cunera complied. When Ursula and her companions were martyred at Cologne, Radbod, king of Rhenen (now Dursted), seeing the others cruelly slaughtered, and Cunera willing to meet the same fate for the love of Christ, saved her life and took her safely to his town, where she lived a virtuous and religious life, relieving the poor to the best of her power. She inspired the king with so much confidence that he gave her the charge of all his possessions. The queen was jealous, and often tried to shake his good opinion. One day Cunera was going with a bundle of bread and other food for the poor, who were begging at the gate. The queen said to her husband, "You never will believe me. Call Cunera, and see for yourself how she wastes your substance." He called her and looked into her bundle. Behold! it was full of chips of wood (*assulas*; other MSS. have *hastulas* or *hastilia*, spears or halberds—a more suspicious thing to be giving away than bread!). The king reproached his wife with hard words. Then she determined to rid herself of Cunera. Accordingly, during his absence, she ordered the servants to put her to death. They threw her down, strangled her with a towel, and then buried her in the stable. When the king came home from hunting, the queen went to meet him, all smiles. After a short time he asked for Cunera. She answered that her father and mother had fetched her away. Meantime the king's horse was led to the stable where she was buried. Neither whip nor spur could make him enter. While the king was at supper one of the servants saw, in the stable, lights in the form of a cross. He ran and told his master. Several persons saw the lights from a little distance, but when they went into the building they could see nothing. Radbod ordered the place to be searched. The earth was found to be newly dug, and soon were discovered the body of the holy maiden and the towel with which she had been strangled. It was preserved at Rhenen, and wrought miracles. Radbod punished the queen so unmercifully that she lost her reason, and for three days wandered about, raving and

tearing her hair. At last she threw herself from a height and perished miserably. The king, deprived of the solace of Cunera's presence, turned his palace into a church in her honour, and endowed it. St. Willibrod, in 698, promised the inhabitants of Rhenen to make a translation of their saint, but forgot it while engaged in preaching and converting the Germans. Some time afterwards, he was nearly drowned in a storm on the Rhine. He humbly prayed for help, and his ship arrived safely at Rhenen. Then he remembered his promise, and confessed his neglect. He raised the body of the holy virgin from the ground, with all fitting ceremony and solemnity. (This was equivalent to canonization.)

Papebroch considers the legend ill put together, and parts of it unlikely. He thinks it more probable that Cunera lived about the year 700, and says that her being one of the companions of St. Ursula is mere conjecture.

AA.SS. Cahier. Forbes, Scottish Kalendars.

St. Cungild, or CUNHILD, GUNTILD.

St. Cunichildis, GUNTILD.

St. Cunihilt, GUNTILD.

St. Cuniza, CUNEGUND (3).

St. Cunnyburrow, KYNEBURGA.

St. Cuntild, GUNTILD.

St. Curach, CORCAIR.

St. Curielle, EURIELA.

St. Cuthbritha, CUTHBURGA.

St. Cuthburga, Aug. 31 (CUDBURG, CUDBURH, CUTHBRITHA, etc.). † c. 720.

Queen of Northumberland and abbess of Wimborne. She was the daughter of Quenred, brother of Ceadwalla, king of Wessex (685-688). Her brothers were Ingild, great-great-grandfather of Egbert, and direct ancestor of Alfred the Great, and St. Ina, king of Wessex. (See *ETHELBURGA* (2).) Her sisters were QUIMBURGA, Edburga, and Tetta. Ceadwalla became a Christian in 688, and went to Rome to be baptized, resigning the throne to his nephew Ina. Cuthburga was a pupil of St. HILDELID, second abbess of Barking. Cuthburga married Aldfrid, or Alfrith, king of Northumberland (685-705). He was the illegitimate son of Oswin, king of Northumberland,

and was educated among the monks of Ireland, or Iona. He was learned in the Scriptures, and was the friend of Adamnan and of St. Bennet Biscop.

There is some discrepancy in the accounts of the married life of St. Cuthburga, as she is confounded with St. KYNEBURGA (1), who married Alefrith. It has been said, on the one hand, that Aldfrid and Cuthburga lived a celibate life as brother and sister; on the other, that she was the mother of his son Osred, and perhaps of St. OSANNA. Another account has it that she was the wife of Osred, whom she left on account of his godless and dissolute life. Aldfrid and Cuthburga separated from religious motives. Cuthburga took the veil with her sister, St. QUIMBURGA, at Barking. This nunnery was famous for the zeal of the nuns in the study of sacred and classic literature. Ina, now king of Wessex, seeing that his sisters had devoted themselves to the service of God, and desiring to build a church for the good of his soul and the advantage of his people, built a monastery, between 700 and 705, for Cuthburga, at Wimborne, in Dorsetshire, near his own residence. Cuthburga was its first abbess. Quimbura was a nun there with her.

Wimborne soon became even more famous than Barking as a training-school for learned and active women.

Thence went, in the next generation, St. LIOBA, St. WALBURGA, and others, at the call of Boniface, the great English apostle of Germany, to help in his grand mission. The abbey of Wimborne was destroyed by the Danes about the year 900, and afterwards restored, dedicated anew in the name of St. Cuthburga, and given to secular canons. St. Cuthburga's burial-place is still shown under the wall of the chancel. *AA.SS. Lappenberg, Hist. England under Anglo-Saxon Kings. Strutt, Chronicle of England. Smith and Wace. Dict. Christian Biog. Montalembert, Monks of the West, Bede, Alfred, Annales Ecclesiæ Anglicanæ. Capgrave, Legenda Angliæ. Anglo-Saxon Chronicle.*

St. Cwenburh, QUIMBURGA.

St. Cwick, KEW.

St. Cwylllog. 6th century. Sup-

posed founder of the church of Llan-gwyllog, in Anglesea. Wife of Medrawd, or Mordred, nephew of King Arthur. She is one of an immense number of holy sons and daughters attributed to St. Caw. Rees, 228.

St. Cymorth, or **CORTH**. Daughter of Brychan. (*See* ALMHEDA.) Wife of Brynach Wyddel, an Irishman. Mother of Gerwyn and his sisters Mwynen, Gwennan, and Gwenlliw. Cymorth lived in Emlyn, on the confines of Carmarthen and Pembroke. Her sisters, SS. CENEDLON and CLYDAI, appear to have joined her in her religious life. Rees.

St. Cyneburh, KYNEBURGA.

St. Cynedridis, KYNEDRIDE.

St. Cynethritha, KYNEDRIDE.

St. Cyngar, or **RHIENGAR**, daughter of Brychan. (*See* ALMHEDA.) Rees.

St. Cyniburga, KYNEBURGA.

St. Cyprilla, July 5, M. at Cyrene, in Libya, beginning of 4th century.

Represented burning incense. Born of Christian parents. Was a widow for twenty-eight years. She visited Theodorus, bishop of Cyrene, in prison, and ministered to his wants, with SS. ROA and LUCY (5). After his death she was accused as a Christian, in the persecution under Diocletian, and was beaten. The persecutors, apparently anxious to spare her life, put burning coals and incense in her hands and held them, that she might be compelled to sacrifice—at least, in appearance; but she called out, "I sacrifice to Jesus Christ!" Then they put her on the equuleus, and otherwise tortured her. And she went to meet the Bridegroom, torn for His sake, and dressed in the purple robe of her own blood. *Men. Basil.* AA.SS. Compare with CYRILLA (2).

St. Cyra (1), Aug. 3. Of Berea. Sister of St. MARANNA. *R.M.*

St. Cyra (2), CERA.

SS. Cyrena (CYRENIA, CYRIENA, CYRIANA, SYRENIA) and **Juliana**, Nov. 1, MM. in Cilicia, probably in 305, under Galerius.

Represented in a brazier.

Cyrena, a native of Tarsus, in Cilicia, would not offer incense to the gods. Her head and eyebrows were shaved; she was stripped and taken about the

town on an ass. She prayed that she might not be seen naked. Those who tried to stare at her were struck blind. She was taken to Rhosus, and was there burnt with Juliana. They both sang praises in the fire.

AA.SS. Men. Basil. Greek Men., ed. by Ughelli, in *Italia Sacra*.

SS. Cyria (1), **Valeria**, and **Marcia**, June 5 and 6, VV. MM. Natives of Caesarea, in Palestine. Converted to Christianity. Lived very quietly in a small house, and prayed for the conversion of the world and abolition of idolatry. At last they were reported to the ruler as Christians. On being brought before him, they were tortured in various ways to induce them to renounce their faith. As they persisted in their refusal, they died rejoicing under the tortures. **St. ZENAÏS**, V., is commemorated as one of them. Papebroch seems to think this is an erroneous repetition of the name of **St. ZENAÏS**, matron. *R.M.*, June 5. Papebroch, *AA.SS.* June 6. *Men. Basil.*, June 6.

SS. Cyria (2) (**CYRICA**, **CYRIANA**, or **GERIA**) and **Musca**, June 17, VV. MM. Two sisters, of Aquileia, of whom the former was more given to contemplation, and the latter to action. They both led a holy life from their childhood. *AA.SS.*

SS. Cyria (3), or **KYRIA**, and **Dula**, April 5. Supposed companions of **St. Pherbutha**. (*See* KYRIA.) Possibly Cyria is the same as Pherbutha. *Græco-Slav. Calendar*.

St. Cyriaca (1), sister of **PHOTINA** (1).

St. Cyriaca (2), or **DOMINICA**, Aug. 21. Time of Valerian or Decius. A devout widow, who had her house on the Celian Hill at Rome, where Christian priests came and offered the holy sacrifice, and where she kept many persecuted Christians concealed and ministered to them. When **St. Sixtus**, the Pope, was seized by the enemies of the Church, he deputed **St. Lawrence** to distribute the money in his care to the poor. (*See* PATIENCE.) Lawrence found Cyriaca sick, and healed her by laying his hands upon her. Then he washed the feet of the brethren concealed in her house, and gave them a portion of the money

entrusted to him. *R.M. Mrs. Jameson, Sacred and Legendary Art*, ii. 156. *AA.SS.*

St. Cyriaca (3), May 19, V. M. 311, in Africa, with five other holy virgins, one of whom was **THEOTIMA**, sister of **Philetærus**. Only known from the not very reliable *Acts* of **SS. Philetærus** (May 19) and **Eubiotus**. **Cyriaca** was burnt, and **Theotima** was slain with a sword.

Papebroch gives the Greek *Acts* with a Latin translation, but considers them probably fabulous, and certainly falsely ascribed to an eye-witness.

When **Diocletian** was in **Nicomedia**, some time after the publication of his edict for the extermination of Christianity, he was told of a Christian who worshipped God openly with impunity. He was very angry, and ordered him to be brought before him. He had a very white skin and golden beard, and the Emperor was so struck by his youth, beauty, and gentleness, that he thought he was a god, and afterwards tried to persuade him to renounce his religion and accept honours among the heathen. **Philetærus** rebuked him, and wrought a miracle in the name of Jesus Christ, which made **Diocletian** again say that **Philetærus** was one of the gods. When he had seen some more miracles he ordered **Philetærus** to be set at liberty. Soon afterwards **Diocletian** died, but the persecution was continued under **Maximian**, and **Philetærus** was brought before him as an irrepressible Christian. Hearing that he had a sister younger and more beautiful than himself, who was hiding among the mountains with other Christian virgins, **Maximian** ordered them all to be brought to him, and offered them the greatest honours, promising to treat them as his daughters on condition that they should sacrifice to his gods. **Theotima** answered, "What honour can you (yourself worthy of no honour) confer on us, who are servants of the true God?" The Emperor commanded those that stood by to strike her on the face. Whereupon **Cyriaca** told him he ought to be ashamed of his brutality. **Maximian** then had **Cyriaca** beaten until she was quite exhausted.

As **Philetærus** prayed that she might have strength and courage to undergo these sufferings for her Master's sake, she revived. **Maximian** ordered her to be tortured in many cruel ways, and finally burnt. **Philetærus** and the six surviving virgins were condemned to hard labour in the island of **Præconesum**. On the journey the women entreated **Aristides**, the captain of their guard, to have their fetters taken off, promising to make no attempt to escape, and saying that the fatigue was greater than they could bear. He hesitated to comply with their request, and, when they had gone a little further, the holy maidens suddenly disappeared from before his eyes, and were never seen or heard of more. **St. Philetærus**, after many miracles and sufferings, received the crown of martyrdom. *R.M. AA.SS.*

SS. Cyriaca (4-11). Besides the above, eight **Cyriacas** appear in the calendars on different days and in divers places. In some instances the name is rendered in Latin **DOMINICA**.

St. Cyriacide, or **CYRIACITA**, Aug. 8, *M.* (See **MEMMIA**.)

St. Cyriæna, **CYRENA**.

St. Cyriana, **CYRENA**.

St. Cyrica, **CYRIA** (2).

St. Cyrilla (1), called in the *Labæan Mart.* **GÆRILLA**, Oct. 28, V. M. c. 269. Daughter of the Emperor **Decius** and **St. Tryphonia**. Baptized by **St. Justin**. **Tryphonia** and **Cyrilla** were instrumental in the conversion of forty-six soldiers and their wives, and when **Claudius**, the Emperor, heard of it he ordered them all to sacrifice to his gods. They were all martyred, and many others with them. **Cyrilla** was slain with a sword, and her body thrown into the street for dogs to eat. They were buried near **St. Hippolytus**, by **St. Justin** the priest. Their story is partly taken from the fabulous *Acts* of **St. Lawrence**. They are commemorated in the *Roman Martyrology*, Oct. 28, as mother and daughter, martyrs, but their relationship to **Decius** is not mentioned.

AA.SS., Oct. 25, in the story of the forty-six soldiers, etc. *Mart. of Salisbury*.

St. Cyrilla (2), May 13, *M. c.* 306,

at Alexandria. A young girl who refused to sacrifice to the idols. To compel her to do so, her arms were held by force, and fire and incense placed in the palm of her hand, that she might involuntarily shake it off in her pain, and might thus be said to sacrifice. She held her hand steady until the fire was burnt out. She was then further tor-

ured, and beheaded. *AA.SS.* Neale, *Hist. E. Church.* Compare with the story of St. CYPRILLA. Migne's Jerome has SYTILLA for Cyrilla.

St. Cyrilla (3), May 13, M. at Polentia, in Liguria. *AA.SS.*

St. Cyrina, CYRIA (2).

St. Cyta, SILA.

St. Cyte, OSITH.

D

St. Daama, or DAMIA, May 27, M. at Tomis, on the Black Sea. *AA.SS.*

St. Daciana, TATIANA.

St. Dafrosa, or AFFROSA, Jan. 4.

† 363. Wife of St. Flavian, or Fabian, a Roman knight; and mother of SS. BIBIANA and DEMETRIA.

Butler says that Ammianus Marcellinus, a pagan historian, and an officer at the court of Julian the Apostate, relates that, in the year 363, that Emperor appointed Apronianus governor of Rome, and that, while he was on the way thither, he lost an eye. He ascribed the accident to magic, and, as the miracles of the Christians were attributed to the same cause, he resolved to exterminate them. Among the supposed magicians, Flavian was one of the first apprehended. He was burnt in the face with a hot iron, and banished to Aquæ Taurinæ, now Acquapendente, where he died of his wounds in a few days. His wife Dafrosa was imprisoned in her house for some time, and then carried outside the gates of Rome and beheaded.

According to another account, she was given into the power of her own relations, who tried to induce her to marry again and sacrifice to the gods. She was encouraged in her refusal by a vision of her husband calling her, and three days afterwards she died in peace.

R.M. Bollandus, *Acta Sanctorum.* Butler, in his account of St. BIBIANA, *Lives of the Fathers.*

St. Dagila, M. July 12. 483.

The Rev. W. M. Sinclair (Smith and Wace, *Dictionary of Christian Biography*), says she was wife of a steward of Huneric, king of the Vandals. She

had several times confessed her faith during the persecution of Genserich, and in 483, under his son Huneric, she was beaten with whips and staves until she was exhausted, and was then exiled to a desert, where she went with great cheerfulness. *AA.SS.* Arturus a Monastero calls her "Saint," and says she was beaten to death.

St. Daire, DARIA. Irish.

St. Daludarca, DARLUGDACHA.

B. Damgerosa, Nov. 14. 1150. The beautiful daughter of Gandin de Chemiré of Cenomannia (le Mans) who lived a life of sin with her uncle. The Bishop of le Mans remonstrated with him in vain. He was struck by lightning, and miserably shipwrecked. Damgerosa, stricken with horror and regret, went to the bishop and begged to be restored by penance. She made a public confession of all her sins, then obtained absolution and renounced the world, but no convent would receive her, so great was the horror of her crime. She lived at a place that she inherited from her father, built an oratory on a hill, had two companions related to her, and remained shut up there doing penance for fifty years. *Gynecæum.*

St. Damhnade, or DAMHNAT, June 13, V. Irish. Of Slieve Beagh, in Tyrone. 5th century. Patron saint of the counties of Fermanagh, Cavan, and others. Identical with or confounded with St. DIMNA, or DAMNODA, or DYMNA, surnamed SCHENE or Ochene, i.e. the fugitive. Butler.

St. Damia, or Daama, May 27, M at Tomis, on the Black Sea.

St. Damiana. 6th century. An

imperial princess, who sent a large sum of money to St. Gregory the Pope, for the liberation of slaves, as did St. SOPATRA and St. THEODOLINA. Damiana was honoured as a saint at Jerusalem. Mas Latrie. Paul La Croix, *Vie Militaire et Religieuse*, p. 380.

St. Damnoda, DAMHNADE.

St. Danacha, Nov. 20, V. M. in Persia with St. BAHUTA.

St. Danda, March 7. Two saints of this name are mentioned among certain martyrs in Thrace. *AA.SS.*

St. Danne, DOMNA (1), sister of Indes, M. with AGAPE and THEOPHILA, in the reign of Galerius Maximianus (305-311).

St. Darbelin, Oct. 26, V. One of four daughters of Mac Taar, who lived at Killinny, near Tallaght. The others were DARINNILL, CAEL, and COIMGHEALL. Gammack, in Smith and Wace's *Dictionary of Christian Biography*.

St. Darbile, DERBHILEDH, or DERIVLA, Aug. 3 and Oct. 26. Daughter of Cormac, in county Mayo. 5th or 6th century. Gammack, in Smith and Wace's *Dictionary of Christian Biography*.

St. Dardalucha, or St. DARDULACHA (2), DARLUGDACHA.

St. Dardulacha, Feb. 1, V. Supposed to be one of the three sisters of SS. Gunifort and Gunibald, who went with them on their mission to Germany. She was worshipped in great devotion in Frisingen, as appears in the *Breviario Frisingensi*. Martyred with her brothers and sisters, 420, Feb. 1. Dempster, *Ex Auctoribus Laudatis*. Bollandus, in *AA.SS.*, thinks Dempster has no good ground for this opinion, and that the saint worshipped in the new Breviary at Frisingen, and not mentioned in the old, is the second abbess of Kildare, DARLUGDACHA.

St. Darerca (1), March 22. Youngest sister of St. Patrick. Daughter of Calphurnius, a Briton, and Concessa, sister or niece of St. Martin of Tours. Besides St. Patrick, she had a brother Sannan, and two, three, or four sisters. Darerca was married, first to Con or Conis, secondly to Restitutus, a bard, or a Lombard, or surnamed Huabard. She had seventeen sons, all bishops, and two daughters, SS. ECHEA and LALLOCA. Con,

her first husband, died in England, leaving her *enceinte*. She went to Ireland, where she soon died and was buried, but her brother, St. Patrick, raised her to life, whereupon she was immediately seized with labour pains, and gave birth to a son, afterwards distinguished as St. Bolcan. The most famous of her children were sons of her first husband, SS. Mel-Moch, Rioch of Inis-bofinde, and Munis. The other bishops are called Crumanus of Leccan, Midgna, Loman, Lurach, Loarn, Kieran, Carantoc, Mocalle, Columbus, Brochan, Brochad, Brendan, Fine, Melchu.

Her sisters were SS. LUPITA, RICHELLA, VV., and SS. TIGRIDA and LIEMANIA, who were mothers of saints. LIEMANIA has been supposed to be the same as Darerca. It has also been said that these sisters of St. Patrick were not sisters by birth, but disciples; also that they were sisters, but that their marriages and families of saints are of later invention. Colgan. O'Hanlon. Smith and Wace.

St. Darerca (2), SARBILIA, or MONINNA, July 6. 5th or 6th century. Abbess of Kil Sleibhe, that is Mount Cullen, in Armagh, Ulster. She was called by her parents Sarbilias, and took the name of Darerca, either at her baptism, or on making her religious profession; a dumb man to whom she gave the power of speech called her Nin, Nin, which led to her being called Moninna, or Monenna. She is perhaps the same as Modwenna.

She visited St. BRIDGET, and won her approbation by her great humility. Returning home with her nuns, she was entertained by Deneth, who, having nothing to give them for supper, killed his calf and set it before them. Next morning the same calf alive and well, or another exactly like it, was found in the stable with the mother cow. Deneth afterwards asked hospitality from Darerca. She had but a little drop of beer (*cervisia*) to give him, but she blessed the cup, and immediately it was full. She raised a dead girl to life, and performed other miracles. After her death, another abbess changed water into whisky by praying to St. Darerca on

behalf of a bishop named Fibartus, who was very old and feeble.

She was consecrated by St. Patrick, and had eight companions and one adopted son, Luger, afterward bishop of Conallia Murthemnensi.

Some writers call her "Virgin," but it is possible that she is the same person as DARERCA (1), mother of several saints. Pinius, A.A.SS. *Bollandi*, gives her Life from a MS. in the Irish Jesuit Seminary at Salamanca.

St. Darerca (3), April 4. Of Druim Dubhain, or Derfrochea, or Derbh fraich. Mother of St. Tighearnach, bishop of Cluain-cois, now Clones, in Monaghan, Ireland. She was one of several saints of the family of the Orghelli. She married a man of royal race. For the three SS. DARERCA, and whether they were three, two, or only one, consult Colgan's *Irish Saints*; Lanigan's *Ecclesiastical History of Ireland*; the Bollandists, A.A.SS., July 6; Gammack, in Smith and Wace's *Dictionary*. Bishop Forbes's *Kalendars*.

St. Darerca (4), Jan. 15, V. Daughter of Cairbre.

The *Martyrology of Tallaght* commemorates the daughters of Cairpre, but only Darerca is named in the *Martyrology of Donegal*. J. O'Hanlon, i. 221.

St. Daretia, July 19. More generally called DARIA (3). M. at Constantinople. A.A.SS.

St. Daria (1), June 17. 1st or 2nd century. Either in the reign of Domitian or that of Marcus Aurelius. Wife of St. Nicander, who was martyred with St. Marcian in Terra di Lavoro (lately in the kingdom of Naples). When the two martyrs were questioned by the judge Maximus concerning their religion, and exhorted to abjure it and sacrifice to the gods, St. Daria encouraged her husband in his adherence to his faith, advising him to suffer even death for Christ's sake. Maximus therefore said to her, "Wicked and shameless woman, why do you advise your husband to do that which will cause his death?" She said, "In order that he may not die eternally." He answered, "Not so; you wish for his death that you may be free to marry some one else." Daria said,

"If you think so, order me to be put to death first, for our Lord's sake, if your commission authorizes you to sacrifice women as well as men." Maximus said he had no command to put women to death, but he would have her put in prison for the present. After about a month, SS. Nicander and Marcian were beheaded, and as they were led to the place of execution their wives followed them, each accompanied by her little son, Marcian's wife reproaching him with the folly and cruelty of abandoning her and his child, and entreating him yet to relent and save his life. Daria, on the contrary, congratulated her husband that he was accounted worthy of martyrdom. Marcian entreated a Christian friend who was present to lead away his wife and take care of his child, and let him meet his death with courage. Then she was led unwillingly home. Daria took leave of her husband, rejoicing in the honour of being a martyr's wife. Nicander blessed his child, and the two holy men were beheaded. Henschenius, in A.A.SS., from several *Acts* of different dates preserved in various libraries. Cahier.

St. Daria (2), also called MINERVA, Oct. 25 and Aug. 12, V. M. under the Emperor Valerian.

Daria and her husband, St. Chrysanthus, or Crysaunt, are joint patrons of Reggio, Modena, and Orio in Otranto.

Chrysanthus was a native of Alexandria, and went to Rome with his father, who was a senator. Chrysanthus was instructed in the Christian religion unknown to his father, and was baptized by a bishop who was hiding in a cave, probably in the catacombs. When his father heard of it he was very angry, and finding himself unable to persuade Chrysanthus to renounce his religion, and understanding that chastity was the great point with the Christians, and the condition on which their God helped them, he engaged five beautiful young women to seduce his son, promising them immense rewards if they succeeded in doing so, and threatening various forms of painful death in case of failure. When these women tried to please or amuse Chrysanthus, he prayed, and they fell

into a deep sleep and could molest him no more. As soon as they were removed from his room, they awoke. The same thing happened again and again. Then the senator compelled his son to marry, and gave him for a wife Daria, a beautiful and very learned young lady of Athens, of suitable rank and wealth. Her beauty and her jewels shone like the sun, and her philosophy was directed to his conversion; but soon she was converted by him, and was baptized. They agreed to live an angelic and ascetic life, and to devote themselves to the conversion of others. The heathen who were not converted by them were displeased at their teaching concerning chastity and sobriety, and accused them of disloyalty to the Emperor and the gods. They were put in separate prisons—Chrysanthus in the Tullian prison, and Daria in one of the places called “fornices,” under the amphitheatre. There she was defended by a lion. Chrysanthus and Daria, after being subjected to many tortures, were thrown into a pit, earth and stones were heaped upon them, and thus they were buried alive.

Claudius the tribune, who had ordered their torture and execution, was soon afterwards converted with his wife, HILARIA, and their two sons. All were martyrs, and are commemorated with Chrysanthus and Daria, Aug. 12.

A beautiful tomb was erected on the Via Salaria in honour of SS. Chrysanthus and Daria, and a crowd having assembled there on their festival, the entrance was walled up, and they also were buried alive. In Christian times the tomb was restored, a separation was made between the grave of the two earliest martyrs and the others, and through a window in it their bodies could be seen, and also some silver vessels which were placed beside them. A subdeacon got through the window at night to steal the silver, but could not find his way out in the dark. Fearing detection if he came out by day, night after night he attempted in vain to make his escape, until starvation compelled him to confess.

Chrysanthus and Daria are commemorated in the *Roman Martyrology*, Oct. 25; in the *Menology of Basil*, Oct. 17; with

other saints on other days, Aug. 12, Nov. 29, 30, Dec. 1.

Legenda Aurea. Villegas. Butler. Baillet. Surius. Smith and Wace, *Dictionary of Christian Biography*. *Acta Sanctorum Bollandi*, and all collections of the lives and legends of the saints and martyrs of the first ages of Christianity.

St. Daria (3), or Daretia, July 19, M. at Constantinople. AA.SS.

St. Daria (4), mother of St. URSULA

St. Daria (5), Feb. 1, V. One of St. BRIDGID's nuns, blind from her birth. One evening she and St. Bridgid sat talking, and never knew when it got dark, because the Sun of Righteousness was present to their minds. At last Daria said, “O Bridgid, open my eyes, that I may for once see the world I have so often desired to see.” Then Bridgid made the sign of the cross on her eyes, and she saw the world, and then she said, “Now shut my eyes again, for eyes that are blind to the things of this life shall be the more steadfastly fixed on Jesus Christ.” Then Bridgid closed her eyes again. AA.SS., in St. Bridgid, Feb. 1.

St. Daria (6), sister of St. Ruadhan, abbot of Lothra, in Ireland, middle of 6th century. Gammack, in Smith and Wace.

St. Daria (7), Oct. 26. 6th or 7th century. Also called SOIDHEALBH, i.e. the Fair, daughter of Cathirius, contemporary with St. Corbmac, who blessed her monastery so that the land became very fertile, and was thence called Magh-gainnach, now Moygawnagh, in county Mayo. J. Gammack, in Smith and Wace. She is honoured with St. Derbilbia. AA.SS.

St. Darinnill, V. Sister of DARBELIN.

St. Darlugdacha, DALUDARCA, DARDULACHA, or DARDALUCHA (in French DORLAIE), Feb. 1. † about 524. One of St. BRIDGID's nuns at Kildare.

One day, not having kept guard over her eyes, she fell in love with a soldier, and he with her. She thought it a horrible sin, and so she filled her wooden shoes with hot coals and thrust her feet into them, and by the violence of the pain extinguished the “hellish flames with which Satan tried to burn her soul.” Next day she confessed her sin. St.

BRIDGID was so satisfied with her resolution, that she healed her feet on the spot, and no sign of burning remained. Darlugdacha was ever after the favourite sister of St. BRIDGID, who appointed her to succeed her as abbess, promising her that she should rejoin her in paradise in a year, which she did.

Darlugdacha, being exiled from Ireland for Christ's sake, visited Nectan, king of the Picts, in Scotland, and was present at the dedication of the church of Abernethy to God and St. Bridgid. Lanigan. Colgan, *AA.SS. Hiberniæ*. Bollandus, *AA.SS.*, Feb. 1. Forbes, *Scottish Kalendars*.

St. Dartinna, TARTINNA, or TINNEA, July 3, V. Irish. Supposed at Kilaird, county Wicklow. *AA.SS., Præter*.

St. Datica, May 8, M. at Constantinople, with St. Acacius. (*See AGATHA* (2).) *AA.SS.*

St. Dativa (1), Feb. 22, M. at Nicomedia, with St. ANTIGA and many others.

St. Dativa (2), or DATIVUS, March 14. M. at Nicomedia, with others. *AA.SS.*

St. Dativa (3), May 8, M. at Constantinople, with St. Acacius. (*See AGATHA* (2).)

St. Dativa (4), Dec. 6, M. in the Vandal persecution. Sister of St. DIONYSIA. 484. *Roman Martyrology*. Baillet, etc.

St. Datula, June 2. One of 227 Roman martyrs commemorated together in the *Martyrology of St. Jerome*. *AA.SS.*

St. Dauphine, DELPHINA.

St. Dawlitta, a Welsh or Cornish form of the name JULITTA.

St. Débarras, WILGEFORTIS.

St. Deborah, DEBORA, DEBBORA, DEBORA, Sept. 1, "The feest also . . . of saynt Delbora y^e prophetisse that w^t her housbond Baracke was the thyrdie iudge . . . (of israell)."

Deborah was a prophetess of Israel, belonging to the tribe of Ephraim. She is called in the Bible "the wife of Lapidoth," though some traditions say that Barak was her husband. "She dwelt under the palm tree of Deborah between Ramah and Bethel, in mount Ephraim: and the children of Israel came up to her for judgment."

The Israelites—especially the northern tribes—were at that time "mightily

oppressed" by Jabin, king of Canaan, who possessed "nine hundred chariots of iron, and the captain of whose host was Sisera." Deborah summoned "Barak, the son of Abinoam," to lead ten thousand men against the oppressor, and finding him unwilling to go alone, she accompanied him to the summit of Mount Tabor, where the army encamped.

According to Josephus, the Israelites and Barak were struck with fear at the multitude of the enemy, and were ready to retreat, when Deborah kept them steady, enjoining them to give battle that very day, for the victory was almost in their possession. At a signal from Deborah, Barak led his men to the plain of Jezreel, to meet Sisera's army. The Israelites were much aided by a "prodigious tempest . . . of rain and hail," which beat in the faces of their opponents, and cut off their retreat by rendering the river Kishon impassable. "The stars in their courses fought against Sisera." As Deborah had foretold, the battle resulted in a decisive victory for the Israelites.

In commemoration of this victory, Deborah has left us a song of triumph which is one of the earliest compositions of the kind in existence, and is considered to be one of the most ancient portions of the Old Testament (*Judg. iv. 5*). "*The Martiloge in englysshe after the use of the churche of salisbury and as it is redde in Syon with addicions. By the sayd wretche of Syon Rychard Whytford.*" Flavius Josephus, *Of the Antiquities of the Jews*, bk. v. ch. v. Cunningham Geikie, D.D., LL.D., *Old Testament Characters*.

St. Decima, April 14, M. *AA.SS.*

St. Dediva, EDITNA.

St. Deel, or DEICOLA, said to be an abbess of Lure, in Franche-Comté. Probably it is a mistake for St. Deicolus, or Dielf, Jan. 18, abbot of Lure, M. about 625. Mas Latrie.

St. Degnamerita, DIGNAMERITA (2).

St. Deidre, or DEIRDRE, the Irish ITA.

St. Deivota, DEVOTA, Jan. 27, V. M.

St. Delbora, DEBORAH.

St. Delinaria. Formerly honoured in the Abruzzi. Guérin. Mas Latrie.

St. Delph, or **DIEPPE** (man or woman). Gives name to the church and village of Landulph, in Cornwall, and is there commemorated. (*See* **DEPPA**.) **Parker**.

St. Delphine, or **DAUPHINE**, **Nov. 27**, **Sept. 26**, **Nov. 16**, **Dec. 17**. † 1360. **O.S.F.** **Delphine de Glandève de Puy-Michel**, afterwards **de Sabran**, Countess of **Ariano**, called "The Poor Countess." Wife of **St. Elzéar**, daughter of **Guillaume de Signe**. The **Signes** were a branch of the powerful family of the **Viscounts of Marseilles**, who descended from the **Kings of Burgundy**. **Guillaume** married **Delphine de Barras**, a great heiress, who had immense estates in **Provence**. They lived in the castle of **Puy-Michel**, which belonged to her, and there **St. Delphine** was born about 1283. She was the sole heiress to her mother's vast possessions. She had a sister named **Alasacie**, who although a nun of the **Convent of St. Catherine de Sorps**, generally lived with her. **Delphine's** parents died while she was very young, and she was styled *Dame de Puy-Michel*, a title which she bore all her life. She is thought to have been educated by her aunt **Mabel de Signe**, abbess of **St. Catherine de Sorps**, and there to have acquired the habit of reading the Bible, and also the art of working that extraordinary fine needlework in which gold, silver, and silk were artistically blended, and that unceasing industry which distinguished her to her latest days. She wished to spend her life in the convent which had been her school, but **Charles II.**, king of **Naples and Sicily** (1285-1309), as count of **Provence**, was guardian of every heiress in that province, and insisted on marrying her to his cousin and hers, **Elzéar**, or **Aulzas de Sabran**. He was about two years younger than **Delphine**. His father **Hermengaud** had received from **Charles I.**, with the title of **Count of Ariano**, lands in the kingdom of **Naples**, confiscated from families who had sided with the house of **Aragon** against that of **Anjou**. **Elzéar's** mother, **Landune d'Aube**, had presented him to God from his birth, and, like the sainted Queen **BLANCHE**, she said she would rather see her first-

born child die at once than that he would live to offend his Creator.

Delphine's family were much alarmed by her fixed objection to marriage, as they feared to offend the king. So, through her Confessor, they persuaded her that it was her first duty to relieve their anxiety by consenting to the alliance, and also to trust that if it was God's will for her to serve Him in virginity, He would open a way for her to do so. Accordingly, she was married at the age of fifteen, in 1298, in the chapel of her castle of **Puy-Michel**, her husband being thirteen. His mother was dead; his father, **Hermengaud de Sabran**, had married again, and had a large family. He was at the court of **Naples**, where he held the lucrative post afterwards conferred on **St. Elzéar**, of **Master Justiciar of the Abruzzi**. The young couple lived with **Elzéar's** grandparents at the castle of **Ansois**, or **Ansois**. **Delphine** was a beautiful girl, very tall, with good features and a singularly sweet voice. She had received, for the times, a superior education, and possessed an extremely amiable disposition, and uncommon penetration and discretion. It was no wonder that she soon obtained a great ascendancy over a youth of thirteen. They entirely sympathized with each other in piety and zeal for all good works. **Delphine** was blessed with extraordinary insight into the character and thoughts of others. **Elzéar** was favoured with ecstasies and heavenly visions. Very soon after her marriage **Delphine** was very ill. **Elzéar** was in great distress. She told him she would certainly die unless he promised to respect her vow of virginity; that she would much rather die than break it; and was praying to God to take her rather than let her be untrue to her vow made to Him. **Elzéar** would not at that time make a vow to bind him for life, but assured her that her wishes should always be law to him. On this she immediately recovered. During the five and twenty years of their union they lived like a brother and sister in the greatest affection and confidence. They practised from the first the same asceticism as if each were in a monastery, but it

was not until about sixteen years later, when Delphine was thirty-two and her husband nearly thirty, that they bound themselves by a vow of perpetual virginity. While they lived with their grandparents the old lady was, according to the English translation of Binet, "extremely passionate to see herself a great-grandmother; she sent for skilful Physicians, and caused them to appoint recipes that quickly Delphine might be with child. From time to time needs must she swallow most bitter potions and be let blood, which she did with great courage, as well to obey this lady as to cover the secrecie of her vow."

The old Count Elzéar, the grandfather, suspected that they spent great part of the night in prayer, and began singing psalms much too early in the morning, so he made some of their attendants sleep in their room to restrain their devotions, and report to him what passed. Delphine soon found it prudent to keep her windows and shutters shut until a late hour in the morning, that she might be supposed to be sound asleep, although she and Elzéar were, in fact, reading the Bible together, and going through their morning prayers or conversing untrammelled by observers. At this time there were glass windows and wooden shutters in the rooms of rich people, and the walls were hung with tapestry. One evening, when she was washing her husband's head and combing out his long hair, he asked her to make haste and finish her labours, as he felt the approach of the Spirit of God, and he spent the whole of that night in ecstasy, his soul transported into heaven. Towards morning, when she took a lamp to look at him, to be sure that he was alive, she saw his face transfigured, perfectly beautiful, and surrounded with heavenly light such as is represented in pictures of saints and angels. The espionage of their retainers was irksome, and the rollicking life of a numerous household under the rule of a not very scrupulous old man was not at all to the taste of the two young saints, and after enduring this uncongenial atmosphere for three or four years, they removed to

Delphine's own house, Puy-Michel, and there they kept a strict, though benevolent rule, above all things setting their faces against swearing and profane or immodest language, which must have been a very common sin at that time, as all pious people found it necessary to protest so much against it. Elzéar exacted of every member of his household attendance at morning prayer, and at one Mass at least in each day, and greatly insisted on purity of conduct. The count and countess watched over their dependents as if they were their own children, and so their house was a school, their discipline a kind of apostolate. Elzéar's cousin Raymond, bishop of Digne, copied their rule and established it in his episcopal palace, and Sister Alasacie, who lived with Delphine, declared, when giving her evidence at the canonization of Elzéar, that the life at Puy-Michel was more strict and religious than the life in the convent of Sorps. Their charity and prudence were especially shown, and were favoured by miracles during the famines of 1303 and 1305. Hermengaud, Elzéar's father, died in 1310, and Elzéar now became count of Ariano, and, leaving Delphine in charge of all their property in Provence, had to go to settle his affairs in Italy. He soon became a great favourite with King Robert the Wise (1309-1343), who at once conferred on him the order of knighthood. During the vigil that preceded the ceremony, Elzéar prayed for grace, and firmly resolved to lead, amid the luxuries and pleasures of the court, the same holy life he had led at Puy-Michel. On this occasion he had one of those ecstasies by which he was confirmed and encouraged in his virtuous resolutions. During his absence Delphine spent part of her time at his fortified castle of Ansoûs. The parish church is still standing close to the old castle to which it was evidently joined in former times. In 1314, as St. Elzéar could not leave Italy, Delphine joined him there. She was now over thirty, but was still very beautiful—a beauty enhanced by her charming manner and her edifying conversation.

When she arrived at Ariano, she was

shocked to find her husband dressed as gaily as the most worldly of his companions, and feared that the life of court and camp had rubbed the bloom off his piety and sullied the purity of his soul. He saw the sadness of her look, and, divining its cause, soon revealed to her that beneath his embroidered silk coat and velvet mantle he wore the rough woollen shirt of his former days, and under that his *cilicium*. In their new abode they practised the same holiness and patience, charity to the poor, and earnest efforts for the moral and spiritual welfare of those under their authority, that had characterized their life at Puy-Michel.

Delphine soon found that, being one of the great ladies of the court, she had to wear the magnificent dress that her station demanded; but under her gay attire she wore a *cilicium*. She was always very generous to friends and attendants, and, finding two ladies of the court who were too poor to dress like their companions, she gave her green gown to one and her violet gown to the other, and thus enabled them to appear at court as became their rank.

St. Elzéar was much impressed with the duty of doing justice to all the creditors of his family, and discharging the different obligations his father had left him; and he thought that when all these affairs were settled, God would release him from his earthly life.

As Master Justiciary of the Abruzzi, he might have enriched himself to any extent. Presents were a recognised form of profit to those holding high offices; but the line between a present and a bribe is so faint that an avaricious man cannot see it, and Elzéar was too upright and too scrupulously conscientious to see it either. One day the nun Alasacie, who was in constant attendance on her sister Delphine, and always had access to her room, found St. Elzéar there, saying his prayers aloud. She heard him say, "Lord God, Thou wilt have to repay me in Thy paradise a hundred ounces of gold and two pieces of scarlet." Alasacie asked him afterwards what he meant, and he told her it was a present he had refused for love of God.

Many touching instances are related of the impartiality and kindness with which he attended to the petitions of the poorest, as well as of the good influence the saintly couple exercised over their equals and superiors at court, including the Duke of Calabria, heir to the throne.

During these years Elzéar travelled about a good deal, sometimes on warlike, but oftener on pacific errands for King Robert, and, like all the nobles who had estates in both Italy and France, he had to go from one country to the other to attend to his own property. Accordingly, in 1316, he and Delphine asked and obtained from the king a year's leave of absence, and went to visit each of their estates—Ansouïs, Cucurron, Vaugine, Robians, Cabrières, la Motte d'Aigues, which belonged to the Sabrans, and Delphine's estates of Glandeve, l'Hospitalet, Puy-Michel, etc. In the following year they returned to their places at the court of Naples. It seems to have been during this visit to Provence that they were enrolled as members of the Third Order of St. Francis, and bound themselves by a solemn vow of celibacy.

It must have been about 1321 that Elzéar, finding all his debts paid and his worldly embarrassments set to rights, told his wife he was sure God would soon call him away. In 1323 the King and Queen of Sicily were at Avignon, where the Pope also resided at this date, and where the Count and Countess of Ariano joined them immediately after they had attended the last moments of Catherine of Habsburg, duchess of Calabria. As the duchess left no children, King Robert was impatient to have his son married again without delay, and Elzéar was chosen to go to Paris and ask, in the name of the Duke of Calabria, the hand of the Princess Mary of Valois. He was to marry her as proxy, and bring her away. He could not refuse this service to his friend and sovereign, but before leaving Delphine at Avignon he said to her, "If it please God that I return from this mission, we will withdraw from temporal cares and business, and live in our own house at Ansouïs, and there, far from the tumult and

struggle of the world, devote ourselves exclusively to spiritual things." Delphine was overjoyed. She looked forward to their spending some years together in the manner she had always considered the best and happiest. She stayed contented with Queen Sancha, and her husband went to Paris.

One day he was in the Place Saint-Jacques just as a priest was coming out of the church, carrying the sacrament to a sick person. All the people who happened to be there fell on their knees, as their custom was, at the passing of the Holy Sacrament. Elzéar alone remained standing. The Bishop of Paris, having heard so much of the piety of the Neapolitan ambassador, wondered much when this act of irreverence was repeated to him, and requested the Count of Ariano to explain his motive. Elzéar said, "The wafer which the priest carried was not consecrated, and I should have been guilty of idolatry if I had worshipped it as the Body of our Lord." The bishop, more surprised than ever, sent for the priest, who confessed with tears that such was the fact, and explained that the person who had sent for the Holy Sacrament was, to his certain knowledge, unworthy to receive it, but that, intimidated by his followers, and not daring to refuse the demand of so powerful a personage, he had, in his perplexity, thought to avoid sacrilege by the ruse which the Count of Ariano had detected.

The embassy had been in Paris about three weeks, and preparations were being made to celebrate the royal marriage with due pomp and splendour, when the proxy bridegroom was seized with fever and died in a few days, at the King of Sicily's hotel, Sept. 27, 1323. He said on his death-bed that if he had any good in him he owed it to the prayers and the example of his wife. At the hour of his death, Delphine, who was praying for him in her oratory at Avignon, had a vision of the lugubrious procession of his servants, clothed in mourning, issuing from the gates of Paris, and taking the road to Avignon. She flew to the king and queen, to see if they could give her any tidings; but they had heard nothing,

and tried to calm her. After a few days, however, the king received the sad news of the death of his ambassador, and soon afterwards the friends and servants who had accompanied the count to Paris arrived in mourning, just as Delphine had seen them in her vision. The widow was inconsolable. She left the court, and went to live at Cabrières, near Robians, her husband's birth-place, and near Ansoûis, where their first home had been.

About a year after his death his body was brought, according to his directions, to be buried in the Franciscan church at Apt. She went there to meet it, and, at the same time, did homage in that church for her lands, between the hands of the seneschal Scaletta. About three years after this, the Franciscans and all the clergy and people of Apt petitioned the Pope, John XXII., who was living at Avignon, to enrol the name of Elzéar amongst the saints. The Pope showed himself willing, but was too much troubled by his struggles with the anti-pope, the Germans, and his other enemies to take at once the necessary steps; but Delphine, who had been assured in a vision that her husband was in paradise, worshipped him as a saint without waiting for his canonization, which was accomplished by his godson, Urban V.

Elzéar left Ansoûis and Ariano to his brother William, and to Delphine he restored all the estates she had brought him as dowry—Puy-Michel, Saint Etienne, Hospitalet, etc.; he left her the castles of Robians and Cabrières absolutely, and for her life she was to have the castle and lands of Madalon, near Naples; he also left her quantities of plate, jewels, money, silk and fur robes, flocks and herds, and furniture of various sorts. She soon resolved to sell all these appendages of luxury, henceforth useless to her; but it took some time to realize so much and such various property. Some of her relations were willing to buy the family estates from her, and some undertook to assist her in getting rid of her superfluities and making over the money to the different classes of poor on whom she wished to bestow it; but this could not

be done in a short time. She had to obtain the king's permission to alienate the lands which she held of the crown, with their conditions of military service and other feudal dues; this permission was always difficult to procure, and Delphine, by the advice of her friends, to avail herself of the queen's friendship, set out for Naples about 1326. The court, in its mourning for the Duke of Calabria, she found more to her taste than in the brilliant days of yore. The queen and Delphine, with their sorrows and their piety, loved to retire from the crowd of friends and courtiers and converse alone together. At this time are placed many of the miracles of healing recorded of Delphine. She went to visit one of the queen's ladies who was very ill, merely to express sympathy and exhort her to patience; holding her hands affectionately while she spoke, the patient instantly felt better, and two days afterwards her malady was completely and permanently cured. Another of the court ladies suffered excruciating pains in her eyes and ears, and had tried all sorts of remedies, the king himself had in vain prescribed for her. Delphine went to see her, and, in her affectionate sympathy, took the sufferer's head tenderly between her hands, in order to kiss her, and thereby cured her at once and for ever. Delphine's own health began to break down, and she often suffered a great deal. When her friends condoled with her, she said that if people only knew the real value of suffering, they would send to buy it at the market as a thing of great price. She lived a great deal at Casasana, now Quisisana, a charming place built by King Robert, between Naples and Castellamare, and here she began to practise the austere life which she continued to lead to the end of her days. She solemnly renounced all her property, distributing some to her companions and servants. She seems to have dreaded pride as a great enemy of the soul, for she more than once said she feared she would lose her soul unless people counted her a fool, so she was as greedy of contempt as others are of respect and approbation.

When she went begging, she was glad if people who knew her laughed at her and pushed her rudely from the path. She left Italy about 1334, returned to her own country, and resided chiefly at Apt, where her husband was buried. She sold Cabrières to her brother-in-law, reserving, however, a hermitage there, where she could occasionally enjoy complete seclusion; but even this she would owe only to his charity, and not to any legal right. She plunged into absolute poverty, begging from door to door, sometimes churlishly dismissed, sometimes insolently treated by other beggars. Once they said grudgingly one to another, alluding to the dropsy which disfigured her shape, "They will give this woman two loaves, because she has such a big stomach, while a poor starveling like me will get but one!" Then the saint would rejoice that neither beauty, rank, nor wealth any longer distinguished her from the lowest. Now that all earthly comforts and interests were put away from her, amid the pain of her disease and the privations of her condition, in long vigils she communed with God, and learnt what it was to love Him alone. It was probably now that she received her extraordinary gift of reading the thoughts of others. She often answered questions which persons were afraid to ask her, and calmed scruples they had not dared to avow. She often said that if reading and tears do not suffice to dissipate scruples and anxieties, one ought to betake one's self to manual labour, in which occupation she considered souls least liable to offend God. After the death of King Robert, Queen Sancha sent for her again to Naples, and during the three or four years that remained of Sancha's life the two widows spent much of their time in the Franciscan convent of the Holy Cross. The queen died there, and Delphine immediately returned to Provence, and settled at Apt, where her house is still shown.

She lived for nearly a year at Cabrières in a cell as an absolute recluse, but her advisers persuaded her to give up this entire solitude and return to Apt, where she edified many by her wisdom and spirituality. In her youth

she used to instruct her servants and vassals, and to work conversions among the friends whom she received or met in society, but now, in her poor little house at Apt, her life was an apostolate; she seemed to have a special mission to bring near to God all persons who came to her; she only spoke out of the abundance of her heart, and every word seemed to go to the heart of the listener. All sorts and conditions of men came to consult her about their spiritual difficulties.

A priest who wished his niece to become a nun, spoke on the subject to Delphine, who, knowing by her wonderful intuition that the girl had no vocation to the religious life, opposed the plan, and told the priest he would endanger the soul of his niece if he exerted his authority to drive her into the cloister. Throughout her life, one of Delphine's favourite works of charity was making up quarrels, of which many instances are given in her biography. She died at Apt, Nov. 26, 1360, and was at once venerated as a saint. Little more than two years afterwards steps were taken towards her canonization, by Urban V., her husband's godson, but before all the formalities were completed this Pope died, and it was not until 1410 that her body was solemnly taken up from the tomb, enclosed in a shrine ornamented with silver, and placed beside that of St. Elzéar.

The memory of these saints still lives in Provence, and their *fête* is kept with great devotion. Their cousin, B. ROSELYNE, is also remembered at Apt to this day.

St. Elzéar's name is in the *R.M.*, Sept. 27. Blessed Delphine is mentioned with him on the same day, and also Nov. 27, in the *Mart. Seraphici Ordinis*, and they are also named on those days in the *Mart. Romano Seraphicum*, *A.R.M.* His Life is in the *A.A.SS.*, *Bollandi*, and much of the information regarding B. Delphine is derived from it. She is generally called "Saint," but the title hitherto accorded by the Pope is "Blessed." Their *Lives and Singular Virtues* are described by Father Etienne Binet, S.J.,

and translated into English by T. H., 1638. A very readable book is the Marquise de Forbin d'Oppede's *Delphine et les Saints de Provence*. She quotes, among other authorities, an old Provençal Life of Delphine preserved in the Bibliothèque Nationale, and a history of the process of her canonization.

St. Demergothia, or DENEGOTHIA, Oct. 1, M. at Tomis, in Lower Mœsia. *AA.SS.*

St. Demetria (1), June 21, V. M. + 362. Daughter of St. Flavianus and St. DAFROSA. Sister of St. BIBIANA. Condemned with them to be scourged to death under Julian the Apostate, but died at the stake before the executioner touched her. According to Butler, after the death of St. Dafrosa, St. Demetria and her sister were imprisoned in their house, and attempts were made to pervert them from the faith. They were then brought before the governor, who had condemned their parents. Demetria confessed her faith, and fell dead before the tribunal. (*See BIBIANA.*) *AA.SS.* Mrs. Jameson, *Sacred and Legendary Art.*

St. Demetria (2), June 3, M. in Africa with more than a hundred others. *AA.SS.*

St. Demetria (3), or DEMETRIAS. 5th century. Daughter of Olybrius, of the illustrious house of the Anicii. He and his brother Probinus were consuls in 395, being appointed to that dignity by Theodosius the Great, at the request of the Roman Senate.

They were distinguished by every good quality. They were the first instance of two brothers not of the imperial family being consuls together. Olybrius died prematurely, and was mourned by all Rome, but he was thus spared the grief and humiliation of seeing Rome sacked by the barbarians. His widow Juliana, his mother Proba, and his daughter Demetria left Rome and went to Carthage (where they had property), to avoid the invasion of the Goths. They saw the burning of Rome from their ship as they left the shores of Italy. Count Heraclian seized a great deal of their African property.

St. Demetria, in the midst of a large and luxurious house, surrounded by

eunuchs and maids devoted to her service, affected a life of poverty, fasting, wearing coarse clothing, and sleeping on the ground. These austerities were known only to her maids. About 413 a suitable marriage was arranged for her, but she threw herself, weeping, at the feet of her grandmother Proba, and her mother Juliana, and besought them to let her remain unmarried and consecrate herself to her Lord. They joyfully consented, and she took the veil from the Bishop of Carthage, at the same time bestowing her dowry on the poor. This event made a great sensation at the time. Proba and Juliana wrote to announce it to St. Augustine, whose preaching at Carthage had contributed much to confirm Demetria in her religious dispositions. He wrote them a letter of congratulation. They also wrote to St. Jerome, beseeching him to send her some instructions for her religious life, which he did in a long letter, exhorting her, among other things, to work with her hands daily, and to study the Holy Scriptures, and not trouble herself about the difficult questions which were beginning to be raised within the Church. Pelagius, afterwards a celebrated heretic, also wrote her a long letter of encouragement. SS. Augustine and Alypius afterwards wrote to Juliana to bid her caution Demetria against Pelagius. Proba, Juliana, and Demetria returned to Rome, where the latter was living in the time of St. Leo, who was Pope 440-461.

W. W. Storey, *Roba di Roma*, ii. 39, tells that at the third milestone on the Via Latina were unearthed the foundations of the early Christian basilica dedicated in the name of St. Stephen, and built by St. Demetria at the instance of Pope St. Leo the Great. It had been razed to the ground, but columns of rare and beautiful marble of different sorts, capitals, bases, and other architectural ornaments, broken and scattered, testified to the richness of the original building.

Jerome's *Epistles*, tom. i. ch. cxxx. p. 969, edition Vallais, contains curious facts concerning the siege and sack of Rome.

Tillemont, *Mem. Eccl.*, xiii. 620-635. Lebeau, *Bas. Empire*, v. 92. Butler, *Life of St. Augustine*, Aug. 28.

St. Demuth, DIEMUTHA.

St. Denecutia, or BENE CUTIA, May 14, M. in Africa. AA.SS.

St. Denegothia, or DEMERGOTHIA, Oct. 1. AA.SS.

St. Denise, DENYSA, or DENYSE, DIONYSIA.

St. Denyw, or DWYNWEN, Welsh for THENEW. Forbes, *Scottish Kalendars*.

St. Deodata, July 31, M. probably in the time of Diocletian. Wife of St. Fautius. While they were still heathens, they were given to charity and good works. They were long childless, to their great regret. One night Fautius dreamed that he and Deodata were standing before the judgment-seat of God, condemned to eternal damnation; but Jesus Christ, showing His wounds to His Father, entreated that they might be forgiven. He awoke in a fright, and told the dream to Deodata, who then devoted herself more than ever to good works. Not long afterwards they were rejoiced by the birth of a son, whom they named Fautinus. The day he was twelve years old, he was hunting a stag, which led him by chance (or by providence) into a cave where lived a Christian hermit. Fautinus and his servant, Leontius, were instructed in the Christian faith and baptized by the hermit. Fautinus returned to his parents, and told them what had happened. They remembered the dream, and were converted, and very soon called to the crown of martyrdom. Their son was arrested with them, but liberated on account of his youth. Fautius and Deodata were beheaded. Their Acts are in a history of the saints of Sicily, where they are said to have been martyred at Syracuse, but it is not certain whether Syracuse or Tauria in Calabria was the scene of their death.

Pinius, in AA.SS. *Boll.*, July 31; and Ferrarius, Dec. 13. Ferrarius says Fantius and Fantinus, instead of Fautius and Fautinus.

St. Deotila, July 14. 8th century. Second Abbess of Blangy. Daughter of Sigfrid, count of Pontivy, and of St. BERTHA of Blangy. Sister of St. GERTRUDE (?) of Blangy. Mas Latrie. AA.SS.

St. Deppa, June 26, M. Relics with

those of his or her companions, names unknown, brought from Rome and placed in the Jesuits' Church at Tournay, 1612. Called by Guérin, *STE. DEPPE*, perhaps the same as *ST. DELPH*, or *DIEPPE*. *AA.SS., Præter.*

St. Derbhfraich, *DARERCA* (3).

St. Derbhiledh, *DARBILE*.

St. Dercaín, a name of *ST. KAIRECHA*, or *CHINREACHA*. *O'Hanlon*, i., in *Life of Ita*.

St. Derchairthinn. An Irish saint of royal descent, and of the family of *St. Maedhof* (6th or 7th century), probably of Oughterard, co. Kildare. *Gammack*, in *Smith and Wace*.

St. Derfroechea, *DARERCA* (3).

St. Derinella. An Irish nun, supposed to have lived in the 6th century, and to be the same as *St. TUELLA*. *Lanigan*, from *Colgan*.

St. Derivla, *DARBILE*.

St. Derlugdacha, *DARLUGDACHA*.

St. Derlughach, *DARLUGDACHA*.

St. Dermor, July 6. An Irish saint, daughter of *Maine*, and, perhaps, sister of the virgins *ETHNE* and *CUMMAN*.

St. Derphuta, March 20, *M.* with *ALEXANDRA* (3). *R.M.*

St. Derthrea, or *DOROTHEA*, *ITA*. *Colgan, Ita*, chap. iii. *Donegal* and other *Martyrologies*.

St. Derwa, "the Martyr," gives name to a place "*Mertherderwa*," now *Menadarva*, in the parish of *Camborne*, *Cornwall*. *Rev. C. W. Boase*, in *Smith and Wace's Dictionary*.

St. Detta, *TETTA* (2).

St. Deuris. (*See ACRAEBONIA* and *ASKAMA*.)

St. Devota, Jan. 27 (*DEVOTA*, *DEVOTA*; in some parts of *France*, *DIVUE*), *M.* during the persecution under *Diocletian*. Patron saint of *Monaco*.

Devota, a young girl in *Corsica*, took refuge in the household of *Eutychius*, a senator, that she might serve God in safety under his protection. Soon afterwards *Barbarus*, the governor, or a barbarian chief, came with a fleet to *Corsica*, and held a great feast and sacrificed. When he heard that *Eutychius* had a girl in his house who worshipped some crucified Jew and despised the gods of the Romans, he demanded that she

should be given up and compelled to sacrifice. *Eutychius* refused this demand, saying that no power on earth would compel her so much as to bend her head to a heathen god.

"Give her up to me: she shall soon obey," said the tyrant.

"I would not give her up for all your gold," replied *Eutychius*.

The enraged persecutor, not daring to attack *Eutychius* openly, had him poisoned, and then he seized *Devota*, who, on her renewed refusal to sacrifice, was tied by the hands and feet, and dragged over sharp stones; she meanwhile sang a psalm of praise, and prayed that *Eutychius* might be numbered among the elect, because he had died for his kindness to her.

When she was stretched on the equuleus, a voice from heaven was heard encouraging her, and her spirit was seen to ascend thither in the form of a dove. The Christians took her body by night, and placed it in a ship to take to *Africa*; but the wind was contrary, their lives were endangered by a fearful tempest, and they were compelled to take the opposite course. They were then guided by a dove to the place now called *Monaco*, where they buried the martyr in the church of *St. George*. *AA.SS.*, and an old Italian book of *Corsican* and *Sardinian* saints.

St. Devote, Sept. 26. A pious woman in the province of *Gascony*. Either the same as *DEVOTA* of *Corsica*, or *DODA* of *Auxitania*, which is *Gascony*. *Saussaye, Mart. Gall. Gynæceum. AA.SS., Prætermissi.*

St. Dewin, *DWYNWEN*.

St. Dextra, *DEXTRUS*, or *DEXTER*, May 7, *M.* in *Africa*.

BB. Diana (1) (+ 1236), *Cecilia* (+ 1290), and *Amata*, June 10, *VV.* of the Order of *St. Dominic*. Each of them commemorated on other days in other calendars, but *Papebroch, AA.SS.*, mentions them all three together, and gives their *Life* by *Malvenda*, collected from various authors. *B. Diana* was founder of the convent of *St. Agnes*, in *Monte*, at *Bologna*. She was an only child of the family of *Andalò*, one of the richest and most important in

Bologna. During the life of St. Dominic, a monastery of his order was built at Bologna, and dedicated in the name of St. Nicholas. As the number of the friar-preachers increased, the monastery became too small for them, and Diana, then a young girl, persuaded her father to give them, without payment, a vineyard of his, which lay beside their narrow piece of ground, so that they might enlarge their house. She used to go often to hear them preach, and soon she took a vow of virginity in the presence of St. Dominic and of several pious matrons of Bologna, 1219. This vow was kept secret for a time, as she knew that her parents would not approve of it. She confided to St. Dominic her wish to found a convent of his order for women. He approved, and ordered the enlargement of the monastery of St. Nicholas to be suspended, and all the resources of the community to be devoted to constructing the convent of St. Agnes in Monte.

Meantime Diana tried to prepare herself in her father's house for monastic life by secret austerities and increased devotion. This life, however, neither satisfied her heart nor tended towards fulfilling the promise she had made to St. Dominic that she would build a convent; so one day she went with a great many of her friends—for recreation, as she said—to the Benedictine convent of Ronzano, and, going into the dormitory, she asked the nuns to give her the dress of their order. They had already prepared everything for her, and now received her gladly as one of themselves. So she dismissed her companions, telling them she intended to remain in the convent.

When her parents heard what had happened, they came in great indignation, with many of their friends and relations, entered the convent with fury and violence, and carried Diana off by force; her rib was broken in the scuffle, and she was so much exhausted that she appeared to be dead when first they brought her home. Everybody was more or less hurt, and the whole place was in an uproar, as great as if Bologna had been invaded by a hostile army. She was confined to bed for a long time, and

was not allowed to see any one, except in the presence of her parents.

About this time (1221) St. Dominic, who had been absent, returned to Bologna, and soon lay on his death-bed. Diana grieved that she could not go and visit him on account of her own illness, and of the strict watch her parents kept over her; but he wrote her several letters, exhorting her to persevere in the religious life she had undertaken. Soon after his death Diana recovered, and took the first opportunity of returning to the convent of Ronzano. Her father saw that all his efforts to reconcile her to a secular life were vain, and molested her no more, lest he should fight against God. The convent of St. Agnes in Monte was finished in 1223, and Diana with four other Dominican nuns moved thither, and in the same year they were joined by two illustrious matrons of Ferrara. They then sent to the convent of St. Sixtus at Rome, with permission of the Pope, Honorius III., to beg that some of the sisters might be sent to teach them all the rules and holy customs enjoined by St. Dominic. Among those who came, the chief was B. Cecilia, who had received the religious veil at seventeen from St. Dominic himself, and was the first nun who ever received it from him. It is supposed that B. Amata was one of those nuns of St. Sixtus who came to establish the new order at St. Agnese, in Bologna. No particulars are recorded of her, but she is commemorated with the other two.

Diana died 1236, being probably about thirty-five years of age. Cecilia lived in great sanctity to the age of eighty-nine, and died 1290.

A letter from B. Giordano, the second general of the Order of St. Dominic, to Diana, "*Priora del venerabile monastero di St. Agnese in Bologna*," was published at Rome in 1860. *AA.SS.*, from the *Life of Diana*, by Malvenda. (See also *Histories of the Dominicans* by Pio and Fernando del Castillo, who give her *Life* with slight variations in the order of the events.)

B. Diana (2), or JEANNE. + 1300. First Prioress of Sobrives, aunt of St. ROSSELINE.

St. Diateria, Oct. 2, V. Time uncertain. Worshipped at Milan. Sometimes called **Martyr**. A virgin who, carrying the oil of good works with her ever-lighted lamp, went out to meet the Bridegroom. *AA.SS.*

St. Dibamona, June 4. Sister of **St. BISTAMONA**, and daughter of **St. SOPHIA**. All martyred in Egypt. *AA.SS.*

St. Dicessa, May 19, M. in Africa. *Mas Latrie. Guérin.*

St. Dida (1), June 3, V. *Mart. of Tallaght.*

St. Dida (2), Jan. 25. 8th century. Abbess of **St. Peter's** at Lyons. Mentioned in *Life of St. Bonitus* (Bishop of Auvergne), Jan. 15, and placed by Saussey in his supplement to the Gallican Martyrology. One of her nuns was cured of paralysis by touching the body of **St. Bonitus**, or **Bon**. *Mas Latrie.*

St. Didara, June 23. Honoured in the Abyssinian Church, with her sons, **Bisoe** and **Nor**. The former was a soldier, and suffered martyrdom by being tied to a wild bull. **Didara** and **Nor** are also believed to have been martyred. *AA.SS.*

St. Diémode, March 29. Nun, and afterwards recluse in Suabia. *Guérin.*

St. Diemutha, or **DEMUTH** (Humility), March 17. Recluse. Lived several years hidden in a cave near the monastery of **St. Gall**. Died holy. **Bucelinus**, March 17. *Burgener, Helvetia Sancta.* Possibly a duplicate of **DIÉMODE**.

St. Dieppe, or **DELPH**. Commemorated at the village and church of **Landulph**, Cornwall. (*See DEPPA.*) *Parker.*

SS. Digna (1), or **CELESTINA**, and **Merita**, or **EMERITA**, Sept. 22, VV. MM. 3rd century. Two Christian sisters living in Rome in the reign of **Valerian** (253-260). **Gaius**, the judge, commanded them to sacrifice, and, on their refusal, ordered them to be beaten. When the executioner raised his arm to strike them, it became immovable, and he screamed in terror. Accused of magic arts, the sisters cured him, that he and the judge might believe in the power of their God. As they persisted in their resolution not to sacrifice to the heathen gods, they were threatened with torture and death. They replied that

they had always wished to suffer and die for their Lord. They died on the rack, and were buried in the cemetery of **Commodilla**, on the **Ostian Road**. The authenticity of their Acts is very doubtful. Their relics are kept in the church of **St. Marcellus**. *R.M. Suysken, in AA.SS.*

St. Digna (2), or **DIGNUS**, May 15, M. *AA.SS.*

St. Digna (3), Aug. 12, M. Servant of **St. AFRA** of Augsburg. *R.M.*

St. Digna (4, 5), or **PIGRA**, Oct. 1, and another **St. DIGNA**, MM. at **Tomis**, in Lower **Moesia**, under **Diocletian**. One of these was the wife of a martyr named **Nicander**. *AA.SS.*

St. Digna (6), Aug. 11, V. At **Todi**, in the reign of **Diocletian** and **Maximian**. A very holy woman, not a martyr. *R.M. AA.SS.*

St. Digna (7), June 14, V. M. + 853. A young nun in the convent of **Tabana**, near **Cordova**, under the venerable **ELIZABETH**, wife of the martyr **Jeremiah**, its founder. **Digna** was remarkable for her humility, and begged her sister-nuns to call her **INDIGNA**, unworthy, instead of **DIGNA**.

Mahomet, successor of **Abderrahman**, renewed the persecution begun by his father, and ordered the expulsion of Christians from his dominions; but as his ministers represented to him that he was depopulating his kingdom, he limited the persecution to those who should openly oppose the religion of **Mahomet**. When **Digna** heard of the martyrdom of **SS. Anastasius** and **Felix**, encouraged by a vision of **St. AGATHA**, she left her convent without asking leave or even informing the abbess of her intention, and went to **Cordova**, where she arrived just as the bodies of the martyrs were put upon stakes. This sight increased her zeal, and she went to the judge who had condemned them, and told him that if they were guilty, she was no less so, as she held the same opinions, and asked no better fate than to die for them. The judge replied that she might easily be gratified, and, without trial or more ado, she was beheaded. **St. BENILDA**, a very old woman living in the world, i.e. not a nun, was martyred next day, and

all the bodies, after hanging a few days on stakes or gibbets, were burnt, and the ashes thrown into the river. *R.M. Baillet.*

St. Digna-Merita (1), June 17, M. 2nd century, or end of 3rd or beginning of 4th. Died under torture at Brescia, in the reign of Adrian (117-138) or else in that of Diocletian (284-305). Her two little sons were thrown out of a window, and thus shared with her the palm of martyrdom. They are said, in a book of the saints of Brescia, to have been of the noble family of Lavelunga. Papebroch considers this so unlikely that the assertion throws doubt on the whole story. *AA.SS.*

St. Dignamerita (2), or **DEGNAME-RITA**. Daughter of King Isofo, wonderfully beautiful and learned. At twelve years old she began to wear the Gospel in her bosom and in her mind. Hearing much of St. Matthew in Salerno and in Rome, she prayed continually to him and to God. Her father wanted to make a good marriage for her, promising to give her half his kingdom; but she answered—

“Father, I am married to a rich and powerful Husband, beautiful beyond all others. His riches never waste away; His wisdom is never mistaken; His knowledge is infinite; and He is King of all kings and Lord of all lords.”

The king said, “Who is this that you have married without consulting me?”

She said, “If you do not renounce your false gods, you do not deserve to see my Husband.”

He was very angry, beat her, and, taking her by the hair, dragged her all about the palace.

After having imprisoned her for some time, Isofo tried to make her sacrifice to the idols; but she ordered the devil who inhabited the idol to appear, which he did, breaking the image with a great crash. After undergoing many tortures, she was beheaded, and buried by the Christians. Her father was destroyed by fire from heaven. *Leggendario delle Sante Vergini.*

St. Dignefortis, **WILGEFORTIS**.

St. Dimna, **DAMNADE**.

Dina. The name of St. **APOLLONIA** before her baptism. *Italian Legend.*

St. Dinach, Nov. 20, M. Nun in Persia. *Guérin.*

Dinalia. Migne's *Jerome* has **DINALIA** for **MINALIA**.

St. Dioclia, April 7, M. at Pompeiopolis, in Cilicia. Mother of Calliopius, martyr. She died embracing his dead body. *AA.SS., Præter.*

St. Diodié (Dieu-donnée?). Daughter of a lord and lady who were long childless. They made a pilgrimage to St. Anne d'Auray, always praying for a child. Their prayer was answered, but her mother died in giving her birth. Her stepmother, who had a daughter of her own by a former marriage, tried various means, with the aid of a sorceress, to get rid of Diodié, but could not succeed in injuring the young saint. At last she put her into the hollow trunk of an old oak, and left her to starve. Diodié's little dog followed her, and scratched a subterranean passage for himself from the tree to the kitchen, and brought her food every day. The stepmother meantime tried to make the father believe that Diodié had decamped for some wicked purpose, but he succeeded in finding her by means of the dog. He asked her what vengeance she would take on her stepmother and the sorceress. She said she forgave them in the name of God, but he had them both burnt alive. Soon afterwards Diodié became very ill, and her mother came, took her in her arms, and carried her straight to heaven. The details of the legend are very like those of many well-known fairy stories. Luzel, *Légendes Chrétiennes de la Basse Bretagne*. Another legend of a saint in the same collection is that of St. **Touine**, or **Twina**.

Diomeda, Aug. 12, M. at Augsburg. (*See NIMONTA.*) *AA.SS.*

St. Diona, March 14, M. at Nicomedia, with others. *AA.SS.*

St. Dionina, April 15, M. Daughter of **VERONICA** (3), and martyred with her and several others at Antioch.

St. Dionysia (1), June 28. + 202. M. with St. **POTAMIGENA**, at Alexandria. *AA.SS.*

St. Dionysia (2), Dec. 12 and Feb. 22, M. 249, at Alexandria, with **SS. AMMONARIA**, **MERCURIA**, and others.

"Dionysia was the mother of many children, whom she tenderly loved, but she loved the Lord better." With MERCURIA and ANTHA, she was put to death without torture. (*See AMMONARIA.*) *R.M.*, Dec. 12. *AA.SS.*, Feb. 22. Crake, *Hist. of the Church*. He quotes the letter of St. Dionysius, bishop of Alexandria, in which he describes the seventh persecution.

St. Dionysia (3), May 15, M. with others at Porto Romano. *G. H.* in *AA.SS.*

St. Dionysia (4), or Denise, May 15, V. M. 3rd century, about 249, according to Neale, who places the martyrdom at Troas instead of Lampsacus. *SS. Dionysia, Peter, Andrew, and Paul* are commonly called the Martyrs of Lampsacus.

During the persecution, under Decius, a young Christian, named Peter, was arrested as a Christian and brought before Optimus, the proconsul, at Lampsacus, a town on the Hellespont, not far from the Island of Chio, where St. Isidore had lately glorified God by his martyrdom. On his persistent refusal to sacrifice to Venus, Peter was beheaded. Immediately afterwards, as Optimus was leaving Lampsacus to go to Troas, a town of Phrygia, three other Christians were brought to him amid the cries and hootings of the mob. They were Andrew, Paul, and Nicomachus. He asked them who they were, and of what religion. Nicomachus eagerly proclaimed himself a Christian, and was at once put on the rack, but soon found himself unable to endure the tortures to which he was subjected, and cried out, "I never was a Christian. I will sacrifice to the gods." The proconsul ordered him to be taken down instantly, but the apostate had no sooner burnt incense before the idol than he was seized by the devil, and threw himself on the ground in convulsions, foaming at the mouth and biting his tongue, and in a few minutes he died.

A girl of sixteen, called Dionysia, seeing this frightful occurrence, exclaimed, "Alas, wretch! to save thyself an hour's suffering thou art gone to eternal torments!"

Optimus inquired whether she was a

Christian, and told her that the great goddesses Venus and Diana had taken Nicomachus away lest the Christians should taunt him with his renunciation of their superstitions, and had given him rest as soon as he had sacrificed to them, adding that unless she followed his example, by sacrificing at once to the gods, she should be degraded and burnt alive. Dionysia answered, "My God is greater than you, and can defend me." Andrew and Paul were then put in prison, and Dionysia was given to two young men, who took her to their lodgings and tried to ill use her. She wearied them with her resistance, until an angel came to her rescue, and appeared to her tormentors in the form of a young man of gigantic stature, whose presence lighted up the whole house. Next day Andrew and Paul were tied by the feet and dragged out of the city to be stoned. Dionysia escaped from her guards, and followed the two martyrs, begging to be stoned with them that she might share their eternal glory. Her words being repeated to Optimus, he ordered her to be taken to another place and beheaded.

Baillet says their Acts are authentic, and taken from the records of the public courts of law of the place of their martyrdom. *AA.SS. Bollandi*. Butler, May 15. Ruinart. Neale.

SS. Dionysia (5) and DATIVA, Dec. 6. *MM.* + 484. Two ladies of rank, sisters, who, in the persecution of the African Catholic Christians, by the Vandals, under Hunnericus, the Arian king, suffered grievous torments, and were numbered among the confessors.

St. Dionysia had a boy, St. Majoricus, who trembled at the torments inflicted and threatened, but was so encouraged by the words and looks of his mother, that he became more courageous than the rest, and died praying. His mother buried him in her own house, and prayed at his sepulchre daily. St. Æmilius, a physician, cousin of SS. Dativa and Dionysia, also SS. Leontia, Victoria (19), Tertiosa, and others were tortured at the same time. When Dionysia was going to be scourged, she said she was willing to suffer all their tortures, but begged that they would leave her one

garment. They not only refused this, but set her on the highest spot in the market-place, to be seen by everybody, and there they beat her till the blood ran in streams on the ground.

In Callot's *Images* she is represented with her son, who is being scourged by a soldier. *R.M.* Baillet. Ruinart.

B. Diorchild, Oct. 20, V. Benedictine near Meaux. The Bollandists and Stadler mention her on the authority of Arturus only.

St. Dirce, M., praised by St. Clement. *Mas Latrie*.

St. Disca, Aug. 17, M. with Mammes, at Alexandria. *AA.SS.*

St. Disciola, May 13, V. + about 582. A nun of the convent of the Holy Cross at Poitiers, under St. AGNES, its first abbess, and commemorated with her. Disciola was niece of B. Salvius, bishop of Albi in Languedoc, who died Sept. 10, 585. She is mentioned in the Lives of St. RADEGUND, founder, and St. AGNES, abbess of Ste. Croix. *AA.SS.* *Mas Latrie*, March 10.

St. Dista, or *MISA*, June 28, M. + 202, with St. POTAMIÆNA, at Alexandria. *AA.SS.*

St. Distaff's Day, Jan. 7. So called because the Christmas holidays end on Twelfth day (Jan. 6), and on the following day women return to their distaffs, or daily occupations. "Distaff" stands for a woman, as in old times women span from morning till night. Dr. Brewer, *Dictionary of Phrase and Fable*.

St. Divota, DEVOTA.

St. Divue, honoured at Monaco. DEVOTA, of Corsica.

St. Doba, NYMPHADOBA.

St. Dobrotiva, companion of St. URSULA. *Mas Latrie*. Migne.

St. Doda (1), April 24, V. Abbess. Niece of St. BOVA, and brought up by her in the convent of St. Peter at Rheims. She was promised, by her parents, in marriage to a young nobleman of Austrasia, who, hearing that she wished to become a nun, resolved to carry her off by force from the convent, but when he attempted to touch her, his arm and hand withered, and he was only restored to health by the prayers of Doda on repenting of his contemplated

sacrilege. Baillet says that before he arrived at Rheims, as he was riding from Metz with the intention of carrying off the holy nun, he was thrown from his horse and so seriously injured that he died soon afterwards. *AA.SS.* Baillet. Butler.

St. Doda (2), ancestor of Charlemagne. Wife of St. Arnulf of Metz, a great patron saint of the French. She was a woman of noble birth, and great wealth and piety. She was married in 609 to Arnulf, who held positions of the highest importance and trust under Theodebert II. and Clothaire. Arnulf and Doda had two sons, Clodulfus (one of the many SS. Cloud), bishop of Metz, and Ansigisilus, who married St. BEGGA, daughter of Pepin of Landen. Soon after the birth of her second son, Doda became a nun at Trèves. Arnulf wished to join St. Romaric and became a monk, but the king and the people could not dispense with his services. About 612 the bishopric of Metz was forced upon him, although he was a layman, but he was still retained as the king's chief adviser and minister. He died a monk about 640. Many years after their separation, Arnulf and Doda had to meet to settle some of their affairs. She was so afraid that her presence might revive his mundane affections that she shaved her head; her precaution was successful, —he was horrified at the sight of her.

At July 18, Bosch the Bollandist gives two lives of St. Arnulf, the earliest of which is by a contemporary author. He also gives an inscription in which she is called "St. Doda Herezogin von Schbbeina St. Arnulphen Gemachel." But he does not seem to attach much credit to this last. Doda is commemorated with her son St. Cloud, in Greven and Usuard. Clarus, *Die Heilige Mathilde*. Butler. Baillet. Smith and Wace.

St. Doda (3), DOLE, or DOLLA, Sept. 28, V. Perhaps M. Sister of St. QUITERIA. The village of Dole in the ancient diocese of Auch, where her relics are venerated, is called after her. Stilling, in *AA.SS.*

St. Doga, TODA, or TOSA, June 3. M. at Rome with many others. *AA.SS.*

St. Dole, DODA (3).

St. Dolendis, ROLENDIS.

St. Dolgar, Oct. 26. 6th century.

Daughter of St. Aneurinus, or Gildas. Sister of St. Gwinnoc and six other saints, and aunt of St. Garci. Her grandfather Caw came from Strathclyde (Arecluta) in Scotland, and settled in the Isle of Anglesea. His son, St. Aneurinus, or Gildas, was a soldier and poet in Wales, and sang of the battle of Caltraeth, which some say was in 472, some 510, or the end of the 6th century. Rev. Canon Hole, in Smith and Wace.

St. Dolla, DODA (3).

St. Domaine, or DOMANIE, DOMANA.

B. Domana, DOMAINE, or DOMANIE, May 20. 7th century. Wife of St. Geremar, or Germer, a distinguished personage at the court of Dagobert, and afterwards of Clovis II. (husband of St. BATHILDE). Geremar resigned his honours and property, c. 648, to his son Amalbert, and became a monk, and subsequently abbot at Pentallum, near Rouen. Amalbert was killed a few years afterwards, and Geremar again had to dispose of his paternal estate of Vardes, on the Epte. He built there the monastery of Flaviacum, afterwards of St. Germer de Flay, which he ruled until his death, Sept. 24, 658. AA.SS. Smith and Wace. Martin.

St. Domania, DOMANA.

Domenica, DOMINICA.

Domicilla, May 7. In Canisius' Calendar, V. M. Perhaps the same as DOMITILLA (2), who is worshipped on May 7.

St. Domina, April 5. AA.SS.

St. Dominata, Sept. 14. Martyred with her three sons, Senator, Viator, and Cassiodorus, at Argentanum, in Calabria Citeriori, now St. Marco in Lamis, in Calabria. AA.SS. Bollandi. Ferrarius, *Nova Topographia in Martyrologio Romano*.

St. Dominica (1), July 6, V. M. + about 302. Patron of Tropea, in Calabria.

Represented carried by angels to her sepulchre at Tropea, as St. CATHERINE to Mount Sinai (Cahier, *Sépulchres*).

Her story is from an old breviary in the church at Tropea, in Calabria. Her parents, Dorotheus and Arsenia, appear

to have been Greeks of Asia Minor. They were long childless, and at last had this daughter, born on a Sunday, wherefore they called her Cyriaca, which is Dominica in Latin.

When the persecution arose under Maximian, the parents were constant in the faith, and their daughter no less so. She was condemned, at Nicomedia, to death by wild beasts, fire, and other evils, from all of which she escaped unhurt. She was then sentenced to be beheaded. She asked for a short time for prayer, and kneeled down, and died peacefully while praying. Her parents were exiled to the banks of the Euphrates, and her body was miraculously transported to Tropea.

Various other names are attributed to her, but, Janning seems to think, without good ground: SICULA, PALMA, MARTHA, BATTONA, NICETRIA, and EUPHEMIA. R.M. AA.SS.

St. Dominica (2), DOMNECA, or DOMNINA, Jan. 8, Jan. 10. + 474. Born and baptized at Carthage, where she led, for many years, a holy and solitary life, and had the gift of prophecy. She is perhaps the same as DOMNINA, mother of St. George the Cozebite. AA.SS. Neale, *Holy Eastern Church. Menology of the Emperor Basil*.

St. Dominica (3), May 13, V. End of 6th century. Sister of St. Agrippinus, bishop of Como; emulated his good works and holy life, and died soon after him. She is sometimes supposed to have been a nun and companion of SS. LIBERATA and FAUSTINA in the convent of St. John the Baptist, afterwards of St. Margaret, at Como; but Papebroch thinks she attained to holiness in a secular life and dress. AA.SS.

St. Dominica (4), or DRUSA, Feb. 5, V. M. Sister of St. Indract, or Hidrachus. End of 7th and beginning of 8th century.

These two saints were the children of an Irish king. They left Ireland as pilgrims with nine companions, intending first to visit Glastonbury. They landed at a port in England, called Tamerworth, or Tremanton, near Plymouth. There they made a long stay, dug a well, and built an oratory. Soon after their arrival,

St. Indract planted his staff in the ground; it immediately put forth roots and leaves, and in course of time became a great oak tree. He found in a little pool just enough fish for them all to eat, and every day the same number were ready there, neither more nor less, until one of his companions took one of the fish without his leave, after which the supply diminished by one fish daily. Indract understood it as a sign that God wished them no longer to remain there, so taking leave of his sister, he hastened with his nine companions to Rome, to visit the churches and relics of the apostles. On their return they were joined by Dominica, and all set out for Glastonbury. On the way thither they stayed some days with St. Ina, or Yne, king of the West Saxons, who held his court at Pederton, while some of his attendants lodged in the neighbouring villages. One of these, Hone, a son of iniquity, supposing the pilgrims' scrips to be full of money, lay in wait for them with his accomplices when they got to Shapwith, near Glastonbury, and murdered them all in the night, throwing their bodies into a deep pit, where he hoped they would never be found. That night the king was not able to sleep; he looked out of the window, and saw a pillar of fire in the sky over the place where the bodies were hidden. As he saw the same thing on the two following nights, he had the place searched, and the pilgrims buried with great honour at Glastonbury. The murderers were seized by demons, and tore themselves to pieces. The fiery pillar was also seen by a woman who had served idols from her childhood, and whom no preaching had been able to convert. She did not dare to approach the bodies of the holy men, but went and confessed her sins to a priest, and was baptized. Various miracles of healing are recorded of the relics of these martyrs.

Henschenius, in *AA.SS.*, from a Life taken from Malmesbury and Capgrave, and the *Salisbury Martyrology*. St. Dominica was invoked in the Exeter Litany in the 11th century.

B. Dominica (5) Torres. O.S.D. Of Chutilla, a village eight leagues from

Valencia. She began her austerities at seven. She went with two companions to the hermitage of St. Mary Magdalene, at Massamagrel, took the habit of the Beatas of the order of B. John Micone, and was prioress. She appears to have had fits in consequence of her austerities, for, after many details of her wounds, vermin, starvation, etc., it is related that the devil tempted her as he did St. Anthony, and once knocked her off a bench where she was sitting, and threw her out of the window; she was not killed, but permanently injured. Once he locked her up in her cell, deprived her of the use of her hands and feet, tied her tongue, and hid her under a mat. Thus she lay for two days, until the nuns, tired of looking for her and calling her, got in at the window, and rescued her. She received the Holy Sacrament every day for forty years. She was charitable, and begged from the marquis the release of many prisoners, which he always granted, so great was his respect for her sanctity. She was so modest that she could not endure the word "flesh" to be mentioned even in a sermon. She obtained sundry favours from God by her prayers. In her last illness it was revealed to her that she should die at a certain hour on the festival of a saint of her order; which happened on B. Louis Bertrand's day. She was honoured as a saint by the people, who thronged to the bier, and carried off pieces of her garland as sacred relics. Pio.

B. Dominica (6) Ongata, Sept. 10. 1622. Martyred in Japan on the same day and place as *LUCY FREITAS*.

St. Domitiana, April 28, M. with St. Cyrillus and others. Their names were found in a very ancient martyrology in Lombardic characters at Monte Cassino. *AA.SS.*

St. Domitilla (1). *FLAVIA DOMITILLA* the Elder was the daughter of the Emperor Titus Vespasian (79-81), and niece of Titus Flavius Domitian, his brother and successor (81-96). She married her first cousin, Titus Flavius Clemens, son of Titus Flavius Sabinus, brother of Vespasian.

The ruins of the villa of Flavia Domitilla are still to be seen at Rome a

the farm of Tor Narancia, on the Via Ardeatina. The relics of Flavia Domitilla and those of the other saint bearing the same name are said to have been preserved for many years in this villa, below which are some of the earliest known catacombs in the neighbourhood of Rome, known as the catacombs of Nereus and Achilles, and sometimes as the catacombs of Domitilla.

Domitilla allowed her Christian brethren to be buried within the precincts of her estate. The immense subterranean cemetery which now extends far around the original nucleus is not entirely a work of the first century. At the beginning there were only small isolated groups of crypts at wide intervals, in which eminent Christians had been allowed to secure their burial-places "ex indulgentia Flaviæ Domitillæ." It was, perhaps, in the third century that cross galleries were excavated to connect these original deeply venerated *cubiculæ*, so as to make an uninterrupted network of catacombs from one end of the *prædium* to the other.

Clemens and Domitilla had two sons. These children were adopted by the Emperor, who changed their names to Vespasian and Domitian, and appointed the famous Quintilian to be their tutor. They did not, however, succeed, and their history is unknown.

In the year 95 Clemens was consul, having as his colleague the Emperor Domitian. As soon, however, as his consulate was over, Domitian had him put to death on a charge of atheism, which probably meant Christianity, this being then regarded as a sect of the hated Jewish religion. Clemens, though in reality a Christian martyr, would not declare himself as a Christian, and so lost the honour of a place in the Martyrologies, unless he is the St. Clemens (Nov. 7 or 21), history unknown, spoken of in the *Mart. of St. Jerome*. The accusation of sloth was also brought against him by the Emperor, because he refused to assist him in his persecution of the Christians.

Within a few days of her husband's death, the Emperor wished Domitilla to marry again. On her refusal she was

accused of impiety, and banished to the island of Pandataria, now Isola di Santa Maria, in the gulf of Pozzuoli, near Gaëta. Domitian was murdered a few months afterwards by Stephen, steward of Clemens and Domitilla, probably in revenge for his cruelty to Stephen's master and mistress.

He was succeeded by Nerva, who recalled the banished Christians, and with them Domitilla, who returned to Rome.

The little that is known with any certainty of either of the two SS. Flavia Domitilla is from the heathen writers Dion and Suetonius, and from Eusebius and St. Jerome.

Baillet, *Vie des Saints*. Tillemont, *Ecclesiastical History*, vol. ii. Hare, *Walks in Rome*. Milner, *History of the Church*. Lightfoot, *Clement*.

St. Domitilla (2), May 7, V. + c. 100. St. Flavia Domitilla the Younger was great-niece of the Emperor Domitian, and daughter of St. PLAUTILLA, sister of Clemens, the husband of FLAVIA DOMITILLA (1).

At her death Plantilla left her daughter under the guardianship of Auspicius, with two eunuchs named Nereus and Achilles as servants and companions. They converted Auspicius to Christianity, and devoted themselves to the study of science and learning. Domitilla was betrothed by her uncle, the Emperor, to Aurelian, son of the consul, but was not yet old enough to be married. She was naturally very beautiful, took every means to make herself more so, and was fond of dress and jewels.

Nereus and Achilles were sorry to see her turning her thoughts to worldly pleasures, and advised her to give up Aurelian, who was despicable on account of his sloth, and consecrate herself to Christ by a vow of virginity. She immediately sent for St. Clement, the Pope, and took the veil from his hands. Aurelian, hearing of it, came in great haste and anxiety to Domitilla's palace, and sent the porter to tell her he wished to speak to her. But she replied that he might go and speak to the devil, for she would not see him. Aurelian complained to the Emperor, who, having

reasoned in vain with Domitilla, banished her to the island of Pontia, a hundred miles from Rome, not far from the island of Pandataria, whither her aunt was banished. She was accompanied in her exile by Auspicius, Nereus, Achilles, and several of her servants. She had a cell built, in which she spent her time in prayer.

Aurelian, finding that she did not change her mind, and thinking that Achilles and Nereus influenced her, obtained the Emperor's permission to do as he chose with them. He offered them large bribes to persuade Domitilla to marry him, and on their refusal he had them tortured and beheaded at Terracina, thirty miles from the island. At Domitilla's request their bodies were taken to Rome, and buried near that of St. PETRONILLA.

Three other Christians, Maro, Victor, and Eutirio, hearing of Domitilla's loss, went to console her and share her exile, but Aurelian put these also to death. He then took Domitilla to his brother's house in Terracina, and induced his two friends, Servilian and Supplicius, to send THEODORA and EUPHROSINE, who were betrothed to them, and were friends of Domitilla, to try and persuade her to be married on the same day with them. But Domitilla by her prayers restored sight to Herod, the brother of Theodora, and cured a child of dumbness at the request of Euphrosyne, which so impressed these young women that they became Christians and took the veil. Their affianced husbands were also converted to Christianity.

Aurelian remained unconverted, and insisted on the marriage, and invited many people to dance in honour of the occasion. When he began to dance, however, he could not stop, but danced for two whole days and nights, and was at last thrown down and torn by the devil, and so died. All the people who had followed him from Rome were converted, but his brother accused Domitilla of having killed Aurelian by magic, and obtained from Trajan, who had meantime succeeded to the imperial throne, an order to put to death all who would not adore the gods. He then had Supplicius

and Servilian beheaded, and locking up Domitilla, Theodora, and Euphrosyne in the house at Terracina, he set fire to the building. St. Cæsar, coming to bury them, found them kneeling, dead, but their bodies and clothes uninjured. *Leggendario delle Santi Vergini.*

THEODORA and EUPHROSINE are mentioned in the *Roman Martyrology* as companions of the martyrdom of Domitilla.

Tillemont says that among the martyrs in the persecution of Domitian none are more illustrious than his nearest relations—Clement his cousin-german and the two Domitillas, wife and niece of Clement. Some persons, much impressed with the multiplication of the saints and martyrs, have supposed that there was only one Saint Flavia Domitilla, and that the discrepancies in the account of her relationship to the Emperor, and the probable mistakes made in copying from the manuscripts the name of the island to which she was banished, which is given by some writers as Pontia and by others as Pandataria, led to the supposition that there were two.

There is little doubt that legends have been made concerning real personages whose histories were unknown, and it is probable enough that, on the discovery of reliable information concerning the hero or heroine of a story, the discrepancies between the two accounts would give rise to the assertion that the saint of history was one and the saint of legend another person of the same name. It is, however, not the least unlikely that there were two Domitillas, aunt and niece. The elder is well known to history, the younger is the subject of the legend. St. PAULA, on her journey from Rome to Palestine about the year 385, visited the cell of St. Domitilla in Pontia (now Panza).

St. Domna (1), or DANNE, Dec. 28. Galerius Maximianus (305-311) at the beginning of his reign favoured the Christians. He allowed them to keep up their churches and monasteries, and employed many of them in his household. Among the gentlemen who held office in his palace at Nicomedia were Anthimius (afterwards bishop), Mar-

donius, Mygdonius, and Indes. Indes had a sister, Domna, who was brought up in the palace, and was destined to be the priestess of twelve gods; but when she was about fourteen, she became disgusted with the ceremonies observed in their worship, and, hearing of the simplicity and innocence of the Christian religion, she desired to know more about it. She happened to meet with the Book of the Acts of the Apostles, which impressed her very much, and soon afterwards she procured some of the Epistles of St. Paul. She studied these, and became more averse to the religion in which she had been brought up, and more anxious for instruction in Christian doctrine.

In those days of tranquillity Domna easily made acquaintance with a Christian lady, who procured for her and Indes the teaching of one of the deacons. After a time he took them to St. Cyril, bishop of Nicomedia, to be baptized. From this time she fasted frequently, and gave to the poor nearly everything that was allowed her for her own wants and pleasures.

When the governor of the palace discovered this, he was very angry, locked her up, and tried to starve her; but she was fed by some unknown help. When the officer who provided for members of the court perceived this, he tried to tempt her with dainties, and ordered her to have money and every comfort and luxury. She feared some snare of the evil one, and pretended to be mad, so she was sent to the Christians to be cured. Anthimius arranged that she should be given into the charge of the holy abbess AGAPE (4). For this service he was degraded from his office in the palace to be a camel-driver, and was eventually beheaded.

Galerius soon missed the names of Indes and Domna from among the persons officiating at a great ceremony, and his chamberlains told him that Domna was mad, and Indes had gone with her to attend upon her in a place where she could be taken care of. Galerius had by this time resolved on the destruction of the Christians, and, knowing that they would all flock to the

churches on Christmas Day, he ordered every church to be set fire to. Many martyrs met their death in the flames—14,000, according to the tradition of the Greek Church.

Galerius now thought he had exterminated the Christian religion, and gave games to celebrate the feat. A sacrifice to Ceres preceded the sports of the theatre. While the victims were being prepared, a soldier named Zeno called out, in the midst of a solemn silence, "What folly, O Emperor, to sacrifice to sticks and stones! Look at the sky! Do you think your gods made it? Do you think the Creator of the world cares for the blood of beasts and the smell of incense? No; rather for pure hearts and upright souls."

"Smite him on the mouth!" cried the president of the games.

"Break his jaws!" roared some of the people.

"Off with his head!" cried others. And so this witness against the brutal sport of the arena was suppressed, and the games went on.

About this time Anthimius, in his obscure station as an exile from court, had succeeded St. Cyril as bishop, and now thought it well to write to some of his flock who were in prison, to encourage them to hold fast their faith. He sent the letter by a deacon, who succeeded in delivering it to Indes. It was addressed to him and to SS. Mardonius and Mygdonius, who had been in prison a considerable time. Indes was seized by the guards, and the letter was found upon him. When Galerius heard of it, the name of Indes reminded him of Domna. He ordered all the monasteries to be searched for her, and in the execution of this order the guards were guilty of the greatest atrocities. (*See THEOPHILA.*) While this search was proceeding, Mardonius was burnt, Mygdonius was buried alive, and Indes was thrown into the sea with a stone tied round his neck. The Christians of the town told it to those in the mountains, among whom was Domna. When she heard of her brother's death, she rejoiced that he had witnessed a good confession. At night she left the cave where she

was hiding, and went into the town of Nicomedia. She first inquired of the Christians where Agape was, and heard that she and Theophila had been burnt in one of the churches on Christmas Day. In the morning she went down to the beach, and there she saw some fishermen. As she was disguised in man's clothes, they called to her to help them with their nets. She did so, and went out with them in their boat. When they hauled up their nets, they found them wonderfully heavy, and soon ascertained that this was because there were several corpses of men in them. Lest this occurrence should get them into trouble, they resolved to go off to some distant port instead of landing again at Nicomedia, and they invited her to come with them; but she begged them to put her ashore before they went away. They therefore gave her a quantity of fish and some bread and left her. She examined the faces of the dead men, and found that one of them was Indes. She saw another ship approaching, and made signs. The master thought she wanted to sell her fish, and asked her the price. She said, "Nothing." He did not understand, and got angry, and, being a sailor, he had to swear, although he was a Christian. So he said, "By Christ! tell me what you will take for your fish." When she knew he was a Christian, she explained her difficulty, and he brought some linen and perfumes out of his ship, and he and his men helped her to bury the martyrs near the wall of the town. Then he would have taken her away in his ship, but she would not leave the grave, and said she would not have long to wait, and she would be buried beside her brother and his fellow-martyrs. When Galerius heard where she was, he sent and had her beheaded on the spot.

According to some accounts, Indes was not the brother of Domna, but a eunuch devoted to her service.

In the *Roman Martyrology*, Dec. 28, are commemorated "The holy martyrs Indes the Eunuch, Domna, AGAPE, and THEOPHILA, virgins, and their companions." Daru, *Les Chrétiens à la Cour de Diocletien. Menology of Basil*.

St. Domna (2), or ALUMNA. One of

the martyrs of Lyons, who died in prison. (See BLANDINA.)

St. Domna (3), DOMNINA of Syria.

St. Domna (4), March 12. V. M. Same as DONATA. Put to death with St. Peter, the chamberlain of Diocletian.

Domne, DOMNA.

Domneca, DOMINICA.

St. Domniata, Sept. 14. M. in Calabria. Mas Latrie.

Domnica, DOMINICA.

St. Domnicella, Nov. 11. M. Mas Latrie.

St. Domnina (1), April 14. M. at Terano, in Umbria, under Nero. R.M. She is honoured with St. Valentine, St. AGAPE (2), and other MM. in the 3rd century. Jacobilli places the martyrdom of Domnina in the time of Totila, 6th century.

St. Domnina (2), Aug. 23. + c. 285. Called DONVINA in the R.M., but DOMNINA by Butler and some others.

She was martyred at Ægea, a sea-port in Cilicia, forty-six miles south-east of Tarsus, with SS. Claudius, Asterius, Neon, THEONILLA, and a child whose name we do not know, early in the reign of Diocletian and Maximian.

The great persecution of Diocletian had not begun, that Emperor being as yet indulgent towards the Christians, and averse to tyranny and cruelty; but some of the laws against the Christians had never been repealed, and here and there were brought into play to gratify personal grudges, or the cupidity of governors, relations, or neighbours of the Christians. This was the case when the three brothers, Claudius, Asterius, and Neon were accused by their step-mother, who only wanted the magistrates to authorize her to take possession of their estate. At the same time were arrested two pious women, Domnina and Theonilla, and a child, who may have been the child of Domnina or the grand-child of Theonilla. Just then, Lysias, the proconsul of Cilicia, arrived at Ægea, and ordered that all the Christians should come up for judgment. The magistrates made strict inquiry for Christians, and apprehended six, of whom three were young men and brothers, two were women, and one a small child. The

brothers were brought one by one to the proconsul, who inflicted horrible tortures on each, and finally had them crucified. Domnina was next led forth, and being threatened with torture by fire, she said she was more afraid of eternal fire, which she would incur if she obeyed the governor by sacrificing to his gods. She was then stripped, and beaten until she died. The executioner said, "May it please you, Domnina is dead." To which Lysias answered, "Throw her into the river." The jailor at once brought another prisoner, saying, "Here is Theonilla." *R.M. Martyrum Acta*. Butler, *Lives of the Fathers*, from the authentic Proconsular Acts given by Ruinart, Surius, Baronius, etc.

St. Domnina (3), or **DOMVINA**, of Antioch, Oct. 4 and 14. 305 or 306. Martyred with her two daughters, **BERINNA**, or **BERENICE** (2), and **PROSDOCE**. They fled from their home in Syria. They were going to Edessa, but were overtaken by Domnina's husband with soldiers, and recaptured and taken to or towards Hierapolis. On the way, a river was found to be swollen and overflowing its banks. When the soldiers were eating and drinking, the three women quietly walked into the river, and were drowned. They are mentioned in a homily of St. Chrysostom, who holds them up to veneration. As the Christians did not encourage suicide, it is supposed they were driven to it, as the only way of saving themselves from the brutality of the soldiers. Compare St. **PELAGIA** (6). *R.M.*, Oct. 14. C. Byeus, in *A.A.SS.*

St. Domnina (4), Oct. 12, M. Of Anazarba, in Cilicia (or in Lycia, according to the *R.M.*) In the time of Diocletian. Many times tortured and imprisoned to shake her constancy. One of her tortures was that her feet were burnt. At last she died of her wounds while praying in prison. *Menology of Basil*. *A.A.SS.*

St. Domnina (5), July 10, M. at Antioch. *A.A.SS.*

SS. Domnina (6) and **Maura** (4). Codinus says that, in the time of Theodosius the Great (379-395), St. Domnina came from Rome to Constantinople with another person, apparently named Maura.

They found a place in the new city, not yet built upon, and asked the emperor to give it to them. He did so, and with his help, they built two monasteries, one called the monastery of St. Domnina, or of Alexander, and the other the monastery of Maura. Tillemont, *Empereurs*, vi. 404.

St. Domnina (7), Jan. 8. The mother of St. George the Chozobite, i.e. a monk of Choseba, a laura near Jerusalem. She was living in Palestine, and fled with her son to Byzantium, to escape an inroad of the Saracens. She was already old when she came to Byzantium, and lived there many years in great holiness. Neale, *Holy Eastern Church*. *Byzantine Calendar*, Jan. 8. She is perhaps the same as **St. DOMINICA** (2), of Carthage. *A.A.SS.*

St. Domnina (8), or **DOMNA**, March 1. + about 460, a V. of Syria. Moved by the example or teaching of St. Maro to lead a religious life, she built herself a hut in her mother's garden, where she spent much time in prayer and tears, going to church every day at cock-crow, but never looking anybody in the face; she fasted till she was wasted to a skeleton. Many women joined her prayers, and followed her pious example. *A.A.SS.*, from Theodoret.

St. Donata. Twenty-eight saints of this name are mentioned in the calendars and martyrologies. Of these, ten, or eleven, or thirteen suffered martyrdom at Rome, and two or three in other parts of Italy; nine in Africa; one at Nicomedia; one in Syria; one at Byzantium; one in Thrace, and one in Bulgaria; and others whose place of martyrdom is uncertain.

Of those put to death for the Christian faith at Rome—

Five **SS. DONATA** are among 227 martyrs, June 2, in a list in the *Martyrology of St. Jerome*.

Two commemorated June 3.

One with many other saints, Feb. 17.

One in the cemetery of Priscilla, on the Via Salaria, Dec. 31, with five other women, **SS. PAULINA**, **RUSTICA**, **NOMINANDA**, **SEROTINA**, **HILARIA**, and their companions. These are in the *Roman Martyrology*.

One in the Via Nomentana, April 20.

One put to death with St. Cyriacus and others, at Rome, Aug. 8. (*See MEMMIA.*)

In some old Martyrologies, DONATA, Feb. 4 and July 30, is mentioned as one of several who were put to death either at Rome or Fossombrone, in Urbino.

One was martyred at Capua, April 12.

One with other martyrs in Italy, Feb. 12, mentioned in the *Martyrology of St. Jerome*.

One with St. AUCEGA, either at Rome or at Thessalonica, June 1.

Of the DONATAS in Africa, one, July 17, is in the *Roman Martyrology* as one of the Scillitan martyrs at Carthage. (*See JANUARIA* (1).)

Four are in a long list of MM. in Africa, May 7.

One with GAIOLA and many others, March 3.

Two in Africa, June 7 and 8 severally.

Another DONATA, M. in Africa, Sept. 28, is also called DONATULA, or DONATELLA.

One in Mauritania, probably 304, Oct. 17.

ST. DONATA, or DOMNA, March 12, V. M., was a companion of the tortures and death of St. Peter, chamberlain of the Emperor Diocletian, who suffered with several other Christians at Nicomedia in 304.

ST. DONATA, or DONATUS, was a martyr in Syria, Oct. 12.

ST. DONATA, M. in Thrace, Sept. 29.

ST. DONATA, M. at Dorostorum, in Bulgaria, June 18.

ST. DONATA, M. at Byzantium, May 8, with St. Acacius and others. (*See AGATHA* (2).)

Another DONATA is commemorated, Sept. 16, with SECUNDA and others; but these are supposed to be the same as some of those elsewhere described or commemorated on other days. AA.SS.

St. Donatella (1), April 15, M. in Gallatia, or Galæcia. AA.SS.

St. Donatella (2), DONATULA, or DONATA, Sept. 28. AA.SS.

SS. Donatella (3) and Secunda, June 12, MM. at Rome. They are commemorated with St. Basilides, but not mentioned in his Acts. He was a Roman soldier, martyred with four of

his comrades about the year 309: Baillet says we know nothing authentic about them, as a sermon by St. Ambrose, sometimes erroneously quoted concerning St. Nazarius, one of the five, refers not to him, but to St. Nazarius of Milan (July 28).

SS. Donatilla, July 30, V. M., Maxima and Secunda, VV. MM. under Gallienus, at Turburbum Lucernarium, in Africa. The two first were compelled to drink vinegar and gall, racked on the equuleus, broiled on a gridiron, and rubbed with hot lime; then, with St. SECUNDA, who was twelve years old, thrown to wild beasts, which would not hurt them. Finally they were beheaded. Their friend and companion, St. CRISPINA, was beheaded at Thebeste, under Diocletian, 304. R.M. AA.SS. Callot. Husenbeth. There were three other martyrs of the same name in the early persecutions, Feb. 4 and March 1.

St. Donatula. There were four martyrs of the name on different days. One of them is also called DONATELLA, or DONATA, M. in Africa. AA.SS.

St. Dontula, June 2. One of 227 Roman Martyrs commemorated together this day in the *Martyrology of St. Jerome*. AA.SS.

St. Donvina. DOMNINA (2) and DOMNINA (3) are sometimes called DONVINA.

St. Doria. Daughter of St. EULALIA, and sister of St. ODILIA, companions of St. URSULA. Stadler.

St. Dorlaie. French for DARLUG-DACHA.

St. Dorothy (1), Sept. 3. Sister of St. EUPHEMIA (1). R.M. *Mart. of Salisbury*. AA.SS.

St. Dorothy (2), or DOROTHEA, Feb. 6, March 28, V. M. 303. Patron of apples, of brewers, gardeners, lovers, young couples.

Perhaps it is this great St. Dorothy who is patron of Poland and Silesia; but it may be DOROTHY (6), 14th century, native and patron of Prussia.

Represented with a sword and a palm, wearing a wreath of roses on her head, and having an angel or a little boy beside her, carrying a basket of apples and roses. Husenbeth tells of many

representations of her, six of which are in England, with fruit and flowers in her hands or in her lap, or an angel bringing them to her. Two different stories are told of her: the first is supposed to be fabulous and the second true, but referring to the person known as ST. CATHERINE.

The legend of St. Dorothy of Cappadocia is as follows: She lived at Cæsarea. Sapritius, or Fabricius, the governor of Cæsarea, put her in prison, and offered great rewards to her sisters, CALLISTA and CHRISTA, or CHRISTETA, who were apostates from the Christian faith, if they would persuade Dorothy to apostatize also, which task they undertook, but were converted by Dorothy, and fell at her feet, entreating her to pray for forgiveness for them. They were condemned to be burned, Dorothy looking on and encouraging them. She was then sentenced to be tortured and beheaded. Theophilus, a young lawyer, mockingly asked her to send him some of the fruits and flowers from the garden of the Lord, where she said she was going, and she promised to do so. At the place of execution she prayed, and an angel appeared by her side with a basket containing three fragrant roses and three apples, which she begged him to take to Theophilus. He tasted the fruit and smelt the roses, and straightway became a Christian, and afterwards a martyr.

Her Acts, though very ancient, are not authentic, and her name is not in early Greek Calendars. Her legend was widely known throughout the Western Church, and her worship universal there in the beginning of the 8th century.

The second version of the story of St. Dorothy is this: Maximianus Daia Galerius Cæsar, nephew of the Emperor Galerius Maximianus, was not only a cruel persecutor of the Christians, but a sensual ruffian. Young girls were the chief objects of his persecution, and their religion was in many instances made the pretext for bringing them into his power. St. Dorothy was a beautiful maiden, of the noblest and wealthiest family of Alexandria, remarkable for her learning and her knowledge of science and philosophy, and of the Holy Scrip-

tures, which had been publicly taught for a hundred years to the young girls of Alexandria.

Maximianus had already put to death many Christians whom he had vainly tried to seduce; but whether his admiration of Dorothy was greater than his anger against her, or whether he was afraid such a measure would be too unpopular, he contented himself with seizing all her property and banishing her. Eusebius relates the circumstance, but does not mention her name, which, however, is given by Rufinus.

It is said that, on her banishment, she went to the mountains of Arabia, and was eventually martyred. Some say she voluntarily left her possessions and fled from the pursuit of Maximianus. She is counted among the martyrs, although it is not certain what became of her after she left Alexandria.

She is the same person who was honoured in the Eastern Church as CATHERINE centuries before Catherine became a popular saint in the West, and as the names and legends differed so widely, they came to be regarded as two different persons, an example of one way of multiplying saints. *R.M. Le Beau, Bas Empire*, i. 73. *Mrs. Jameson, Sacred and Legendary Art*. Baillet. Villegas. *Leggendario. Mart. of Salisbury*. Husenbeth. Ott. Cahier.

St. Dorothy (3), or DOROTHEAS, and Januaria, or JANUARIANA, Oct. 20, MM. at Puteoli, probably at the beginning of the 4th century.

St. Dorothy (4), May 11, M. at Rome with St. Cyrillus and others. Their relics were taken to the monastery of St. Lambert, in Styria, by order of Innocent X. *A.A.SS. Stadler*.

St. Dorothy (5), Jan. 15. An Irish woman of high rank, or, as the *Martyrology of Salisbury* has it, "Of grete blode, and whan she sholde haue ben maryed vnto a gentyle, she fledde onto a monastery of virgyns," where she was chosen abbess. Such was her contempt for earthly riches that, when she had touched money, she always said she must wash her hands "for touching of that fylthy mucke." (*Mart. of Salisbury*.) She is the same as ITA (1).

B. Dorothy (6), June 25, Oct. 30. 14th century. Born about 1336. + 1399.

Patron saint of Prussia, and perhaps of Poland and Silesia. Compare DOROTHY (2).

Represented in an old woodcut in Lilienthal's *Life of her* in a long cloak, holding in one hand a rosary, in the other a lantern, one arrow sticking in her heart and one in each arm. Sometimes represented with three burning darts in her heart and four spears in her right side; sometimes in the same picture with St. JUTTA (5), of Sangherhausen in Saxony.

She was born at Montau, on the island of Marienburg, at the mouth of the Vistula, in Pomerania, about 1336. Her father was Wilhelm Swartz, a Dutchman. Her mother's name was Agatha. Dorothy was the seventh of nine children, and the youngest of five daughters. She was pious from her earliest childhood, and this tendency decidedly increased after she was scalded with boiling water at the age of seven. She was a hard-working, useful girl, and when her elder sisters were married, she took care of the house, though scarcely ten years old. At seventeen she married Adalbert, an honest man of Dantzic, pious and well-to-do. They spent the first fourteen days of their married life in a strictly ascetic manner. They had seven sons, all of whom died in infancy, and lastly, they had one daughter. They had now been married twenty-six years, and Dorothy was forty-four years of age, so she resolved to have no more children, and took a vow of celibacy.

Her daughter, who is variously called Elizabeth, Gertrude, and Agatha, became a Benedictine nun at Culm, and afterwards took the Cistercian habit at Oliva.

In 1382, when her daughter must have been nearly two years old, Dorothy and her husband made a pilgrimage to Aix-la-Chapelle, thence they went to visit a hermit in Vinsterwalddt, and returned home in winter. The next year they went again. Between their first and second pilgrimages to Aix the Lord took out her bodily heart and put in a

new one. She suffered mental alienations, in which she sat stupid, so that many thought she was insane. Their second journey was difficult, as there was war in the country they passed through. They went to Hamburg and Lauenburg, and were nearly drowned in the Elbe among the ice. Then they came home by sea to Dantzic.

In October, 1389, Dorothy went without her husband to Rome for the Jubilee of 1390. She stayed there until after Easter, 1390, and came home by Cologne. Meantime her husband died.

In May, 1394, she obtained leave to build a cell in the church of Marieninsel, and there she was built up, her mother weeping, and all the people applauding.

Here she lived for six or sixteen years, during which she wrought miracles and had visions, and converted sinners. *Hist. Beatæ Dorotheæ* by T. Christ. Lilienthal, M.A., Dantzic, 1744.

Many miracles were wrought at her tomb after her death, and her fame soon spread over Poland, Silesia, Bohemia, Livonia, and Lithuania. She was said to have had the stigmata, but she never showed them or mentioned them, so that there is no contemporary authority for the assertion. She is said by de Buck, *AA.SS., Supplement*, Oct. 30, to have been a recluse at Kwidzyn, in Borussia Polonica. He says the first life of Dorothy is supposed to be written by John Marienwerder, her confessor.

St. Dorothy (7), V. at Arles, in France, where her tomb is venerated in the famous crypt of St. Honorat. Migne.

B. Dorothy (8) Lissonia, Oct. 30 or Sept. 11, V. O.S.F., at Milan. Supposed 1447. Stadler.

B. Dorothy (9), March 23. 15th century. At Unterwald, in Switzerland. Wife of the B. Nicolas de Rupe. They had ten children, and then he became a monk and she a nun. Stadler.

B. Dorothy (10), or DOROTEA, of Ferrara. Dec. 16. + 1507. O.S.D. Wife of Luca Perinati, led a holy life in the world, and after her husband's death became a nun in the Dominican convent of St. Catherine of Siena, at Ferrara, called "Le Sanesi." When she had become a nun her piety increased,

and was blessed with visions. She saw Christ several times with her bodily eyes. She is mentioned by the three historians of the Order of Preachers, Manoel de Lima, *Agiologio Dominico*; Razzi, *Predicatori*; and Pio, *Uomini e Donne Illustri per Santità*.

St. Dota, Feb. 22, M. with St. ANTIGA.

St. Douceline, DULCELINA.

St. Drosis, DROZELA, or DRUSILLA, Sept. 22, V. M. Burnt at Antioch, in Syria, with five others. She was young and weak and delicate. Sometimes said to have been daughter of the Emperor Trajan, and this belief prevails among the Russians and Wallachians, but does not rest on any good authority. She is commemorated in the Greek Meneas, where her companions are called canonesses, i.e. nuns, or deaconesses. By one account SS. CALLINICA and BASILISSA were among her five co-martyrs. By another they lived in the following century. Stiling in *AA.SS. Græco-Slav. Calendar*.

St. Drozela, March 22. *AA.SS.* Probably DROSIS.

St. Drusa, Feb. 5, DOMINICA (4) of Glastonbury.

St. Drusilla, DROSIS.

B. Duglioli, Sept. 23. Mas Latrie. HELEN (19) DUGLIOLI.

St. Dula (1), March 25, V. M. at Nicomedia. Represented dead, watched by a dog. Servant to a certain soldier. She was slain in defence of her chastity, and thus obtained the crown of martyrdom. *R.M. Cahier, Caractéristiques*.

SS. Dula (2) and Cyria (3), April 5. *Græco-Slav. Calendar*. Possibly same as PHERUTHA and KYRIA.

St. Dulcelina, DULCINA, or DOUCELINE. Oct. 26 or 29. Third O.S.F. at Marseilles. + c. 1282.

The piety of Italy and southern France in the middle of the 13th century showed itself in a rage for doing penance and crucifying the flesh. B. Hugh de Digne and his sister, Douceline, both of the Third Order of St. Francis, were distinguished actors in this movement.

She never took the veil, but wore the cord of St. Francis, and travelled through Provence, accompanied by eighty ladies of Marseilles, encouraging people to

penitence. She was credited with the gift of healing the sick, and even raising the dead. She made a vow to observe with the greatest strictness the holy poverty of Jesus Christ as it was taught by St. Francis. She founded an institute of béguines. Virgins, widows, and even wives left their families to follow her.

She went into all Franciscan churches on her way, and remained in ecstasy, with her arms in the air, from the first mass to complines entirely absorbed in God. One day, being in a Franciscan church, a woman who did not believe in the reality of the ecstasy, pierced her spitefully with a bodkin. Dulcelina was unconscious of it, and did not move, but when she returned to her ordinary state she suffered from the wound.

Charles I., of Anjou, king of Naples, the first time he saw her in ecstasy, wished to ascertain whether there was any trick about it. He had a quantity of molten lead ready, and had it thrown at her bare feet. She did not feel it. After this he had a great esteem and affection for her. He was a little afraid of her, but consulted her on every important occasion. She was buried by the side of her brother Hugh at Marseilles, and her sepulchre was honoured with miracles. Gebhart, *L'Italie mystique*, on the authority of "La Vie de Sainte Douceline, texte et traduction par l'Abbé Aubanes" (or Albanes?), Marseille, 1879. Mas Latrie.

She was aunt, or great-aunt, of SS. Elzéar and DELPHINE.

She is mentioned by Wadding in his *Annals of the Franciscans*, vol. ii., and in the Franciscan calendar, year 1282. The compilers of the *AA.SS.* consider her worship unauthorized.

St. Dulcissima, Sept. 16, V. M. at Sutri, in Tuscany. *AA.SS.* "*ex Ferrarius*." Mas Latrie.

Dulzelina, DULCELINA.

St. Durach, DUTHRUCHT.

St. Duthrucht of Lemchoille, or DURACH, Oct. 25. Daughter of Enna, son of Corbmach, of the family of Colla-da-Chrioch. *AA.SS. inter prætermisos* from the *Mart. of Tamlacht*.

St. Dwynwen (1), Jan. 25. Patron of lovers. Daughter or granddaughter

of Brychan. (*See* ALMHEDA.)* According to the Welsh bards, she was founder of a church in Anglesey, called Lland-dwynwen and Llanddwyn. At one time it was called Andewin, a corruption of Llandewin. The parishes of St. Advent and Ludgvan, in Cornwall, are supposed to be named after her. Rees. Miss Arnold Forster says she was the fifth daughter of Brychan. Probably ST. EDWEN (2).

St. Dwynwen (2), or DENYW, a Welsh form of THENEW. Forbes.

St. Dwywe. End of 6th century or beginning of 7th. Daughter of Gwallog, abbess of Llenog, wife of St. Dunawd, who was abbot of Bangor at the time when that monastery sent many learned monks to attend the Welsh bishops in their conference with St. Augustine, Bishop of Canterbury. No churches bear her name. Dunawd had one brother, a prince and saint, another a saint and monk, and a sister, ST. ARDDUN BENASGELL. Rees, 207.

St. Dymna, DAMNADE.

St. Dympna, May 15, V. M. 7th century. Daughter of a pagan king of Ireland.

Patron of Gheel, and of mad and possessed persons.

According to Husenbeth, she is represented in four ways: (1) beheaded by a

king her father (Callot); (2) sword in hand (*Iconographie*); (3) leading the devil bound (*Die Attribute*); (4) kneeling at mass, her father murdering the priest (*Solitude*).

To escape from the guilty love of her father, she fled to Antwerp with Gerebern, a priest, and her father's jester and his wife. They went to the village of Ghele, and settled near the church of St. Martin. Her father traced her to that region, and came to look for her. When he paid for his entertainment, the landlord said he had money like that, but did not know the value of it. "Where did you get that money?" asked the king. "A certain virgin, a stranger still living in the desert, sent that kind of coin to buy victuals." Her retreat was soon discovered. Her father killed Gerebern, and then cut off his daughter's head with his own hands. Lunatics and persons possessed of devils were cured at her shrine. The town of Gheel is said to owe its origin to the crowds brought to her tomb to be healed.

Brit. Sancta. R.M. Women Saints of our Contrie of England, edited by Horstmann for the Early English Text Society. Baillet, *Vies des Saints*, says there is no authority for the legend.

St. Dyomada. *See* NIMONIA.

E

St. Eaba, ERMENBURGA.

St. Eadburga, EDBURGA (5).

St. Eadburgis, EDBURGA (6).

St. Eadgyth, EDITH.

St. Eadwora. 8th century. British. Sister of St. JUTHWARA. Rees.

St. Ealswide (1), or ALSWYTH, etc., Nov. 27, V., the purity of whose soul and body was evidenced by her incorruption after death. *Memorial of British Piety*. Buried at Glastonbury.

St. Ealswide (2), Dec. 5. Lady of the Angles. Mentioned in the *Sanctorale Catholicum*, E.E.T.S. I cannot identify her unless she is Alswytha, wife of Alfred the Great.

St. Eanfleda, Dec. 11 (ENFLEDA, EONFLED, HEANFLET). 7th century. Queen. Daughter of Edwin, king of

Northumbria, by his second wife, St. ETHELBURGA. Wife of St. Oswy, king of Northumbria, mother of ST. ELFLEDA (1).

Eanfleda was born at Easter, 626, and baptised at Pentecost by Paulinus, her mother's chaplain. On the defeat of her father in 633, she shared the flight of her mother and Bishop Paulinus to Kent, and was brought up partly at the court of her uncle, King Eadbald, and partly at the first nunnery built in England, at Lyming, where her mother was abbess.

Oswy succeeded his brother, St. Oswald, as King of Bernicia, and by conquest became King of Deira, the other part of Northumbria. In 642 he married his cousin, St. Eanfleda. Like his wife, he was a Christian, and during his twenty-

eight years' reign did so much for the advance of Christianity in his own and the neighbouring kingdoms, that he has been numbered among the English saints, notwithstanding some inexcusable actions, chief among which was the assassination of his rival and cousin, Oswin, king of Deira.

At the instigation of Eanfleda, and in expiation of the murder of Oswin, Oswy built a monastery at Gilling, the scene of the tragedy, that holy men might make constant intercession for the souls of the murdered and the murderer.

During the reign of Oswy and Eanfleda, the dreaded Penda, pagan king of Mercia, several times invaded Northumbria. After the invasion of 651, peace was concluded between him and Oswy, and further cemented by a double marriage between the families; Oswy's son and daughter, Alchfrid and Alchfleda, married St. KYNEBURGA (1) and Penda, children of Penda.

A direct consequence of these alliances was the spread of the Christian religion in the kingdom of Mercia, Penda and all his followers having been baptised by St. Finan, a Celtic bishop, before leaving Oswy's Court in 653.

The rugged old heathen, Penda, remained true to his gods and his Valhalla. In his eightieth year (655) he turned his arms against Northumbria for the third time, undeterred by the alliance of four years before. This time he refused to come to terms with Oswy, and prepared for battle. Oswy prayed to God to defend him and his cause, and vowed, in the event of victory, to give his infant daughter St. ELFLEDA (1), to be consecrated to God. A great battle was fought at Winwidfield, near Leeds. Oswy was victorious, and among other princes and commanders, Penda himself was slain. After the victory, Oswy gave thanks to God, and redeemed his vow by giving his daughter to be brought up in His service by his kinswoman, the abbess HILDA. He did not give his daughter to God empty-handed; her dowry was twelve estates, where holy men and women should carry on spiritual warfare and pray for the peace of the nation.

Eanfleda was the friend and patron of

St. Wilfrid of York (633-709), a man very famous in the annals of the early Anglo-Saxon Church, and the friend of many of the English sainted queens, St. ETHELDREDA, St. SEXBURGA, St. ERMENILDA, and others. It was through Eanfleda's influence that Wilfrid was enabled to become a monk at the age of thirteen, and five years afterwards she assisted him to make his first journey to Rome, a pilgrimage which became the rage among the English of the next generation.

The controversy which divided the English Church in the 7th century, relative to the keeping of Easter according to the Roman or the Celtic Calendar, was productive of so many disputes that it became necessary to have some rule to which all should conform. To further this end, a conference was held, in 664, at St. Hilda's monastery at Streaneshalch (Whitby), and was largely attended by all, whether clergy or laity, who had a right to vote in national affairs. St. Eanfleda was on the side of St. Wilfrid, the champion of the Roman cause. The result of the conference was a decree, by King Oswy, that Easter should be everywhere observed according to the Roman Calendar. But it was not until 679 that this command was obeyed throughout the country. The year 664 is memorable for two other events besides the Conference of Whitby: the dedication of the great Abbey of Medehamstede, now Peterborough (*see* St. ERMENILDA), of which King Oswy was one of the founders, and a dreadful visitation called the Yellow Plague. (*See* St. SEXBURGA.)

Eanfleda's piety and good works were well known to the Pope. In appreciation of her virtues, he sent her a cross, made out of the chains of St. Peter and St. Paul, with a gold key to it.

Oswy was going to Rome to repent and be absolved of the murder of Oswin, but died Feb. 15, 670, aged fifty-eight. He was buried at Whitby, where, after his death, Eanfleda spent the rest of her life as a nun, under her daughter, St. ELFLEDA. She was buried in the monastery beside her husband, and there also were laid the bones of her father, King Edwin.

CHILDREN OF OSWY: *Sons*—

Alchfrid, reigned with his father, 688; m. ST. KYNEBURGA (1).

Egfrid, king, 670–685; m., 1st, ST. ETHELDREDA; 2nd, Ermenburga.

Aldfrid, king, 685–705; m. ST. CUTHBURGA.

Alfwin, killed, 679.

Daughters—

Alchfleda, m. Peada, son of Penda.

ST. ELFLEDA, abbess of Whitby.

ST. OSTRIDA, + 679; m. Ethelred, king of Mercia.

It is not certain that Eanfleda was the mother of any of the children of Oswy, except Elfleda.

Bede, iii. 14. Montalembert, *Monks of the West*. *Analecta*, iii., year 1824. Strutt.

St. Eanswith, or EANSWIDA, Aug. 31. + c. 640. Abbess and founder of Folkestone. Daughter of Eadbald, king of Kent (616–640), and Emma, a princess of France. Represented carrying two fishes.

Eanswith was sister of the religious King Ercombert, and niece of ST. ETHELBURGA, queen of Northumberland. From her infancy she despised all that usually amuses and interests children, and grew up, devoting herself to a religious life. She prevailed on her father to allow her to decline all alliances proposed for her, and retired, with his consent, to a lonely place between Folkestone and the sea, accompanied by other young women of kindred inclination. There King Eadbald built a church and a monastery for her.

St. Eanswith made her monastery a great agricultural establishment, as well as an ascetic sanctuary and literary school. She died young, and was buried in her own church. There are many legends about her miraculous powers. Her monastery was built on a cliff, and water being wanted there, she dug a canal with the tip of her crozier, and made the water run uphill. She miraculously lengthened a beam which the carpenters had made too short.

After her death the encroaching sea ruined the buildings, and the body of the saint was moved to the church at Folkestone, which Eadbald had built in

honour of St. Peter. In process of time, by the devotion of the people to her memory, the church was called St. Eanswide's. *AA.SS.* Capgrave. Butler.

St. Earcongoda, or EARCINGOTHA, ERCINGOTA.

St. Eargneath, Jan. 8. Ancient Irish. Perhaps same as ERNACH, Oct. 30. *AA.SS.*

St. Eartongatha, ERCINGOTA.

St. Eatha, TEATH.

St. Ebba (1), Aug. 25 (ABB, ÆBBA, TABBS), V. + 683 or 679. Abbess. O.S.B. Founder of Coldinghame and Ebbchester.

Two saints of the name of Ebba were abbesses of the double Benedictine monastery of Colud, or Coldinghame, near Berwick, with an interval of about two hundred years. The first was daughter of Ethelfrid the ravager, granddaughter of Ida the burner, sister of St. Oswald (634–642) and Oswin, kings of Northumbria; and on her mother's side, niece of Edwin, king of Northumbria.

On the death of Ethelfrid, Edwin, chief of the rival race of Deira, became king, and Ebba, then about ten years old, fled with her seven brothers to Scotland. They were hospitably received by Donald Brek, the king, and there they became Christians.

Adan, or Edan, another Scottish king, wished to marry Ebba, and her brothers favoured his suit, but Ebba, bent on a religious and celibate life, took the veil from St. Finan, bishop of Lindisfarne (652–661). Edan followed her, intending to take her by force and make her his queen, but Ebba betook herself to a high rock, round which, at her prayer, a high tide ran for three days, forming a perfect defence against her pursuers. Her brother Oswy, who succeeded Oswald (642), gave her an old Roman camp. There she founded her first monastery, called Ebbchester (Ebba's castle or camp), in the county of Durham.

She built her greater and more famous monastery on a promontory in Berwickshire, which rises on three of its sides perpendicularly from the sea, and was cut off from the land on the fourth side by an almost impassable morass, further strengthened by a high wall. The

building was a little way south of the rock now called St. Abb's head. From it can be seen the Scotch coast to the opposite side of the Forth, and the English coast as far as Lindisfarne and Bamborough.

A legend of the foundation is given in Carr's *Coldinghame*.

Once, when Oswy's kingdom was distracted by broils and wars, Ebba became a prisoner, but escaped. Finding a boat on the Humber, she went in it alone down the river, and out to sea. Some monks were singing in a church on the cliff, afterwards called by her name. They saw the boat, steered through tremendous waves by a superhuman being, come safely to land a little to the south of the Head, and on that spot she built her church and monastery.

Here she ruled one of the double communities of monks and nuns usual in those times and always governed by the abbess. She invited St. Cuthbert, abbot of Melrose, and afterwards of Lindisfarne, to visit her and her nuns. He generally avoided the society of women, but thought so highly of Ebba that he came to stay with her; she gave him a piece of cloth, in which eventually he was buried.

Egfrid, king of Northumbria, was Ebba's nephew. When his first wife, St. ETHELDREDA, left him, she took refuge at Coldinghame, and the phenomenon which had saved Ebba from pursuit was repeated in favour of Etheldreda, for on Egfrid arriving to bring her back, the sea flowed into the marsh on the landward side of the rock, and made an effectual barrier until he gave up the chase. Etheldreda became a nun under Ebba's care for a time. When she had become abbess of Ely, and Egfrid had married again, he made a tour through his northern dominions with his second wife Ermenburga, and sought his niece's hospitality for a night on the way. During the night, the queen suffered a severe flagellation, which some ascribed to angelic, some to diabolic agency. She was found in convulsions in the morning, and Ebba, with all the authority of aunt and abbess, and perhaps already also of saint, told the king this visitation was in con-

sequence of his and the queen's behaviour to St. Wilfrid, abbot of Hexham and bishop of York. They had imprisoned him at Dunbar, and Ermenburga had robbed him of a reliquary which he valued, and which she superstitiously carried with her wherever she went, although, being ill-gotten, it had only brought her ill luck. They promised to liberate the bishop and restore him his property without delay, and the queen recovered. This incident is told in Eddius' *Life of Wilfrid*, and in other histories of the time.

Although Ebba could act with decision on occasion, she did not succeed in maintaining strict discipline in her monastery, for abuses crept in. One of the monks, named Adamnan, was warned in a vision that the place would be burnt to ashes as a punishment for the laxity of the inhabitants. Even the cells, which were built for prayer, were converted into places of revelling, drinking, conversation, and other amusements; even the virgins, dedicated to God, spent their leisure in making fine garments to adorn themselves, "wherefore a heavy vengeance from Heaven is deservedly prepared for this place and its inmates." When this was told to Ebba, she was much distressed, but Adamnan gave her the consolation that it should not happen in her life. The monks and nuns having heard the vision, began to be alarmed, and for a time to be more circumspect; but after the death of Ebba, they fell into greater disorders than ever; and then, through carelessness, the monastery took fire and was burnt down. The first monastery probably consisted of small buildings of wood or wattle and mud. It is not exactly known when it was restored: some have conjectured that it was rebuilt for nuns only, as there is no mention of monks at the time of the martyrdom of Ebba (2); but this does not, of course, prove anything. Some remains of the buildings were to be seen in the middle of the 19th century on the very edge of the cliff.

The priory of Coldinghame was built by Edgar, king of Scotland, about 1099, not on the same spot as the monastery,

but farther inland; it was dedicated in the name of SS. Cuthbert, Mary, and Ebba.

Oxford is said to have been the first place where a church was built in honour of Ebba.

AA.SS. Forbes, *Scot. Kalendars*. Butler, *Lives*. Carr, *History of Coldingham*. Bede, *Ecc. Hist.*, book iv. cap. 25.

St. Ebba (2), April 2, V. + 870. Abbess of the Benedictine double monastery of Coldingham, near Berwick, founded 202 years before by ST. EBBA (1). About the year 869 the seven pirate sons of Regner Lodbrog, king of Denmark, having conquered Norway, invaded England, wintered among the East Angles, sailed northward in summer, and landing at the mouth of the Tweed, laid waste the country with fire and sword, apparently actuated as much by cruelty and love of destruction as by desire of plunder. They attacked the monastery of Coldingham, at that time the largest in Scotland. St. Ebba assembled all her nuns in the chapter-house, and exhorted them to save themselves by voluntary disfigurement from falling into the hands of the barbarians. She set the example by cutting off her own nose and upper lip; all the nuns did the same, and are commemorated with her, although their names are not preserved. The Danes broke into the convent, and disgusted with the horrible spectacle presented by the nuns, set fire to the house, and burnt them all in it. In the same expedition many other monasteries were demolished and the inhabitants massacred. Butler, *Lives*: "St. Edmund," Nov. 20. Carr, *Coldingham*. Forbes. AA.SS.

St. Echea, Aug. 5 (ACHIA, ECHI, ETHEHEA). 5th century. Sister of ST. LALLOCA. Daughter of Conis and ST. DARERCA, sister of ST. Patrick. Echea had a nunnery at Killglaiss, in Longford. Smith and Wace.

St. Echi, ECHEA.

St. Echtach. ECTACIA.

St. Ecolace, SCHOLASTICA.

St. Ectacia or ECHTACH, Feb. 5. Irish. Anciently much venerated in the county of Mayo. Smith and Wace, from Colgan's *Life of St. Corbmac*.

St. Edana, July 5 (EDÆNE, EDANIA,

EDÆNA), V. Irish. Date uncertain. Bishop Forbes says she is the same as MODWENNA, and that it is probable Edinburgh was named from her. She gives her name to two parishes and a famous holy well in Ireland. Butler.

SS. Edburga and Edgitha. (See EDBURGA (2) and EDITH.)

St. Edburga (1), or EADBURGIS, V. 7th century. Said to be the first Anglo-Saxon virgin dedicated as a nun. Daughter of Ethelbert, first Christian king of Kent. Sister of ST. ETHELBURGA (1), and nun with her in the first English nunnery, at Lyming. Montalembert, *Monks of the West*. Butler appears to think there was no St. Edburga at Lyming with St. Ethelburga, and that this is a confusion between St. Ethelburga (1) and a later ST. EDBURGA, abbess of Menstrey.

SS. Edburga (2) and Edith (1), July 18. 7th century. Daughters of Frewald, a prince or earl of the East Angles. Edith renounced a marriage which was arranged for her, and begged of her father the gift of the little town of Aylesbury, where the two sisters built a small monastery. The village of Edburton is said to be named after Edburga. *Brit. Sancta*. Gynecæum. Cahier. Cardinal Newman, in the list of English Saints appended to his *Apologia*, calls them EDBERGA and EDGITHA. The AA.SS. and Bishop Stubbs consider this Edburga fabulous. Wion, *Lignum Vitæ*, gives Oct. 7 as Edith's day, 600 as her date, and calls her sister of ST. OSITHE.

St. Edburga (3), June 20 (IDABERGA, IDBERG, IDUBERG, ITISBERGA), V. 7th century. Daughter of Penda, heathen king of Mercia. One of four sainted sisters—KYNEBURGA (1), KYNEDRIDE (1), and KYNESWITHA. They were all nuns at Dormundecaster, or Caister, otherwise called Kuneburgcaster, in Northamptonshire, founded by their brother Peada, c. 655. Their relics were translated to Peterborough, and part of them were carried, about 1040, from there to Berg St. Winnok, in Flanders, where the memory of St. Edburga is still honoured. Butler. Smith and Wace.

St. Edburga (4), June 26. + 735. Widow of Wulphere, king of the

Mercians. Consecrated by St. Egwin, in 710. Succeeded KYNEBURGA (2) as second abbess of St. Peter's, Gloucester, where she ruled for fifteen or twenty-five years. She was succeeded by WEEDA. Buried by Bishop Wilfrid of Worcester in 735. Bishop Stubbs, in Smith and Wace, does not call her Saint. Miss Arnold Forster, *Dedications*.

St. Edburga (5), Dec. 13 or 27 (EADBURGA, BUGGA, HEABURG). + 759. Abbess of Minster, or Menstrey, in Thanet. Daughter of Kentwine, king of Wessex, and Eangyth, who became an abbess. Edburga was a woman of great ability, and zealous in the pursuit of knowledge. She secured several royal charters for her monastery. She was a friend and correspondent of St. Boniface. She is identified with Heaburg, more commonly called Bugga, to whom several interesting letters of St. Boniface are addressed. Unfortunately, hers to him are not preserved. His letters to Edburga were written in 718 and 719, before she had become an abbess. Between 718 and 722 her mother wrote to Boniface, and soon after, Edburga herself wrote to him, sending him an altar-cloth and some money. She went to Rome a good many years later, and there met Boniface, who sent a message through her to Ethelbert, king of Kent, promising to pray for him. Edburga built a new church for her monastery, and removed into it the body of her predecessor, St. MILDRED. The *Analecta Juris Pontificii*, iii. col. 1817, 1829, says she went to Germany to work under Boniface, and thence travelled to Rome. Eckenstein. Smith and Wace. Montalbert. Butler. *Analecta Juris*.

St. Edburga (6), or EADBURGIS, June 15, Dec. 21. + 960. Patron of Winchester. Nun. Youngest of fourteen children of Edward the Elder, king of England (901-925). Sister of Kings Edmund and Edred; of Edgiva, queen of Arles or Provence; and of St. Elfreda (3). Half-sister of King Athelstane; St. EDITH, queen of Northumberland; B. EDITH, queen of Germany; Edgiva, queen of France; Eadchild, countess of Paris; Elgiva, countess of Aquitaine; and Ethelchild, nun at Wilton.

When Edburga was three years old, her father placed before her, on one side, royal ornaments, jewels, and toys, and on the other, a book of the Gospels, a chalice, and a penitential religious habit, bidding her choose. She pushed away the worldly baubles, and joyfully took hold of the religious objects. Her parents placed her in the nunnery of St. Mary, at Winchester, begun by her grandparents, Alfred the Great and Alswitha, and finished by King Edward. Here she attained to great holiness, and died of fever in 960.

AA.SS., from William of Malmesbury, etc. *Book of Hyde. Brit. Sancta*. Butler, Dec. 21. Leslie Stephen, *Dic. Nat. Biog.*: "Edward the Elder." Guérin, *P.B.*, calls her St. Edburg of Pershore, because relics of her were kept there.

St. Edeldrud, ETHELDREDA.

St. Edgith, or EDGYTH, same as EDITH.

St. Edgiva, ELGIVA (4).

St. Edigna, Feb. 26, V. + 1109. Represented in a cart drawn by oxen, sometimes with a cock beside her (perhaps to denote her French birth).

Of the royal family of France, sometimes said to be daughter of Hugh Capet, more generally believed to be daughter of Henry I., possibly of his son Philip I. She gave in charity everything she had, took the pilgrim's habit and staff, and being too infirm to travel to distant lands on foot, she had a cart; two oxen voluntarily placed themselves under the yoke. They took her to the village of Buch, in Bavaria, and then stopped. She resided there in the hollow trunk of a great lime tree, which after her death gave out a healing oil. An attempt was once made to sell the oil to the people, whereupon the supply ceased, and only returned on a promise being made to give it freely as before.

Raderus, *Bavaria Pia*. AA.SS. Guénebault. Miss Eckenstein calls her a pseudo-saint.

St. Edilburg, ETHELBURGA.

St. Edilienta. Venerated at the church of Endellion, Cornwall. Parker.

St. Edilthryda, ETHELDREDA.

St. Ediltrude, ETHELDREDA,

ETHILDRIȚA. Guérin says that Ediltrude is also a name of ETHELFLEDA, widow at Glastonbury, Oct 23. (See ELGIVA (3).)

St. Edina, or EDANA, invoked for women in child-bed. Pettigrew, *Medical Superstitions*. Probably MODWENNA.

St. Edinia, CILINIA.

Edith. This name has various forms, amongst others, EDITA, EDITHA, EADITHE, EADGITH, EDGYTH, EGGYTH. All the SS. Edith are English, and nearly all are of royal birth.

SS. Edith (1) and Edburga (2). (See EDBURGA.)

Edith (2), M. with ALFRIDA.

St. Edith (3), March 15. 871. First abbess of Polesworth, in Warwickshire. Daughter of Egbert, king of England (828-836). Sister of Ethelwolf. Aunt of Alfred the Great. Polesworth was one of two towns or estates granted by Ethelwolf to St. MODWENNA for monasteries. OSITHE and ATEA were nuns under Edith. *Book of Hyde*. Dugdale, *Monasticon*, i. 197. *Lives of the Women Saints of our Contrie of England*.

St. Edith (4), July 15. Queen of Northumberland. 10th century. Eldest daughter of Edward the Elder, king of England (901-925). Her mother's name was Egwenna, a beautiful lady whom Edward met at his nurse's house, and who was the mother of his successor, Athelstane. In 926 Athelstane gave his sister Edith in marriage to Sithric, or Siric, king of the Danes in Northumberland, who was tributary to the English crown. Sithric died the following year. Edith became a nun at Polesworth, and died in the monastery she built at Tamworth. She was half-sister of Kings Edmund (940-946) and Edred (946-955), and of SS. EDBURGA (6) and ELFLEDA, a nun either at Rumsey or Wilton. Of her other half-sisters, one married Otho the Great, king of Germany and emperor, another was Queen of France, being the wife of Charles the Simple, and the three others made marriages nearly as illustrious. William of Malmesbury, *De Gestis Pontificum*. *Book of Hyde*. Stevenson, *Church Hist. of England*. *Memorial of Ancient British Piety*. Watson, *Eng. Mart.*

B. Edith (5), Jan. 26. Queen of Germany. + 946. Daughter of Edward the Elder, king of England (901-925). First wife of Otho I., the Great, king of Germany and emperor. His father, Henry I., the Fowler, sent to ask Athelstane for one of his sisters as a wife for his eldest son. Athelstane sent two, Edith, who married Otho, and Edgiva, or Elgiva, who was married to "a prince near the Alps." Edith was a pious and exemplary woman. She had a son Liudolf, and a daughter Liutgard. Otho's second wife was St. ADELAIDE, empress.

Edith does not seem to be called Saint by any reliable authority. She appears in a list of sainted English queens preserved in *Analecta Juris Pontificii*, iii. col. 1823. She is called Blessed by Arturus du Monstier, on the alleged authority of Baronius, who, however, does not so style her. She is not in the *Manipulus*, where every possible English princess is inserted.

St. Edith (6) the Younger, Sept. 16. 961-984. Patron of Wilton. Daughter of Edgar, king of England (958-975), son of St. ELGIVA (4), and grandfather of Edward the Confessor. Edith's mother was St. WULFRIDA, a nun of noble birth whom Edgar forcibly carried off from her monastery at Winchester. Under St. Dunstan's direction, he did penance for this crime by not wearing his crown for seven years. As soon as Wulfrida could escape from him, she returned to her cell, and there Edith was born. Educated with great care, she became a wonder of beauty, learning, and piety. After his wife's death, Edgar would have married Wulfrida, but she preferred to remain a nun at Wilton, where she received the veil from the hands of St. Ethelwold, bishop of Winchester, and made such progress in all virtues that she was chosen abbess, and eventually honoured as a saint. Edith took the veil very early with her father's consent; he made her abbess of three different communities, but she chose to remain under her mother at Wilton, where she was a Martha with regard to her sister nuns, and a Mary in her devotion to Christ. In 979 Edith dreamt

that she lost her right eye, and knew the dream was sent to warn her of the death of her brother, who, in fact, was murdered at that very time, while visiting his stepmother Elfrida, at Corfe, in Dorsetshire. The nobles then offered the crown to Edith, but she declined. Notwithstanding her refusal of all royal honours and worldly power, she always dressed magnificently, and as St. Ethelwold remonstrated, she answered that purity and humility could exist as well under royal robes as under rags. She built a church at Wilton, and dedicated it in the name of St. Denis. St. Dunstan was invited to the dedication, and wept much during mass. Being asked the reason, he said it was because Edith would die in three weeks, which actually happened, Sept. 15, 984. A month afterwards she appeared in glory to her mother, and told her the devil had tried to accuse her, but she had broken his head. Many years after, King Canute laughed at the idea that the daughter of the licentious Edgar could be a saint. St. Dunstan took her out of her coffin, and set her upright in the church, whereupon Canute was terrified, and fell down in a faint. He had a great veneration for St. Edith ever after.

R.M. Ribadeneira, Flos Sanctorum. Watson, *English Mart.* Mrs. Jameson, *Sacred and Legendary Art.* Lappenberg, *England under the Anglo-Saxons.*

B. Edith (7), June 7. + 1159, in England. On the night of June 7, a holy monk named Godric saw her soul going up to heaven with that of St. Robert, abbot of Fountains, in Yorkshire. Henriquez, *Fasciculus*, a history of Saints of the Cistercian Order, lib. i. dist. ii.

St. Editna, or DEDIVA. 6th century. Of noble race, she was married four times, and was mother of a large family, all illustrious for their sanctity. They were SS. Senan, son of Fintan; Manchin, son of Collan; Callin, a disciple of St. Columkille; FEDLMID of Kilmore; Dagius, son of Carill; St. FEMIA, daughter of Carill; St. DIERMAIT of Inis Clothrann, daughter of Tren, son of Dubtach O'Lugair, son of Lugna. O'Hanlon, *Irish Saints.*

St. Edœna, EDANA.

St. Eduvigis, HEDWIG.

St. Edwen (1), Nov. 6. Honoured among the Saints of Wales. Said to be a daughter or niece of Edwin, king of Northumbria, who was brought up at the court of Cadfan, king of North Wales. Rees, *Welsh Saints.* (See ETHELBURGA (1).)

St. Edwen (2) (ADVEN, ADVENT, ADWEN). Honoured in Cornwall. Smith and Wace, from Rees. Probably same as DWYNWEN (1).

St. Edwigis, HEDWIG.

St. Effam, EUPHEMIA (1).

St. Efcia, or ESITIA, May 30. M. at Antioch. AA.SS., Supplement, iii.

St. Egatracia, or HEGATRAX, March 26, M. in Roumania. AA.SS. P.B.

St. Egena, May 18 (AGNA, ÆGINA), M. at Constantinople. AA.SS.

St. Eggyth, EDITH.

St. Eglantine, VALENTINA.

St. Ehrentraud, ERENTRUDE.

St. Eigen, daughter of Caractacus, was one of a family of saints. She is said, in the Welsh Triads, to be the first woman saint among the Britons. Rev. S. Baring-Gould, *Lives of the Saints*: Dec. 3, "Lucius." (Compare St. CLAUDIA (1).)

St. Eimberta, or EIMBETHA, EINBETTA.

SS. Einbetta (AIMBERTHA, EIMBERTA, EIMBETHA, EINBETHA, EMBETTA), Vorbetta, and Villbetta, or WILBETH, Sept. 16, VV. at Strasburg. Supposed end of 5th century.

Tradition at Strasburg says they were companions of St. URSULA, and that when St. AURELIA was sick of fever on her way from Rome to Cologne, Ursula left these three to attend on her. Deprived of the palm of martyrdom gained by the rest of the 11,000, they were without friends or means; but they lived so piously that when their grave was opened hundreds of years after, their bodies were found in perfect preservation, with a writing that told how they were separated from St. Ursula, etc. AA.SS. (See TRIADS.)

B. Ela, Feb. 1 (ELLA, ELE). + 1261. Daughter and heiress of William Fitzpatrick, earl of Salisbury. Married to William Longsword, natural son of

Henry II. and Fair Rosamond. He was a crusader in the Holy Land, with his half-brother, Richard I.; and in 1219, went to a crusade in Egypt with Jean de Brienne, titular king of Jerusalem. William, although a good soldier, was lawless and unscrupulous. On his return to England, he was for days in a storm in the Bay of Biscay; while in the greatest danger, the mast glowed with flames, held by a lovely female form. He thought this a call to conversion. On his return, his wife, cherishing the idea, induced him to go to St. Edmund Rich, canon of Salisbury, afterwards archbishop of Canterbury. By him William was converted, and forsook his sins. He died in 1226, and was buried at Old Sarum; the tomb was afterwards removed to Salisbury Cathedral. St. Edmund was ever after the friend and spiritual adviser of Ela. By his advice she built two monasteries, a Carthusian priory at Hinton, and an Augustinian nunnery at Laycock; they were founded on the same day, April 16, 1232. She took the habit in the latter foundation in 1236, and subsequently became abbess.

Ela was once dangerously ill of fever, and was cured by St. Edmund, who sent her a phial containing some of the blood of St. Thomas the Martyr. She recovered as soon as she took the sacred relic in her hand.

The baronial seal of Ela, countess of Salisbury, 1226, is to be seen in the British Museum.

Bucelinus, *Men. Ben.* Miss Yonge, *Cameos from English History*, I. xxix. Hook, *Archbishops of Canterbury*. Lewis, *Topographical Dictionary of England*. Nic. Trivet, O.S.D., *Annales*, 1227-1232. *Brit. Mart.* Stanton, *English Menology*.

St. Elapha, June 23, M. in Africa. AA.SS.

St. Eldetrude, HILTRUDE.

St. Electa, companion of St. URSULA, native of Cornwall, where she has a dedication. Stanton.

St. Elemura, May 21, V.M. Native of Syria. Mentioned in the additions to Greven's *Mart.*, but unknown to the Bollandists. AA.SS.

B. Elena, HELEN (13).

SS. Elenara (1) and Sponsaria,

May 2, VV.MM. c. 303. Companions of St. MACRA. AA.SS.

St. Elenara (2), March 28 (ELEVARA, ELVARA). Honoured at St. Riquier. Guérin.

B. Eleonora de Correa, Feb. 23. Nun in a Benedictine convent at Castris, in Portugal. She lost the power of speech from inflammation of the throat, but it was restored just before her death. The day she died, the candles that were lighted in the chapel, not only burnt all day and were still whole at night, but the wax was increased by one-fifth. The angels sang at her death. Bucelinus.

B. Eleri. 6th or 7th century. Daughter of Dingad. Lived at Pennant, in Gwytherin, Denbighshire. Rees, 275.

St. Eleutheria, French LETHÈRE. Supposed to be the same as LICERIA.

St. Elevara, ELENARA (2).

St. Elevetha, ALMHEDA.

St. Elfgiva, ELGIVA.

St. Elfgyfe, ELGIVA.

St. Elfreda (1), Feb. 8 (ÆLBFLED, ÆLFLED, ÆLFLED, ALFREDE, ELSFLEDA, ELSFLEDT, ETHELFLETA), V. c. 713. Abbess of Whitby. Daughter of King Oswy of Northumbria and St. Eanfleda. Niece of St. Oswald.

Elfreda, when scarcely a year old, was vowed by her father to the service of God in perpetual virginity, as a thank-offering for his victory over the pagan Mercians, which liberated his country and established Christianity in it. She was at once consigned to the care of the holy abbess HILDA, then living at Hartlepool. Two years later, Hilda built the famous double monastery of Streaneshalch, afterwards Whitby, with the dowry bestowed on Elfreda by her father Oswy. There Elfreda, never regretting her destiny, lived for sixty years, first as a learner, and afterwards as a teacher of monastic holiness. She succeeded Hilda as abbess in 680. St. Trumwin, formerly a missionary bishop among the Picts, assisted her in the management of her monastery, where he rested from his labours and where he was buried. Once when deprived by illness of the use of her limbs, she was cured by the girdle of St. Cuthbert, which he sent to her. This girdle also cured one of the nuns

of an intolerable pain in the head. Elfleda worked a winding-sheet for him and sent it to him.

Theodore, archbishop of Canterbury, wrote to Elfleda, abbess of Whitby, asking her to befriend St. Wilfrid when he was recalled from exile by King Eadfrith. The king again quarrelled with Wilfrid, but on his deathbed he sent for Elfleda, and she afterwards declared at a council of prelates that her brother in his last hours desired a reconciliation.

Elfleda outlived Wilfrid. Her friend, St. Cuthbert, died in 687; she was present at his translation in 698, and wrapped him in a linen cloth.

A.A.SS. Bede, *Ecc. Hist.*, lib. iii. cap. 24. Montalembert, *Monks of the West*, iv. Eckenstein.

St. Elfleda (2) of Glastonbury, April 13, is mentioned in an old English martyrology. She is the same as ELGIVA (3).

St. Elfleda (3), or ETHELFLED. 10th century. Daughter of Edward the Elder. Nun at Rumsey or Wilton. Sister of St. EDBURGA (6).

St. Elfreda, July 9. Probably same as EFLÉDA. *A.A.SS.*

St. Elgina, or Elgisa, ELGIVA (3).

St. Elgiva (1), Oct. 19 (ALGIVA, ANGINA). End of 7th century. The holy woman who taught FRIDESWIDE to be a saint. St. Elgin's church, at Fordingham, near Hull, in Yorkshire, is supposed to take its name from Elgiva, the festival being on the same day as that of St. Frideswide. Miss Arnold Forster thinks Elgin is perhaps Elphin, an obscure Welshman, a saint who has a church at Warrington; he was contemporary with St. David.

St. Elgiva (2), June 4, V. Abbess of Shaftesbury. Daughter of Alfred, king of England, who built that monastery for her in 880. Commemorated in the Benedictine Martyrology, but the Bollandists think she has no place in the Calendar, and that Bucelinus and others have confused her with ELGIVA (4).

St. Elgiva (3) of Glastonbury, Oct. 23 (ELGISA, ALGIVA, ALGINA, ALGISA, ELEGIVA, EFLÉDA, ELGINA, ELGISA, ETHELFLED, ETHELGIVA, ITHELGEOFU, etc.). + c. 936. Niece or other near

relation of Athelstane, king of England (925-940). Yepes calls her Elgina, and says she was *camerera mayor* to the queen, and governess to her children. Hearing of the sanctity of St. Dunstan, she determined to settle at Glastonbury, that she might profit by his instruction. She therefore built a house close to his monastery at Glastonbury, and with his sanction she built a chapel in honour of the Virgin Mary, and appointed a certain number of canons to perform the offices, for which service she endowed them with fat livings. Hearing that the king was coming to Glastonbury, she sent and asked him, with all his followers, to rest and dine at her house. He accepted the invitation, and some of his attendants came before him to see that all was in order for his reception. They said to her, "Your preparations are perfect; you have everything that king or man could wish for, if only you do not run short of mead." She replied that the Virgin Mary would not allow such a misfortune to happen. Athelstane arrived with his suite, attended mass, and then came to Elgiva's house and sat down to dinner. At the first draught that he took, he emptied a flagon of mead all but about half a pint. The saint continued to help him and his retinue out of the same flagon. There was but a cupful at the bottom of the flask, but it was miraculously increased, for she poured without stint, and after her numerous guests had all had enough, there was still a cup of mead left in the flask.

After living very piously at Glastonbury for some years, Elgiva was taken ill, and felt that death was near. St. Dunstan came to see her, and exhorted her to bear all her sufferings with patience. She charged him to give all her things to the poor, and to sell her land for the benefit of the Church. He stayed so late talking to her, that when he got back to the monastery, the door was locked for the night, so he stood outside it, saying his prayers. While he was singing the psalms, he saw a shining white dove fly in at Elgiva's window. He returned at once to her room, where he heard two voices talking about eternal life. He saw that the

room was brilliantly lit up, and he heard the well-known voice of Elgiva thanking the other speaker. He opened the door, and found her alone. "Who were you talking to?" asked he. "The Lord, who appeared to you when you were waiting and praying at the door of the church, has visited me, and promised me eternal glory, and now I no longer fear the devil." She then asked him to bring her the last sacraments next day. This he did, and afterwards buried her in the church where she had so often prayed.

AA.SS. *Acts of St. Dunstan*, May 19. Yepes, *Discurso de la Historia*, Sermon 246.

St. Elgiva (4), May 18 (ÆLFGIVA, ÆLGISA, ALGINA, ALGIVA, ALGYFA, EDGIVA, ELFGYFE, ETHELGIVA, ITHELGEOFU, etc.). Queen of England. Wife of Edmund the Elder, king of England (940-946). Mother of Kings Edwy (955-958) and Edgar the Peaceable (958-975). Grandmother of St. EDITH (5). Some accounts say Elgiva died before her husband, and that he married again. According to others, she survived him, founded the monastery of Shaftesbury, with the help of her son Edgar, and died a nun there about 966 or 970. There seems to be some confusion between her and ELGIVA (2).

St. Elibonbane, May 25. 6th century. Mother of St. Goneri of Bretagne. Mas Latrie.

St. Elicie, Aug. 24, nun. O.S.B. Mas Latrie.

St. Elidru, ETHELREDA.

St. Elie, or ÆLYA, perhaps HELYADE. (See HELIA.)

St. Elined, ALMHEDA.

St. Elisabeth (1), BABET, ISABEL, Nov. 5. Mother of St. John the Baptist, and cousin of the BLESSED VIRGIN MARY.

Represented: (1) As an old woman sitting as a member of the Holy Family, with her son, St. John, and the Infant Saviour on her lap; (2) at the door of her house, welcoming the B. V. Mary, whom she was the first to greet as the mother of her Lord; (3) dying in the desert.

Elisabeth was of the race of Aaron, wife of a priest named Zacharias. "They were both righteous before God, walking

in all the commandments and ordinances of the Lord blameless." They were old and childless when Zacharias in his turn went to the temple to burn incense. As he stood before the altar, the angel Gabriel appeared to him, and told him that he should have a son, whom he was to call John, and who should bring joy to him and to many others, and should turn many of the children of Israel to God, and be His forerunner. St. Zacharias hesitated to believe the promise, and was struck dumb until the child was born and named (St. Luke i.).

The Greeks observe the festival of the conception of St. John on Sept. 23; some of the old Latin martyrologies mark it on the 24th.

Six months after the apparition of the angel to Zacharias, the B. V. Mary came to pay them a visit at their home in the hill-country of Judea. St. Mary had already been told by the angel of the expectations of her aged cousin, and as soon as she arrived at the house, Elisabeth returned her greeting by the well-known blessing and recognition by herself and her unborn child. The B. V. Mary stayed with her about three months; after her return to her own house, Elisabeth's child was born, and named John; his father's power of speech was restored, and he spoke the prophetic hymn, beginning, "Blessed be the Lord God of Israel" (St. Luke i. 68, etc.).

The gospel ascribed to St. James, but not reputed authentic, gives the legend that when Herod ordered the massacre of the children in Bethlehem, Elisabeth, fearing for her son, fled with him to the mountains; but finding no cave in which to hide, and being unable to climb, said, "O Mountain of the Lord, receive the mother with the child," the mountain thereupon opened and received them into a place of security until the danger was past. Meantime the persecutors summoned Zacharias to give up his son, and as he would not tell them where he was, Herod ordered him to be killed in the temple. *R.M. Protevangelion Gospel of James*, xvi. 3-7. Migne, *Encyclopédie Théologique*, ii. 274, "Elisabeth."

St. Elisabeth (2), Oct. 22, M. 2nd or 3rd century. Converted by seeing

the constancy of St. Alexander, bishop, under torture, and put to death immediately after him. *AA.SS.* (See *ANNA* (5).)

St. Elisabeth (3), one of the daughters of St. SOPHIA. Coptic Calendar. (See FAITH, HOPE, and CHARITY.)

St. Elisabeth (4), Sept. 19. Recluse in a very damp cave near Messina, in Sicily, with SS. Nicander, Gregory, Peter, and Demetrius. Nicander was a young nobleman of Italy. He fled from the seductions of the world to a holy bishop, who ordained him priest. He associated himself with three other good men, and a wise and pious woman named Elisabeth. They found a cave more like a sepulchre than a dwelling for living men, in the mountains looking towards Europe. In answer to their prayers they all died at the same time. A shepherd in winter went for shelter to the cave with his beasts, and found their bodies shining and giving out a heavenly fragrance. He fetched the bishop, who discovered that the bodies restored life to the dead, etc. The father of Nicander came among others to see the wonderful discovery, and recognized his son. *Suysken in AA.SS.*

St. Elisabeth (5), the Miracle-worker, April 24, V., had, in a wonderful degree, the gift of ministering to all the woes and wants of her fellow-creatures. She cured diseases, cast out devils, and destroyed an enormous serpent. She fasted forty days, and for many years did not taste bread or oil; went barefooted, and wore a single garment summer and winter; endured extreme cold, but was inflamed with the love of God. For three years she kept her mind's eye fixed on God, but never raised her bodily eye to heaven. During her whole life she never took a bath. She is honoured both in the Greek and Latin Churches. The dust from her tomb cured all sorts of diseases. Henschenius, in *AA.SS.*, from a MS. Greek Synaxary in the Claromontane College, Paris. *Menology of Basil.*

B. Elisabeth (6), May 9. + 853, O.S.B. Abbess of Tabana, near Cordova. Wife of Jeremiah, M., founder of that monastery. Sister of COLUMBA (11).

Elisabeth is mentioned in the lives of many of the martyrs in the persecution under Abderrahman. *AA.SS. Præter.*

St. Elisabeth (7) Rose, Dec. 13. + 1130. Founder and first abbess of Ste. Marie du Rozoy, was born in the diocese of Troyes. She was the daughter of Radulph de Crepy; her mother was Adèle, countess of Bar-sur-Aube. Her sister Adèle married, first, Thibaut I., count of Champagne; second, Herbert IV., count of Vermandois.

Elisabeth was a nun at Chelles, and secured protection and privileges for it through her relation, Rodolph of Vermandois, seneschal of France, under Louis VI.

She went with two nuns to Château Landon, in Seine-et-Marne. They constructed poor huts for themselves in an unwholesome marshy place at Rozoy, two leagues from Courtenay, in Loîret. The two nuns, discouraged, returned to Chelles. Elisabeth lived in a hollow oak, feeding on roots and fruits. The shepherds and peasants laughed at her, but soon became convinced of her goodness; and when they saw that other nuns came to her, they helped to build them a house. More nuns joined them, and the place became a considerable monastery, of which Elisabeth was abbess. She was distinguished for miracles, both in her life and after her death, which occurred in 1130. Some years later, the house being destroyed in the wars with England, the nuns removed to Villechausson, in Gâtinois. They styled their founder Ste. Rose de Villechausson.

Lechner, *Mart. Ben.* Guérin says that she appears as a saint in the *Martyrology of France* and in *Gallia Christiana*.

B. Elisabeth (8) de Favernai. 12th century. First abbess of Notre Dame de Tart, the first Cistercian nunnery.

The abbey of Tart, in Langres, was founded about the year 1120, through the liberality of Arnoul de Cornu and Emeline his wife. Their daughter Elisabeth, widow of Humbert de Mailli, seigneur de Favernai, was a nun in the Benedictine monastery of Julli. St. Stephen, abbot of Cîteaux, arranged the rules, appointed Elisabeth first abbess of Tart, and brought her and several of her

sister nuns from Julli to begin the establishment. Helyot, *Ordres Mon.*, v. 45.

St. Elisabeth (9) of Schönau, June 18, 1129–1165, O.S.B.

The memory of Elisabeth of Schönau comes down to the modern, busy, utilitarian world chiefly as that of a dreamer of silly dreams, and a spinner of long, dull yarns; but her real importance was, like that of her neighbour and correspondent, HILDEGARD (13) of Bingen, as a denouncer of the vices of the age, and especially of abuses in the Church. Of obscure birth, she was a nun at Schönau or Schönaug, which means a beautiful field. Germany contains many places of the same name. This one was, according to Preger, about five German—i.e. about thirty English—miles north-east of the Rupertsberg at Bingen, where St. Hildegard was living. Elisabeth took the veil very young in the nunnery beside the Benedictine abbey at Schönau. Earnest, observant, active-minded, she sought holiness for herself by great austerity, adding to the ill-health with which God afflicted her, the suffering of a hair shirt, an iron chain, fasting of almost incredible rigour, and other self-inflicted tortures. In a state of bodily prostration and mental activity, she was inspired to utter prophecies of judgments to fall on the unfaithful shepherds of the Church, on the avarice, the worldliness, the selfishness in high places and low. She sent her warnings to bishops and archbishops; she lifted up her testimony against the Pope on his throne, and against the most obscure among the clergy; with the earnestness of a prophet and the truth of a looking-glass, she denounced, rebuked, and called them to repentance. She had very good judgment in common matters, was much esteemed by her relations and neighbours, and as highly thought of as St. Hildegard. Meditating on the lives of saints and the lessons and offices for their festivals, all that she had read of them took root in her mind, and was expanded and padded until it took the form of a revelation. The saint of each special festival appeared to her, and she described their personal appearance and gave minute

details of their lives. Her brother Eckbert wrote down many of these visions from her dictation. He was a preacher of Cologne, but when she attained to such great fame, he became a monk at Schönau, and eventually abbot there.

One of her most famous revelations was on the subject of ST. URSULA and her companions. It is thus accounted for by Baillet. In 1156, Gerlac, abbot of Duitz, by the authority of St. Anno, bishop of Cologne, made a solemn translation of the body of St. Ursula from the tomb where it had lain for hundreds of years, into the abbey, where it may be seen in a silver case. The head had been removed in the 7th century, and several churches in different places claimed the honour of its presence. After the translation of the body a great stimulus was given to the worship of this saint, and many churches were dedicated in her name. Gerlac soon began to search for the bodies of her companions. He spent nine years in this pious work, and found an immense number of bodies of women, and some of men, who were supposed to have been partakers of the adventures and martyrdom of the virgins. The news of this great discovery appears to have deeply impressed the romantic and credulous mind of Elisabeth, and at the same time Gerlac urged Eckbert to obtain, if possible, some light on the subject from his favoured sister. She dictated a very long story about it, in which she arranged the relationship of some of the eleven thousand virgins, and many other particulars concerning them and their companions, male and female.

Baillet says the news of this discovery was the source of the famous revelations on which Elisabeth, or—to spare the honour of this blessed one—those who governed her pen, established the fictions which they were not ashamed to hand down to Christian posterity as facts. The Bollandists' account of St. Ursula contains a copy of these "imaginary revelations," of the catalogue preserved at Duitz by Gerlac, and of several inscriptions reputed to have been found at the tombs of the eleven thousand.

Some of Elisabeth's writings contain gross anachronisms. Therefore some later writers have supposed them to be spurious; but Preger and others consider them genuine. A letter to St. Hildegard is of undoubted authenticity; in it she complains of the circulation of a letter fixing the end of the world, and wrongly attributed to her.

Elisabeth's writings are in six books; the first and second are separate visions; the third, begun in 1156, is entitled *Liber Viarum Dei*; the rest are revelations and letters.

One of Eckbert's sermons is extant; also a letter written about her, during her life, by her nephew, Simon, a clerk of Schönaue.

Preger refers to a book, *Revelationes SS. Virginum Hildegardis et Elizabethæ Schenauensis Ordinis S. Benedicti*, ex antiquis monumentis editæ. Col. Agr. 1628. R.M. Papebroch, A.A.S.S., from her Life by her brother. Preger, *Deutsche Mystik*. Baillet, *Vies*, "St. Ursule."

B. Elisabeth (10), of Bohemia. 12th century. Prioress of the Præmonstratensian convent of Duxovia. Sister of B. AMABILIA. Chanowski, *Bohemia Pia*.

St. Elisabeth (11), Nov. 19. 1207-1231. Princess of Hungary. Landgravine of Thuringia. 3rd O.S.F. Patron of the poor.

Represented: (1) with her lap full of roses; (2) surrounded by cripples and beggars; (3) praying, wearing a crown and royal robes, the Wartburg in the distance; (4) holding two crowns in her hands, or three crowns on an open book.

At the beginning of the 13th century, Hermann, landgrave of Thuringia and Hess, and count palatine, was one of the most renowned princes of Germany; he was related to the illustrious houses of Bohemia, Austria, and Bavaria, and distinguished for his generosity, justice, learning, and piety. Walter von der Vogelweide, the greatest poet of this period, has immortalized his virtues and accomplishments.

In 1207 the master minstrel, Klingsohr, came to Hermann's castle—the Wartburg, the residence of the sovereigns

of Thuringia, above Eisenach—to decide a contest between six celebrated German poets. While there, he declared that he saw a brilliant star rise in Hungary and shine from there to Marburg, and from Marburg illumine the whole world. This he interpreted to mean that a daughter was born that night to the King of Hungary, who should be given in marriage to the son of Duke Hermann, and in whom holiness should gladden and console all Christendom.

Hungary at this time was governed by Andrew II., famous for his wars against the infidel nations round his frontier, and still more for his generosity towards the Church and the poor. His beautiful wife Gertrude was the daughter of Berchtold, duke of Meran, Carinthia, etc., and sister of St. HEDWIG (3), duchess of Silesia.

Elisabeth, the daughter of Andrew and Gertrude, was born in 1207, and from her cradle showed that she was destined to be an honour to her sex and family. Holy names were the first words she uttered, and her first lessons were prayers. From the time of her birth the wars in which Hungary had been engaged ceased, as well as the internal dissensions which had previously convulsed the kingdom. Every one remarked the coincidence of this peace and prosperity with the birth of an infant of such precocious piety; and when, later on, the promises of her early years were so strikingly fulfilled, the Hungarians loved to think that no royal child had ever brought so many gifts to her country.

Duke Hermann, meanwhile, having heard of the birth of the princess and the many tokens of devotion which she had already shown, was exceedingly desirous to see Klingsohr's prediction accomplished. Accordingly he despatched to Hungary a numerous company of nobles and ladies to ask the hand of Elisabeth, now four years old, for his son Louis, and to bring her with them to Thuringia. The princess was confided with many prayers into the hands of Walter of Varila, one of the nobles, who swore that he would always be devoted to her—a promise he faithfully

kept. Hermann appointed some high-born children to be her companions; one was his daughter Agnes, afterwards duchess of Austria; another was that Guda who remained with Elisabeth until shortly before her death, and related many stories of the piety and humility of the young princess, who strove to do everything to the honour of God. She chose the Blessed Virgin and St. John the Evangelist as her special patrons, and never refused anything asked in the name of St. John.

When she was nine years old, Hermann, the father of her future husband, died. His widow, the Landgravine Sophia, and his daughter Agnes treated Elisabeth with great unkindness. As she grew older, they and many of the nobles urged Louis to send her back to her own country, and to marry the daughter of some neighbouring king, who would be able to help them in times of danger. Louis, however, who was tenderly attached to Elisabeth, would not listen to these representations, and the marriage was celebrated with great pomp and with feasting, dancing, and tournaments, at the castle of the Wartburg, in 1220, the bride being then only thirteen years old and her husband twenty. Louis was in every way worthy of his young wife; he was beloved alike by rich and poor, and by reason of the strict justice he administered, his country was law-abiding and peaceful. Elisabeth and he were a mutual help to each other in their daily life and on their heavenward way. When possible, she accompanied him on his journeys to the different parts of his kingdom. When, however, this was not feasible, and Elisabeth was left at home, she laid aside her queenly robes and assumed the garb and veil of a widow, praying fervently for her husband's safety. She was allowed by Louis to take a vow of obedience to her confessor in all that was not contrary to marital authority. She fasted often, and always wore hair-cloth and the plainest dresses; it was only to please her husband, and when reasons of state required it, that she wore her royal robes. Kindness to the poor was one of the most distinctive traits of the epoch in which she lived,

especially among the princes, and Elisabeth, by the more than tender pity which she evinced towards the poor, the sick, and the unfortunate, gained the surname "Patron of the Poor." That she might share their poverty, and know what poor and scanty food was like, she often, while sitting at an abundant and well-served meal, ate nothing but a limited supply of vegetables prepared without sauce or condiment of any sort.

It is recorded in one of the ancient chronicles that, entering the town one day, Elisabeth, who was richly dressed and crowned, met a crowd of poor people to whom she gave all the money she had. When all the silver had been distributed, she saw a poor man who had nothing, and to him she gave her embroidered glove. A young cavalier who was following them bought the glove from the beggar, and attached it to his helmet as a token of the Divine protection. From this moment he triumphed in every combat and tournament in which he engaged, both in Europe and in the Crusades. On his death-bed he declared that he attributed all his success and glory to the fact of always carrying with him this souvenir of St. Elisabeth. It was not, however, only with presents and money that she sought to alleviate the condition of the poor, but by going constantly amongst them and cheering them with loving words and acts. One day, laden as usual with bread, eggs, and meat, she went to see some of her people. She suddenly met her husband returning from hunting. Astonished to see her so laden, he asked what she was carrying, and at the same time opened the bundle. There he saw a mass of lovely red and white roses. This surprised him very much, as it was not the season for such flowers. When he saw that Elisabeth was troubled, he was about to reassure her with his caresses, but was arrested by seeing a large luminous crucifix appearing on her head. He begged her to continue on her way, and returned himself to the Wartburg, meditating on this manifestation of the Divine favour, and carrying with him one of the roses, which he kept as sacred all his life. Meantime, the duchess distributed the flowers

to her *protégés*, and in their hands they again turned into bread and meat. At the place where this vision was seen, Louis erected a cross to consecrate the spot for ever.

Lepers were objects of her especial charity and tenderness. Once, finding a poor little boy so dreadfully disfigured with leprosy that no one liked to go near him, she washed and fed him, and then put him in her own bed. The Landgravine Sophia, who never approved of her indiscriminate charity, called Louis, and said indignantly, "See what Elisabeth has done now! She prefers these loathsome creatures to your health—your life! She has put one in your bed, and you will catch the leprosy." Louis rushed to her room, and angrily drawing back the curtains, beheld the Saviour lying in the bed. From that moment he never allowed Elisabeth to be opposed in any of her charitable works. After this incident, she got him to build a hospital halfway up to the castle. There she daily visited and nursed twenty-eight persons who were unable to climb the steep hill.

Once, when some guests arrived at the Wartburg from her father's Court, Elisabeth—having given away to the beggars a velvet gown embroidered with jewels, which was the last robe she had—declined to appear in her coarse and threadbare clothes, lest the strangers on their return to Hungary should say that Louis did not give her things suitable to her rank. Nevertheless, Louis urged her to come with him and entertain the Hungarians. One of her ladies rushed in despair to the empty wardrobe, and there found the identical robe which Elisabeth had given to the beggar, who was thenceforth believed to be St. Lazarus. The jewels were more brilliant than before.

In 1221, the Order of St. Francis was definitely established in Germany, and from no one did they receive more sympathy and encouragement than from the young Duchess of Thuringia. She gave them all the support in her power, and founded a church and convent for them at Eisenach. Her confessor for some years was the Franciscan Rodinger. When he had to leave, the Pope recom-

mended Conrad of Marburg as his successor.

Conrad was a man highly esteemed throughout Germany for his knowledge and his ascetic piety. One of his contemporaries said of him, "He shines in Germany like a brilliant star."

Elisabeth at this time was only seventeen years old. When she heard that a man so holy and so renowned was to take charge of her, she was filled with humility and gratitude, and when Conrad approached her, she fell on her knees. He saw from this touching conduct on the part of a powerful duchess the future glory of her soul.

About 1222, Louis and Elisabeth paid a visit to her father, and were present at his second marriage to Yolande de Courtenay, daughter of the Emperor of Constantinople.

Elisabeth became a mother for the first time in 1223, when her son Hermann was born. Each of her four children she dedicated to God from infancy. As soon after her confinement as she was able, she took the babe in her arms and went barefooted and in coarse, poor raiment, toiling up a long, steep, stony path to the church of St. Catherine, and there presented her child at the steps of the altar, entreating God's blessing and consecrating the little one to Him.

In 1226 Louis joined the Emperor Frederick II. in Italy. During his absence a dreadful famine devastated Thuringia. Elisabeth did everything that was possible for the relief of the poor and suffering, distributed money and food, and nursed the sick and dying with the utmost tenderness. Every day nine hundred poor persons were fed in the courtyard of the Wartburg, and countless instances are cited of her boundless generosity and thoughtfulness. She also founded a hospital near the castle, which, in 1331, a hundred years after her death, was replaced by a convent, founded in her honour by the Landgrave Frederick the Serious. The district still bears the name of "The Valley of Elisabeth," and a well of pure water where the duchess was wont to wash the clothes of the poor, bears her name to this day.

Duke Louis soon returned to his country, to the great joy of Elisabeth and all his people, and signified his entire approval of his wife's conduct. Thuringia, however, was not to be long blessed with the presence of the good duke, and Elisabeth had soon to part from her husband, as he joined the banner of the cross in the autumn of 1227. Before starting for the Holy Land, he summoned all the princes and nobles, and conjured them to govern the country with mercy and equity in his absence, at the same time recommending Elisabeth and his children to the care of his mother and brothers. He and the few nobles who accompanied him now joined the emperor, but the embarkation of the troops was retarded for a time by the outbreak of an epidemic. After considerable delay they set sail, but Louis, at the age of twenty-seven, was attacked by fever, and died at Otranto, Sept. 11, the third day after the Nativity of the Holy Virgin. Just before his death a flock of white doves flew into his room, and, on seeing them, he remarked, "I must fly away with all these beautiful doves." He had scarcely uttered these words when he breathed his last.

When the sad news reached Thuringia, Elisabeth had just given birth to her fourth child, B. GERTRUDE, who became abbess of Altenburg. For a time she was surrounded with every care and attention, but soon discontented nobles persuaded her two brothers-in-law, Conrad and Henry, to order her banishment from the castle. In spite of the remonstrances of the Landgravine Sophia, who had now learnt to appreciate her daughter-in-law, Elisabeth, her children, and two maids of honour were expelled from the castle, one cold day in the middle of winter. Notwithstanding all she had done for the inhabitants of Eisenach, not one of them offered her shelter. At last she had to take refuge in a humble tavern, where she and her children suffered much from cold and hunger, but during all this time of trouble her fervent faith and trust in the Lord was unchanged, and no murmur ever passed her lips. She spent many hours in prayer, and her two companions, Ysentrude

and GUDA (3), testify that frequently the Blessed Virgin and other saints appeared to her in visions.

The sad condition to which a princess of such illustrious birth was reduced soon caused some of her relations to interfere, and her aunt Matilda, abbess of Kitzingen, sent to offer her and her children a refuge in her abbey. They were lodged there in a manner befitting their rank, until Elisabeth's uncle Egbert, prince bishop of Bamberg, gave her the castle of Bottenstein as a residence. Soon afterwards the Emperor Frederick II., who had lost his wife Yolande of Jerusalem, proposed to marry Elisabeth. Her uncle begged her to consent, but she replied that she wished to remain unmarried for the rest of her life, in order to serve God alone. She visited several monasteries, and to that of Andechs — O.S.B., in the Bavarian Tyrol—she gave her wedding dress, which she had hitherto kept as a touching souvenir of her married life.

About this time, the Thuringian nobles who had gone to the Crusade returned to their native country, and brought with them the remains of Duke Louis, in order that he might be buried as he wished, in his own land. He was laid to rest in the abbey of Reinhartsbrun. When the pilgrim nobles heard of the indignities to which Elisabeth and her children had been exposed, they were filled with wrath, and declared they recognized her as their queen, and would always defend her. They accordingly addressed such vigorous remonstrances to the Landgrave Henry and his brother that they were ashamed of their conduct, and begged for Elisabeth's forgiveness with such sincerity that Henry was appointed regent during the minority of his nephew Hermann. Elisabeth remained at the Wartburg for about a year, and then begged Henry to assign her a place where she would be at entire liberty to serve God, and where she would have no distractions from works of piety and charity. Henry immediately gave her the town of Marburg, in Hess, with the grudging remark that if she had all Germany she would only give it to beggars. Thither she retired, and

soon after, on a Good Friday, she assumed the Franciscan habit which she wore until her death. At the same time Guda, her faithful companion, adopted the dress of the Third Order.

Elisabeth had to part with her children. Hermann, nearly seven years old, was taken to the castle of Creuzburg, to remain under good guardianship until old enough to hold the reins of government himself. This castle was also the home of her eldest daughter Sophia, already affianced to the young Duke of Brabant. The second girl, also called Sophia, returned to the abbey of Kitzingen, to the care of her grand-aunt, the abbess Matilda, and there she ultimately took the veil and passed the rest of her life. The youngest of all, B. Gertrude, now barely two years old, was taken to the Premonstratensian convent of Altenburg, near Wetzlar, where she remained and became abbess.

The sacrifice was complete, and Elisabeth had separated herself from all those nearest and dearest to her. She arranged her mode of life in accordance with the wooden hut she had chosen for her dwelling; she gave all her money to the poor and to charitable institutions, and set to work to earn her bread by spinning. She denied herself every luxury, and lived in the poorest possible manner. Her food was vegetables cooked in plain water without salt. She allowed no one to give her any title, but made all call her "Elisabeth."

On her first arrival at Marburg she had built a hospital, dedicated in the name of St. Francis. This she visited every day, nursing the patients with tender care, even those afflicted with loathsome diseases.

Her father, the King of Hungary, sent messengers begging her to resume her rank. Elisabeth refused, bidding them tell the king that she was happier in poverty than when surrounded by all the pomp of royalty. One would suppose that there was nothing left for her to do, in order to show her love for God and men, but Conrad of Marburg, still further to detach her soul from every earthly tie, treated her with great harshness, thwarting every inclination, and denying

every gratification, however virtuous. To test her obedience, he ordered her not to give so much in charity, nor to attend to the sick; and when Elisabeth disobeyed, she was often punished with blows, until she learnt to yield a perfect, unanswering obedience to her stern director. He sent away her two faithful friends Ysentrude and Guda, lest their conversation might cause some feeling of regret for her past life to linger in the mind of the saint, and he replaced them by two disagreeable, ill-tempered women.

One day Elisabeth saw in the hospital a boy terribly deformed. Bending over him, she asked where he came from, and how long he had been suffering. Being also deaf and dumb, the boy was unable to answer. Elisabeth did not know this, but thought he was possessed by an evil spirit; so she said, "In the name of the Lord Jesus, I command you to answer me." Immediately, the boy was cured of his deformity and able to speak.

The fame of this miracle spread abroad. Many people came to be cured of their diseases by the duchess, whose humility and piety increased with every proof given her of God's love.

Two years had elapsed since Elisabeth had assumed the habit of St. Francis and renounced all worldly joys, and the time had come when her earthly life was to cease. A bright light appeared to her one night, and she heard a voice saying, "Come, Elisabeth, come with me into the tabernacle I have prepared for thee from all eternity." She hastened to say good-bye to the poor and the sick, and took a special farewell of Conrad of Marburg, who was then seriously ill. The fourth day after the vision, she felt the first symptoms of the malady which was to end with her death. For twelve or fourteen days she had a violent fever, but was always bright and gay, and prayed incessantly. Her director had recovered sufficiently to come to confess her, and fortify her with the last consolations of religion. At last, on the night of Nov. 19, 1231, she entered her eternal rest. As her spirit passed away a choir of celestial voices sang, "*Regnum mundi contempni, propter amorem Domini*

mei Jesu Christi, quem vidi, quem amavi, in quem credidi, quem dilexi."

Her body was carried to the small chapel of St. Francis, where she had often worshipped, and after four days she was buried there in presence of an immense crowd of people. Many wonderful cures were accomplished at her tomb; the blind, the halt, and those afflicted with diseases were healed by touching it, and by prayers to the good saint.

Her confessor, Conrad of Marburg, and her brother-in-law, Duke Conrad, were much impressed by all the miracles, and knowing her holy life, begged Pope Gregory to canonize Elisabeth. This was done at Perugia on the Day of Pentecost, May 26, 1235. When the bull of canonization reached Germany a day was fixed by Archbishop Siegfried of Mayence for the exaltation and translation of the saint's body. The date was deferred until the next spring, in order to give the princes, bishops, nobles, and people time to assemble. On May 1, 1236, the little town of Marburg was filled to overflowing with an immense crowd of people from all parts of Europe, gathered to do honour to the loved Elisabeth. Two altars had been erected under her invocation within a year from her death; and soon after she was canonized churches were dedicated in her name, notably at Trèves, Strasburg, Cassel, Winchester, and Prague. The foundation stone of the celebrated one at Marburg was laid in 1235 by the Landgrave Conrad.

Her son Hermann on his death-bed begged to be laid beside his mother; but his uncle Henry—who profited by his death, whether it is true or not that he had a hand in it—was afraid that proximity to the body of the saint would raise her son to life, and buried him instead at Reinhartsbrunn beside his father. Sophia, duchess of Brabant, an energetic and courageous young widow, claimed her brother's inheritance for her son, and after a stout fight succeeded in gaining Hess for him. She spent her life in devotion to her son and country. She began her letters, charters, etc., "We, Sophia, duchess of Brabant,

daughter of St. Elisabeth," etc. Thuringia became the property of Conrad, brother of Louis.

This account is mainly taken from Montalembert, *Vie de Sainte Elisabeth*. He gives a list of contemporary and early lives, many of them in old German, on which the modern accounts are based. Her life by Theodoric of Thuringia is in Canisius' *Lectiones Antiquæ*. She is mentioned in all the histories and chronicles of the period, both sacred and secular, and in every collection of Lives of Saints. She is the heroine of Kingsley's *Saint's Tragedy*.

St. HEDWIG, duchess of Silesia, was her aunt. St. ISABEL de Paz, queen of Portugal, was her great-niece. B. SALOME, duchess of Galicia, was the wife of Elisabeth's brother. B. BEATRICE (5) of Este was her father's third wife, but not until after the death of Elisabeth.

B. Elisabeth (12), of Arnestein, Oct. 14. Superior of Hortus Conclusus in the town of Herenthal. Probably of the same family as B. GUDA (2), countess of Arnestein, and founder (in 1139) of the nunnery of that name. Le Paige, *Bibliotheka Præmons. Ord.* Crisostom Van der Sterre calls her *Blessed*, and places her among the Præmonstratensian saints.

B. Elisabeth (13) de Wans, July 1, Oct. 8. 13th century. Cistercian nun at Aquiria, diocese of Namur. Contemporary of B. SIBYLLA de Gages, a nun in the same convent. Both are invoked as saints, with St. LUTGARD, in a prayer of the nuns of that convent. After a thanksgiving to God, it concludes, "*Vos Domina S. Lutgardis, Domina S. Sybilla, Domina S. Elisabeth de Wans meæ honoratissimæ majores et carissimæ consorores estote benedictæ in sæcula*," i.e. Blessed be you for ever, SS. Lutgard, Sybil, and Elisabeth of Wans, my most honoured predecessors and dear fellow-nuns. AA.SS. *Præter*. Bucelinus, July 2. Raissius, continuation of Molanus' book about Belgian Saints.

St. Elisabeth (14), of Spaelbeeck, June 23, April 3, 5, Oct. 19, in her own district Nov. 19, called also St. ISABEL, of Namur, of Liège, of Huy. 13th century. A friend of St. JULIANA of Liège,

and died before her. Elisabeth was first a Béguine, and afterwards a nun in the Cistercian monastery of Erkenrode, or Herkenrode, near Hasselot, in the province of Leyden, and about a mile from Liège. She was remarkable for extreme asceticism, and had the stigmata. *Mart. Salisbury*, June 23. *Bucelinus*.

St. Elisabeth (15) of France, ISABELLE DE FRANCE.

St. Elisabeth (16) of Portugal, ISABEL DE PAZ.

St. Elisabeth (17) of Hungary, May 6. O.S.D. + 1338. Only child and heiress of Andrew III., king of Hungary. Great-granddaughter of B. BEATRICE (5) OF ESTE. Great-niece of the more famous ST. ELISABETH of Hungary. Niece of ST. CUNEGUND of Hungary, queen of Poland, and of ST. MARGARET of Hungary.

Andrew III. was the last king of the house of Arpad who sat on the throne of Hungary (1290–1301). Towards the end of the 13th century, Zemovit, duke of Kujavia, in Poland, was a refugee with his daughter Fenna at the Court of Buda. Andrew married Fenna, and had a daughter called Elisabeth, in honour of her great-aunt, the sainted Landgravine of Thuringia. Great was the joy that a child was born to carry on the ancient royal line. All the bells were rung, wine was poured from the towers that every one might drink his fill to the health of the new-born princess and her royal parents; but the merrymaking was quickly cut short by the death of the young mother. The king soon married again. His second wife was Agnes, daughter of Albert, duke of Austria, and emperor.

While still a child, Elisabeth was betrothed by her father to Wenzel, son of the King of Bohemia, but this engagement was soon broken off.

Andrew of Hungary died in 1301, and then Queen Agnes betrothed her step-daughter to her brother Henry, duke of Austria, promising to make over to Elisabeth her own dowry, which was considerable. In 1308 Agnes' father, Albert of Austria, was murdered by his nephew John and other conspirators at Windisch, in Argau, while crossing the Reusz in a

boat. His brothers and children sought vengeance with such ferocity that, although the murderers escaped, their innocent parents and children were put to death with great barbarity, their houses were burnt, and their lands laid waste. Agnes was specially cruel. Several of the victims were killed before her eyes. In after years, when her rage cooled, the memory of her wolfish cruelty and of the faces of some of her victims left her no peace. In her sleepless remorse she applied to a holy hermit, offering ample gifts to the Church, and seeking to atone for her murders by building houses for God. The hermit rejected her offerings, but encouraged her to repent. He said, "Woman, God is not to be served with bloody hands, nor with convents built with the plunder of widows and orphans, but by mercy and forgiveness of injuries." She founded the convent of Königsfelden, near Brugg, in 1310, and there eventually betook herself to lead a life of penance.

In spite of her betrothal, Elisabeth determined to take the veil, and entered the Dominican convent of Tösz (Thosa), near Winterthurn, in Turgau, when she was only thirteen or fourteen years old. By the connivance of her stepmother, who wished to disgust her with monastic life, Elisabeth had, during her novitiate, a very harsh superior and strict disciplinarian, a nun from St. Catherinen-thal, of the family of Busynanz, a niece of King Rudolf of Hapsburg.

Her promised husband, Henry of Austria, who counted on being King of Hungary in right of Elisabeth, tried in vain to dissuade her from this step, urging that her marriage with him would put an end to a great deal of strife and trouble. Enraged at her unwillingness to return to Court and to fulfil her engagement to him, he tore off her veil and trampled it under his feet. The princess, naturally submissive, was shaken in her resolution. She prayed for God's direction, and soon decided that, having dedicated herself to His service, she ought not to return to the world. The crown she would not accept nor share with Henry went to the house of Bourbon.

She was the first nun who received

the sacred veil before the new high altar at Tösz. Her life was spent in great piety and humility with the nuns, and she did not allow any difference to be made on account of her rank.

One day a stranger monk came to the convent, and casually asked her name. She said, "Elisabeth;" and as he wished to know where she came from, she said, "Ofen." "What! you have come such a long way to such a poor little convent as this? I dare say you are no better than you should be." Elisabeth silently withdrew into the church, and left the clearing of her character in the hands of God.

Agnes kept all Elisabeth's jewels, and refused to give them to her; but when the latter was singing matins, the nuns saw that every word came sparkling out of her mouth like diamonds and pearls, and fell into a bowl she held.

The chief miracle recorded of her is that she carried water in a sieve, to extinguish the flames in a peasant's burning house. For some time her health was very bad, so the superior made her go to the baths of Baden, in Argau, after which she visited her step-mother, Queen Agnes, at Königsfelden, and went by Zurich to Einsiedeln, where she obtained many graces and her bodily recovery. She was a nun for twenty-eight years; during the last two she was perfectly helpless, suffering great pain, and had to be fed and tended like a child, until her death, May 6, 1338.

Her body remained fresh and uncorrupted for several months. Then the nuns buried her in the choir, in a beautiful stone tomb; on the top of it the four evangelists were represented; on the middle and both sides were the royal arms of Hungary, after the old fashion, without date or epitaph. In 1770, when Maria Teresa had the body of Queen Agnes removed to the Abbey of Blasius, she ordered that of Elisabeth to be placed there also; but it could not be found.

Mailath, *Gesch. v. Ungarn*, i. 263, 264. Papebroch, *AA.SS.*, from a German Life by Mürer. Franz Palacky, *Gesch. v. Böhmen*, ii. 352, 371. Burgener, *Helvetia Sancta*.

St. Elisabeth (18) of Siena, BAR-TOLOMMEA.

St. or B. Elisabeth (19) Achler, of Reuthe, Dec. 5, 9, Nov. 25, 28 (ELISABETH OF WALDSEE, or WALDSECH; ELISABETH BONA, the GOOD ELISABETH, DIE GUTE BETH, BETA) 1386-1420, was of a burgher family at Waldsee, in Upper Suabia; she obtained with difficulty the consent of her parents, left their house, and lived in retreat with a friend. A convent of the Third Order of St. Francis being established at Reuthe, near Waldsee, in 1407, she entered it with four companions. She had a bleeding wound in each side and seven in her head, in which she felt the pricking of the crown of thorns; in addition to these, the five wounds of Christ appeared on her every Friday and fast day, and sometimes she was covered from head to foot with marks of scourging. During twelve years her only food was the Holy Communion, and once this Holy Sacrament was given to her by the hand of Christ Himself. It was never her own wish to be distinguished by these extraordinary graces, and so afraid was she of their proving a temptation to pride, that when her confessor desired to have recourse to the exorcisms of the Church to free her from the persecutions of the devil, she begged him not to do so, saying that "to suffer is to deserve." She died at the age of thirty-four. Her confessor, Father Conrad Kugeln, wrote her Life, and sent it to the episcopal ordinary of Constance; but it was not until two hundred years after, when her grave was opened by the Provost of Waldsee, that she began to be venerated as a saint in Suabia.

After several miracles had been wrought at her tomb, the Emperor Frederic II. begged the Pope to begin the process of her canonization; but it was only in 1766, under Clement XIII., that her worship as "Beata" was authorized by the Holy See, and her body paraded in the church as that of a saint.

A.R.M., Dec. 5. Wetzler and Welte, *Dic. de Théologie Catholique*. Burgener, *Helvetia Sancta*. Her contemporary Life, translated by Göschler, will be given by the Bollandists, Nov. 25.

B. Elisabeth (20) Picenardi, Feb. 19. 1468. V. Of a noble family of Mantua. Member of the Third Order of Servites, or Servants of the B. V. MARY. She was distinguished for innocence, humility, and the gifts of prophecy and miracles. The angels sang at her death. A.R.M. for that Order. P.B.

B. Elisabeth (21) Malatesta, July 22. O.S.F. + 1477. Daughter of Galeazzo Malatesta, lord of Pesaro. Her mother was Battista Montefeltro. Elisabeth married Pietro Gentili Varani, prince of Camertum. She and her mother built the convent of Corpo di Cristo at Pesaro, and appointed B. FELICE DE MEDA abbess. After her husband's death, Elisabeth became a nun. She died at Urbino. Jacobilli, *Saints of Foligno*.

B. Elisabeth (22), of Amelia and Palermo, Feb. 4. 1465-1498. Lando Amodei, or Homodei, her grandfather, went from his home in Umbria to Palermo, and there became a senator and a baron, and married Catterina la Campo. Elisabeth was the daughter of their son John. The fame of her sanctity and her numerous miracles attracted a great concourse of people, and she is inscribed among the saints of Sicily. Jacobilli, *Santi dell' Umbria*.

Other SS. Elisabeth. (See ISABEL.) Every Elisabeth is called in Spanish and Portuguese Isabel, and every Isabel is called in German and Latin Elisabeth.

Ella, sometimes ST. TEATH, sometimes BELA. ST. ELLE may be TEATA, or ELLYW, or ELA.

Ellen, HELEN.

St. Elyw, or ELYW, the Sunday before Aug. 1. Patron of Llanelly. Possibly this name is an abbreviation of ELINED (see ALMHEDA), or perhaps she was a granddaughter of Brychan and niece of Almheda. Rees. Perhaps she is the St. Elle in whose name the church of East Wilton in Yorkshire is dedicated.

St. Elpe, HELPIS, or AMMIA. One of the martyrs of Lyons, beheaded, being a Roman citizen. (See BLANDINA.)

St. Elpide, ALPAIS (2), of Cudot.

B. Elpidia, April 26. 6th century. Grandmother of St. Theodore of Siceon,

in Galatia, whom she encouraged in piety, asceticism, and good works. She wanted to live with him, and devote herself entirely to him; this he would not allow, but advised her to remain in the convent of St. Christopher, where he sent her girls who were vexed with evil spirits, that she might minister to them, and after their cure might instruct them in religious and monastic life if they were willing to remain with her. He founded a large monastery at Siceon, near an ancient chapel of St. George the Martyr, to whom he had a special devotion. He was made, against his will, Bishop of Anastasiopolis, the diocese in which he was born and built his monastery. He was called to Constantinople to give his blessing to the Emperor Maurice and the Senate. He died in 613. Baillet says his Life, by his disciple Eleusius, or George, is a valuable monument of the state of the Eastern Church in the 6th and 7th centuries. The Bollandists give the Life of St. Theodore, April 22, but say the title of Elpidia to be worshipped is not established. AA.SS. Butler.

St. Elpis. (See FAITH, HOPE, and CHARITY.)

St. Elsfleda, or ELSFLEDT, ELFLEDA (1).

St. Elvara, ELENARA (2).

SS. Elvira, Casaira, V., Geva, V.M., Hippolyta, Milia, V., Tenella, V.M., Jan. 25. History unknown.

John Borgia and his pious wife, Frances of Aragon, obtained a great number of relics from various places, chiefly from the Emperor Rudolph II. and his mother Mary. In Oct., 1587, they were taken to Lisbon. On Jan. 25, 1588, after being much kissed and piously venerated, they were translated with great ceremony and many prayers into the church of St. Roch. Among them are relics of these saints, who are commemorated on the anniversary of the translation. AA.SS. *Præter*.

St. Elyw, ELLYW.

St. Emasia, or INANSIA, July 17, M. AA.SS.

St. Embetta, EINBETTA.

B. Emeline, HEMELINA.

St. Emendrenilla, AMELTRUDE (2).

St. Emerentia, or EMMERENTIANA,

Jan. 23, V. M. c. 304. Patron of Teruel. Invoked for colic.

Represented with stones in her robe.

Stoned to death by the heathens, while praying with other Christians at the tomb of St. AGNES. Emerentia is only mentioned in the later editions of the Acts of St. Agnes. She is called her sister, but this is perhaps only in a spiritual sense. The *R.M.* says she was her foster-sister. She was a catechumen and unbaptized.

R.M. Butler. Baillet. Neale, *Church History*.

B. Emergordis, June 9. Stadler gives her as a British countess married to Count Conan; afterwards she worked hard at her salvation for eleven years in a convent in France. St. Bernard addressed a letter to her. Probably he means B. ERMENGARD, duchess of Bretagne.

St. Emerica (1), May 6, M. at Milan. *AA.SS.*

St. Emerica (2), sometimes written for CINERIA, or KENNERE, one of the three virgins who accompanied St. Regulus when he brought the relics of St. Andrew to Scotland. The others were POTENTIA and TRIDUANA. Forbes, *Scottish Kalendars*, App., p. 453.

St. Emerita (1), May 26, Dec. 3, V. M. 178. Sister of St. Lucius, first Christian king in Britain. He sought the friendship of the Romans, and sent to the Pope, (St.) Eleutherius, to beg for Christian teachers for his country. He and many of his people were baptized. He built a church at Llandaff, which the Welsh hagiologists say was the first in Britain. He is believed to have died in 156, either at Gloucester or Glastonbury. Another legend, however, says that King Lucius and his sister Emerentia, after establishing Christianity in their own country, left their native land and their station, and became missionaries in Bavaria and Switzerland; that Lucius became Bishop of Chur, or Coire, in the Grisons, and both suffered martyrdom there. A bishop named Lucius is honoured there as a martyr, but it is by no means certain that it was the same person. Smith and Wace, *Dic. of Christian Biog.* Rees, *Welsh Saints*.

There were six other martyrs of the name of Emerita at different times and places.

B. Emigeard, April 5. Apparently same as IRMGARD (2), who is buried at Cologne, near the church of the Three Kings.

St. Emilia (1), one of the martyrs of Lyons, who died in prison. (See BLANDINA.)

St. Emilia (2), one of the martyrs of Lyons. Beheaded, being a Roman citizen. (See BLANDINA.)

St. Emilia (3), Feb. 17, M. at Rome with many others. *AA.SS.*

St. Emilia (4), May 23, M. in Africa. *AA.SS.*

B. Emilia (5) Bichieri, of Vercelli, Aug. 19. 1238-1314. O.S.D. Founder of the monastery of St. Margaret of Vercelli.

Represented: (1) painting; (2) kneeling before a cross, with rays round her head.

When Emilia inherited some estates in 1254, she determined to build a Dominican convent, and live with some other religious women. She took the habit, and entered the convent in 1256, and became prioress in 1272. She was considered a saint, and invoked as such, and miracles rewarded those who sought her intercession.

A.R.M. Pio, *Uomini illustri per santità*, from her Life, written by Sister Petronilla Bava, a nun in her convent.

St. Emiliana (1), June 30. At the council held in Rome in 499, under Symmachus, the Pope, one of the priests present was Eutychus, of St. Emiliana. It is believed that this saint lived and died in Rome. It is supposed she was a martyr, but her history is lost, and it is not even known where the church stood which was dedicated in her name. In the *Roman Martyrology* she is called a martyr. *AA.SS.*

St. Emiliana (2), or ÆMILIANA, Jan. 5, Dec. 24, V. Sister of THARSILLA. *R.M.*, Jan. 5. *AA.SS.*

B. Emiliana (3) de Cerchi, May 21, June 2, more commonly called HUMILIANA, probably an intentional corruption, in allusion to her humility, was born at Florence about 1219, married about 1236, died 1246. She used to give

away to the poor her own and her husband's clothes, and all the money she could get by selling things in the house. After his death she took the habit of the Third Order of St. Francis, and lived the life of a nun in her father's house. She was favoured with many wonderful visions and miracles. It appears that her husband had not been very religious. When her stepmother and other friends tried to persuade her to marry again, she said, "Know that I have a very worthy Husband, for whose death I shall never weep, and whose eternal damnation will not doom me to perpetual widowhood, so trouble me no more about the matter, but rather, like a good Christian, give something of your own to the holy recluses, for to-day I have gone round the city begging on their behalf."

Her Life was written by a contemporary Franciscan monk. Her picture, by Cimabue, hung in the private chapel of her family in the time of Papebroch. He gives a print of it in his introduction to her Life in the Bollandist collection.

AA.SS., May 21. *A.R.M.*, for the Congregation of Vallombrosa, June 2.

St. Emily (1), with her husband, May 30 (*EMMELIA*, *ENMELINE*), + c. 370. Wife of one St. Basil, and mother of another and greater. Mother also of St. Gregory of Nyassa, St. Peter of Sebaste, and St. *MACRINA THE YOUNGER*.

Basil and Emily are represented walking off to the desert, where they took refuge during the persecution of Galerius, accompanied by a bear carrying bread on his back.

St. Basil, the husband of Emily, was the son of St. *MACRINA THE ELDER*. He was a very learned and distinguished lawyer of Cappadocia, and, like his wife, of noble birth and great possessions there. They had ten children, the eldest of whom was St. Basil the Great, born at Cæsarea, in Cappadocia, in 328, one of the great doctors of the Eastern Church; the youngest was St. Peter of Sebaste, born about the time of his father's death.

Basil, Emily, and Macrina took great pains in bringing up the children. In the education of her daughters, Emily made a point of first laying a foundation

of religious instruction, teaching them the Psalms and other sacred writings, and afterwards the poetry and heathen learning which were the fashion of the time.

On her husband's death, she divided her property into nine portions for her nine children, one having died young. Four of her daughters married according to their station and inclination. St. *MACRINA*, the eldest, remained with her mother. The man to whom her father had betrothed her died, so she considered herself a widow.

All Emily's children were useful and virtuous members of society, but Macrina was her greatest comfort and constant companion, helping her to bring up the younger children, and, by her holy example and wise advice, assisting her mother to attain to a higher degree of sanctity.

Emily was broken-hearted at the death of her favourite son Naucratiæ, a most promising young man, possessed of every gift of body, mind, and character that the fondest mother could desire for her darling. Although much loved and admired in the world, he withdrew from society and devoted himself to the care of sick and infirm persons. He was killed while hunting, about 357. Macrina shared and soothed her mother's grief. They established a nunnery on an estate of their own, and afterwards, with the help of the great St. Basil, added a monastery, and thither Macrina attracted her younger brothers, and in later years Peter became superior. Emily made her son and daughter the director and abbess of the house. She died in their arms after a long and happy life, about 370, in the middle of winter, and was buried beside her husband in the church of the Forty Martyrs, about a mile from her monastery.

Emily wrought a miracle on behalf of her beloved daughter Macrina, who had a tumour in the breast, causing her so much suffering that it seemed necessary to have an operation by a surgeon. To this the holy virgin objected, from motives of delicacy; so she prayed all night, and in the morning asked her mother to make the sign of the cross

over the swelling, which instantly disappeared, only a small mark of a cross remaining on the place as long as Macrina lived.

R.M. Baillet, Vies. Mrs. Jameson, Sacred and Legendary Art.

Ven. Emily (2), Sept. 19, 1787–1852. Founder of the Congregation of the Sisters of the Holy family.

Marie Emilie Guillemet de Rodat was born of noble family, at the château of Druelle, near Rodez. She spent her youth in practices of charity and pious mortification. At one time she was entrusted with the duty of preparing young girls, at Villefranche, for their first communion. She took the deepest interest in their spiritual progress, and never recommended them any penance without first performing it herself.

She was rewarded for her searchings after God, and for her unselfish kindness to others, by finding her vocation at the age of twenty-seven.

One day she heard some poor women lamenting that their daughters were growing up without religious instruction. They said that in their youth, before the revolution, they had been taught gratuitously by the Ursuline nuns; but now there was no help of that sort. Emily, with the help of other good women, soon opened a school for poor girls, on a very small and unpretending scale. They were laughed at, jeered at, stoned; but the clergy approved the good work, and encouraged Emily and her companions to make a solemn religious profession, vowing themselves to the service of God and the poor.

Before her death, her Congregation had twenty-five cloistered houses, and thirty-two schools, in which over five thousand children were being taught; and other good works were prospering in the hands of these devoted women. In 1872, twenty years after Emily's death, Pius IX. signed the commission for the introduction of the cause of her beatification. The cause may be thrown out or suffered to drop; but, once introduced, the servant of God is for ever entitled to be called "Venerable." Guérin, *P.B.*

St. Emma (1), or YMAA, AMA (4), sister of HOYDA, PUSINNA, and LINDRU.

St. Emma (2), HEMMA.

St. Emmelia, or EMMELINE, EMILY (1).

St. Emmerentiana, EMERENTIA.

St. Emmia, ENYMIE.

St. Emraïla, or MERAËLE, June 9, M. in Ethiopia. Guérin.

B. Emvra, Dec. 17. Companion of St. WIVIN. Gynecæum.

St. Enathas, ENNATHA.

St. Encletia, or ENCLETICA, SYNCLETICA (3).

St. Encratis, ENGRATIA.

St. Enfail, daughter of Brychan. Perhaps lived at Merthyr, near Carmarthen. Rees. (*See* ALMHEDA.)

St. Enfleda, Eanfleda.

St. Engratia (1) of Saragossa, April 16, 18, 20 (ENCRATIS, EUCRATIS, EUGRATIA; in French, ENGRASSE, GRACE, or GRASSE), V. M. 303. Patron of Braga. As St. Grace, or Grasse, she is patron of an abbacy in the diocese of Oleron.

One St. Engratia is represented nailed through the forehead to a gibbet.

Engratia of Saragossa is said to have been torn to pieces alive, and then kept in prison until she died of her wounds. She is mentioned in the Roman and Spanish Martyrologies; by Molanus and Galesinus; in one of the hymns of Prudentius, and in the Breviary of Saragossa, published in 1575.

In the 14th century a church was built at Saragossa in honour of the innumerable Martyrs of Saragossa, whose bones were found in a great mass, and who are commemorated Nov. 3; eighteen of them are specially honoured with Engratia, who is supposed to be one of them. This church was afterwards called by the name of St. Engratia.

Engratia and her eighteen companions are sometimes claimed for Portugal, but without sufficient authority.

Henschenius, in *AA.SS.* Baillet, *Vies. Cahier. Chatelain, Vocabulaire.*

St. Engratia (2) of Segovia, Oct. 25 (ENGRASSE, GRACE, or GRASSE in French), 715.

Representation: *see* ENGRATIA (1).

Sister of SS. Fructus and Valentine. They gave all their goods to the poor, and went to a wild waste where now

stands Sepulved (Septempubica), on the side of a hill called Orospecta. There they led an angelic and ascetic life until the whole country near and around them was attacked by the Moors. Fructus assisted in the defence of the country, and died aged seventy-three, having worked very hard for the good of the Christians. In 1123, he was appointed by Pope Calixtus II. one of the patrons of Segovia. Valentine and Engratia buried him and then removed to Cuellar, five leagues south-east of Segovia, where they were eventually beheaded by the Moors, and their heads thrown into a well called to this day the Saints' Fountain.

No contemporary record. *AA.SS.*

St. Engrasse, *ENGRATIA*.

St. Enhilda. Middle of 8th century. Abbess of Nidermunster, or Bas Hohenburg, in Alsace, where she succeeded St. GUNDELINDA. Migne, *Dic. Hug.*

St. Ennatha, Nov. 13 (*ENATHAS*, *ENNATA*, in the Greek Church *MANATHO*), V. M. 308. Native of Scythopolis, near the lake of Gennesareth. After cruel tortures and indignities, burnt at Cesarea, in Palestine. *R.M.* Baillet, from Eusebius.

St. Enneim. (*See THECLA* (16), *MARIAMNA*, etc.)

St. Enoch, *THENNEW*.

St. Enodoc, or *WENODOC*, March 7. Is possibly the same as St. *GWENDDYDD*, a daughter of Brychan. (*See ALMHEDA*.) F. Arnold Forster.

St. Enora or *HONORA*, patron of wet nurses. Daughter of an Irish king. Wife of St. Effam. At St. Malo, nurses whose milk fails offer a bottle of cow's milk in the chapel of St. Enora, always with good effect. Menzel, *Christliche Symbolik*. Cahier.

St. Enymie, Oct. 6 (*EMMIA*, *ERMIA*, *ERNIA*, perhaps *ONZIMIA*, or *ONZINIA*), V. Abbess. 6th, 7th, or 8th century.

Represented with a serpent.

Princess of France. Tradition says she was the daughter of Clothaire II., and that he arranged an advantageous marriage for her; but as she preferred the silence of the cloister to a worldly life, however brilliant, she prayed for some disfigurement which should prevent

her marriage. She then became a leper, and was only cured when the alliance was broken off. Her brother Dagobert, king, assisted her in building a double monastery on a hill overhanging the Tarn: it was either at Rouergue or at Givaudan, in Auvergne. She freed the neighbouring country from a plague of serpents.

AA.SS. Bucelinus. Cahier. *F.M.* Chastelain.

St. Eodet, *HAUDA*.

St. Eonfled, *EANFLEDA*.

St. Eorcungoda, *ERCONGOTA*.

St. Eormenbeorga, or *EORMENBURH*, *ERMBENBURGA*.

St. Eormengilda, or *EORMENHILDA*, or *EORMHILD*, *ERMBENHILDA*.

St. Ephrasia, or *EUROSIA*, or *OROSIA*, V. M. of virginity. Invoked for rain and against tempests. Aunt of St. AGNES of Bohemia. Betrothed to the King of Spain. On her way thither she was captured by Moorish robbers in the Pyrenees, and killed by them in defence of her virginity. Distinguished by miracles from the time of her death. The place of her martyrdom has been thought to be Jacca, in Aragon, nineteen leagues north of Saragossa. Chanowski, *Bohemia*. She is mentioned by Mariana in his history of Spain.

St. Epicharis, Sept. 27, Matron, M. End of 3rd or beginning of 4th century. In the persecution of Diocletian, she was beaten with leaded scourges by four lictors, who were killed by angels; she was then condemned to be beheaded. When sentence was pronounced, water gushed out of a stone under her feet. Her head was then struck off by the sword of the executioner. She was buried by Felix, a senator, and miraculous cures were wrought at her tomb. The *Menology of the Emperor Basil* says Rome was the place of her martyrdom, but the compilers of the *AA.SS.* think it more likely that it occurred at Constantinople.

St. Epiphania (1), or *EPIPHANA*, July 12, May 10, V. M. with circumstances of especial barbarity, under Diocletian, at Lentini, in Italy, or Leontini, in Sicily. *R.M.*, July 12. *AA.SS.*, May 10.

St. Epiphania (2), of Pavia, Oct. 6

(RATRUE, PETRUE), V. 8th century. Daughter of Ratchis and TESIA, king and queen of the Lombards. When Ratchis had reigned about six years, he resigned his power and state and became a monk; his wife and two daughters followed his example. Before his abdication, Epiphania was falsely accused to him of depravity. Her innocence was made known to him by a heavenly vision, and he would have put her accuser to death, but Epiphania procured her pardon. During her cloistered life she was again accused of wickedness, and proved her innocence by holding fire in her lap for half an hour, without injury to herself or her clothes, to the great humiliation of her accusers. Special worship at Pavia. *AA.SS.*

St. Epiphania (3), Jan. 5. Guérin.

St. Epistemes, Oct. 5, Nov. 5, M. Wife of Galation, M. at Emesa, now called Haman, in Phœnicia. They were scourged, and had their hands, feet, and tongues, and finally their heads, cut off, in the persecution under Decius. *R.M.*, Oct. 5. Guérin, Nov. 5.

St. Eppia, May 8, M. at Constantinople, with St. Acacius. (*See AGATHA* (2).) *AA.SS.*

St. Epictula, Jan. 27, M. in Africa. *AA.SS.*

St. Eprasia of Bohemia, EPHRASIA.

St. Erasma. (*See EUPHEMIA* (1).)

St. Ercley, HERACLEA.

St. Ercola, or STERCOLA, May 7, Feb. 28, M. in Africa. *AA.SS.*

St. Ercongota, Feb. 23 or 26 (EARCONGODA, EARCONGOTHA, EARTONGATHA, EORCUNGODA, ERKONGOTA; in French, ARTHONGATHE, or ARTONGATE). + 700. Abbess of Faremoutier. Daughter of Ercombert, king of Kent (640-664), by his wife St. SEXBURGA, daughter of Anna, king of the East Angles.

As there were few monasteries in England, many of the new Christians learned the rules of monastic life in France, and sent their daughters there to be taught, particularly in the monasteries of Faremoutier and Chelles.

St. ETHELBURGA (3) was abbess of Faremoutier when her niece Ercongota was sent there as a nun.

Ercongota is described by Bede as a

virgin of great virtue, and many wonders are told of her. Her life was passed at Faremoutier, where she became abbess.

Shortly before her death she had a vision of a number of men all in white coming into the convent. She asked what they wanted. They said they had come to fetch the medal of gold which had been brought from Kent. The next day the abbess visited the cells of the infirm, especially the very old and very holy, and humbly commended herself to their prayers. That night she died. Monks in the adjoining houses heard voices, steps, and music, and some of the faithful saw the soul of the saintly abbess carried off by angels.

AA.SS. Bede, iii. ch. 8. Butler.

St. Eremberta, BERTANA.

St. Erena, IRENE.

St. Erenpere, EXUPERIA.

St. Erentrude, June 30 (EHRENTAUD, ERENDRUDIS, ERENTROY, ERNDRUDE, ARENTRUDA, ARIOTRUDA, ARNDRUDA), V. Abbess. 7th century. Patron and first abbess of Salzburg. Niece of St. Rupert, or Robert, bishop of Worms, and afterwards of Salzburg. She lived at Worms, and was consecrated to God from her childhood.

The people of Worms ill-used Rupert, and drove him out because he continually reproved their vices. He then preached and baptized at Ratisbon, Lorch, and Salzburg, where he made many converts and built several churches. Christianity had been introduced two hundred years earlier by St. Severinus; but the inhabitants had relapsed into paganism, and as Rupert feared they might fall away again from the faith, he prayed that God would choose some good men and women to establish the Church he had planted anew. Rupert went to France for some holy men to serve in his churches, and to Worms for his niece Erentrude, for whom before he brought her, he built the convent of Nunberg, near Salzburg. When she saw him she was very glad that she was found worthy to see him again before she died. He took her into the oratory, and said, "Do you know what I have come for?" She said, "Yes, father, for the Lord has revealed it to me in spirit, saying, 'Go in peace

whither thou art called, for I will be with thee, and thou shalt lead many women to Me." So they went to Salzburg, and Rupert made her abbess of his new convent, where she taught and governed a great number of holy nuns, and did much good.

One day Rupert came to Erentrude and asked her to promise something he was going to ask her. She consented. He told her he knew he should soon die, and he begged her to pray for his salvation. She answered with tears that it would be better for her to die first. "Sister," he answered, "think not of hastening your own departure from this world, for that would be a great sin." "Remember, father, I pray you, that you took me away from my own country, that I have followed you hither alone, and have no stay on earth but you; grant me this one request—that if I must not die before you nor with you, you will pray that I may follow you soon." He consented, and they talked a long time of the future life and its happiness, and sadly said their last farewell.

Papebroch places the foundation of the church of Salzburg by St. Rupert about 630. Bucelinus gives a legend that St. Henry II., emperor (1002–1024), was cured of leprosy by the intercession of Erentrude, and wore a relic of her in a gold ring from that time; he lost the ring, and immediately his leprosy returned. He vowed to rebuild her monastery which had been burnt, and was cured at once and for life. *AA.SS.* Butler.

St. Eresvytha, HERESWITHA.

St. Ergnata, Jan. 8, V. Daughter of Darius, son of Finchad, a prince in Ireland. She was one of the three chosen by St. Patrick to wash the sacred vestments; the other two were his sister St. LUPITA, and St. CRUINThERESIA.

St. Benignus, a disciple of St. Patrick, sang beautifully. Ergnata fell in love with him, and died of it. When Benignus knew it, he told St. Patrick, who raised her to life, and after that she loved Benignus spiritually. Another version of the legend is that, not being able to get near enough to speak to him,

because of the strict rule of Patrick and his monks, she pretended to be very ill, and begged she might receive the viaticum from Benignus *only*. Patrick knew by inspiration what was the matter, but nevertheless sent Benignus. When he made the sign of the cross on entering the house, Ergnata saw him as a giant, with eyes like flaming swords; and when he blessed her, she saw the hands of Patrick over her. Ever afterwards she loved only with the spirit, and as if her body were of wood or stone. Colgan.

St. Ergoule, GUDULA.

St. Erina, HERENA.

St. Erkongota, ERCONGOTA.

St. Erme is probably the same as ENYMIE. There is a church and village of St. Erme in Cornwall.

SS. Ermelina, V., and Herneldia, Aug. 13. Ermelina is supposed to be the same as ERMELINDA, Oct. 29. Herneldia's history is unknown. *AA.SS.*

St. Ermelinda (1), Oct. 29 (ERMELENDIS, HERMELINDIS, and perhaps ERMELINA). + end of 6th century. Patron of Meldert. Born of noble parentage, at Dunk, or Terdonck, or Odenca, near Louvain. Her family had large possessions in the north of France. She began to lead the life of a nun in her father's house at the age of twelve. As her parents could not induce her to marry, they gave her an estate, intending her to settle near them; but she thought she could not devote herself entirely to God unless she left her home and surroundings. She went to the village of Bevec, and lived there unknown for a considerable time, never leaving her mean little dwelling, except to go barefooted to church by day and night in all weathers. Two young seigneurs of the place, who were brothers, persecuted her with their admiration. One of them made a plan to carry her off by force, and tried in vain to bribe the doorkeeper of the church to help him. She was warned of her danger, and fled to Meldrick, afterwards Meldert, in the diocese of Mechlin, near Hugard, where she spent the rest of her life.

B. Pepin Landin, mayor of the palace, under Dagobert I., who was related to her family, was so impressed with the

fame of her sanctity, that he had her translated, and built a convent in her honour at Meldert, where she is still commemorated, although the convent has been done away with.

She is sometimes called sister of SS. PHARAÏDIS and GUDULA, and of St. Adelbert, bishop of Cambrai; but, according to Le Mire, this relationship is a matter of conjecture. *AA.SS.* Baillet, *Vies*. Guérin, *P.B.*

St. Ermelinda (2), ERMENILDA.

St. Ermenburga, Jan. 21, June 2, Aug. 2, Nov. 19 (EABA, EORMENBEORGA, EORMENBURGA, EORMENBURH, ERMBURH, DOMNEVA, DOMPNEVA (a corruption of Domina Eaba), and perhaps MÖLDEVA). Founder and abbess of Minster, in Thanet. Daughter of Eormenred, son of Eadbald, king of Kent. Wife of Merewald, or Merwold, prince (sub-regulus) of Hancanas, which lay in and near Herefordshire. Ermenburga had three sisters, all nuns and venerated as saints: ERMENGITHA, ETHELDREDA, and another ERMENBURGA; and two brothers: SS. Ethelred and Ethelbrith, venerated as martyrs. She had three daughters: St. MILDRED, abbess of Minster; St. MILBURGE, abbess of Wenlock; and St. MILGITHA, nun at Estry, near Canterbury; and one son, Meresin, or Merefyn, who died young, in the odour of sanctity.

Ercombert, king of Kent, uncle of Ermenburga, died in 664, and was succeeded by his son Egbert. This Egbert looked with envy and jealousy upon his young and pious cousins, Ethelred and Ethelbrith, and listened too readily to the evil suggestions of Thunner, one of his advisers, who persuaded him that he was not safe on his throne while these princes lived. Thunner is described by Simeon of Durham as "a limb of Satan and of the house of the devil, who being puffed up by the empty pomp of the world and graced by the munificence of the king, neither feared God nor regarded man."

Egbert never gave a positive consent to the destruction of his cousins, but his opposition to the evil designs of Thunner became weaker and weaker. The princes were murdered and buried privately by Thunner, without prayers or honours,

under the hall of the king's house. A supernatural light shone over the concealed tomb, and revealed the crime. The king, filled with horror and remorse, sent for his chief thanes and bishops, and confessed his guilty half-consent to the murder. He had the bodies removed and buried with royal honours behind the high altar in the church of Waking, miracles being wrought at the place in testimony of their innocence and sanctity.

According to Saxon law, the king had to pay weregild, or the price of blood, to the sister of the victims.

Egbert sent for Ermenburga, received her in great state, and offered her whatever she chose to ask. Ermenburga chose that the ransom of blood was to be a gift of as much land as her tame doe could run round in one course. The king consented. The spot chosen was the Isle of Thanet, and there, in the presence of the king and his Court, Ermenburga let loose the doe. Thunner, again moved by envy and spite, tried to dissuade the king from giving up his lands at the instigation of a witch, and, being on horseback, set off in pursuit of the doe. He had scarcely started when the earth opened and swallowed him up; the place for centuries after was called "Thunner's Leap." The doe continued her course, and did not stop until she had encircled forty-eight ploughs of land. The king made a gift of all this to Ermenburga and her spiritual posterity, and on it, in 670, she built a monastery, dedicated to the Blessed Virgin, and in memory of her brothers. This monastery was called Minster, and was soon filled by seventy nuns, ruled by Ermenburga as first abbess. In this dignity she was succeeded by her daughter, St. MILDRED, who had been educated at Chelles, in France. Ermenburga may have appointed an abbess, and then returned to her husband, and only become a nun and abbess after his death.

Brit. Sancta. W. of Malmesbury, *Gesta Regum Anglorum.*

B. Ermenrudrude, or IRMENTRUDIS, of Milendunck, May 29 and 30. 12th century. Cistercian abbess of Deyt Kirchen, in Germany, or Diekirch, in Luxemburg. Contemporary and friend

of B. ASCELINA, and appeared to her in glory after her death. Henriquez, *Lilia Vistercium*.

B. Ermengard (1), May 12. +1138. Premonstratensian. Ermengard de Roucy, with her husband, Gautier de Jumigny, founded, about 1122, the Premonstratensian abbey of Notre Dame de Cuissey, on a mountain slope near the Aisne. The abbey afterwards became one of the greatest in the neighbourhood, and was sometimes called Abbaye Royale, as its donation was confirmed by Louis VI., in 1126. The first abbot was Luc, dean of Laon, with whose help Ermengard also built and endowed a nunnery near Laon, where she lived with forty nuns. She was so inflamed with divine love that tradition says flames were seen coming out of her body. Migne, *Dic. des Abbayes*. Le Paige, *Bibliotheca Præmonstratensis Ordinis*, 1633.

B. Ermengard (2), Sept. 25, June 1, 9. 1057 or 1063–1147. Duchess of Bretagne. Born at the castle of Angers. Daughter of Foulques XLII., count of Anjou (surnamed le Réchin), by his first wife, Hildegarde de Beaugeney.

Angers at that time was the Athens of France, and Foulques — although “prince debauché dont les honteux desordres purent à peine être comprimé par les foudres réitérées de l’église” — was literary, and made his court the home of poets and men of letters.

Ermengard was tall, slight, and active, extremely fair, with very large eyes. She dressed in rich stuffs and handsome furs, and wore gold ornaments and gems. According to Albert le Grand, she was married very young to William, count of Poitiers; some writers doubt whether the marriage ever took place, while some say it was dissolved by reason of consanguinity, and others that they separated on account of his licentious life. After his death, in 1092 or 1093, when she was approaching middle age, she married Alain IV., duke of Bretagne, surnamed Fergent, whose first wife was Constance, daughter of William I. of England.

By this marriage Ermengard had three children — Conan, who succeeded his father; Geoffrey the Red, who died at

Jerusalem in 1116; and Agnes, or Hedwig, countess of Flanders.

When Pope Urban II. came to France in 1095 to preach a crusade, Ermengard persuaded her husband to take the cross, and during his absence of six years was left in charge of the duchy. Alain fought in three pitched battles, and was one of the first to enter Jerusalem when it was taken by assault. While regent of the duchy, Ermengard went from monastery to monastery, making prayers and collecting money for the crusaders, at the same time doing her best for the welfare of the country and the people. On the return of her husband, in 1101, she induced him to reform the administration of justice in his dominions, and for this purpose he assembled the parliament of Bretagne, and made many useful laws and reforms.

About this time, encouraged, it is said, by Saint Robert d’Arbrissel, she left her husband, on the plea of consanguinity, and took the veil at Fontevault, but returned in a year, being assured that, as the Church had not forbidden the marriage, her place was by her husband.

In 1111 Alain became very ill, and had himself carried to the abbey of Rhédon, to prepare for death among the monks, who had a great reputation for sanctity. The duchess obtained permission from the abbot to attend her husband, and while offering prayers and alms, she nursed him so well that he recovered. She advised him to resign the duchy to his son Conan, and to spend the remainder of his life in pious exercises near the abbey of Rhédon. In 1119 he died, and was buried with great pomp in the abbey, notwithstanding his desire for a simple funeral.

Ermengard was present at the coronation of her son Conan, and then retired to Rhédon, where she lived for nearly six years with some holy women, under the pious direction of the abbot and monks, giving largely of her patrimony to churches, hospitals, and monasteries.

In 1125, on the death of Baldwin, king of Jerusalem, the Christian lords invited the duchess’s brother, Fulk, count of Touraine and Mayne, to marry the

Princess Melixenda, sole heiress of Baldwin. Fulk consented, and invited his sister to go to the Holy Land with him, which she did, remaining there nearly nine years, during which time she befriended the poor and the pilgrims, visited many holy places, restored churches, and founded an abbey near Nablous, which was again and again destroyed by the Saracens.

Ermengard would willingly have ended her days in Palestine, but her son, Duke Conan, begged her to return; this she did with much regret, bringing with her many precious relics to Bretagne.

Soon after her return, St. Bernard of Clairvaux came to Bretagne to oppose the errors of Peter Abelard, abbot of St. Gildas de Rhuys, and while visiting Duke Conan and his wife Margaret, daughter of Henry I. of England, he met the Duchess Ermengard. She offered him an estate on which to found a monastery; and her son having ratified the gift, one was built in 1136, at Buzay, on the Loire, four leagues below Nantes, and monks brought by St. Bernard were settled there under the direction of St. John de la Grille, afterwards bishop of St. Malo.

Ermengard stayed some time at Buzay, but afterwards retired to Rhédon, where she bought a small house near the monastery of St. Saviour, and there she died in 1148, and was buried beside her husband. Before her death she took the Cistercian habit from the hands of St. Bernard. Her son, Duke Conan, having spent the last few years of his life in religious devotion, was buried beside her that he might rise with her at the last day. About seven hundred years after her death an interesting letter was discovered among some old manuscripts of the abbey of Vendôme; it was a letter to Ermengard from her spiritual director, B. Robert d'Arbrissel, and is the only writing extant by him; for although he was a great preacher and reformer, he wrote no books. This letter vindicates her memory from the charge of having left her husband one year and gone back to him the next from mere caprice. Among other advice, the B. Robert says, "Love God and do as you please; do

not torment yourself with change of place and of ways. Have God in your heart—at court—in your ivory bed—under your rich robes—in the army—at banquets. . . . To love God is to pass the night with Him on the mountain; to pass your life in being useful to your neighbour is to work miracles with Him in the towns." He refers to St. Augustine in support of his theories.

Albert le Grand de Morlaix, *Saints de Bretagne*. Chambard, *Saints personages d'Anjou*. Jean Bourdigné, *Histoire d'Anjou*. Bucelinus has her in his *Mnologium*, June 9. St. Bernard addressed several letters to her, two of which are among his published works; they show a great esteem for the holy duchess, and may be read in English in Eales's edition of his works.

St. Ermengitha, or EORMENGITHA, sister of ERMENBURGA. Butler, Feb. 21, *note*.

St. Ermenilda, Feb. 13 (ERMELINDA, EORMENGILDA, EORMHILD, EORMENHILDA, HERMYNHILD). Queen of Mercia. Abbess of Ely. Daughter of Ercombert, king of Kent (640-664), and SEXBURGA. Niece on her father's side of St. EANSWITHE, abbess of Folkestone, and on her mother's side of St. ETHELREDA and the other daughters of Anna. Born probably between 630-640. She married Wulphere, king of the Mercians (656-675), one of the eight children of the heathen king Penda.

Oswy, king of Northumbria, had defeated Penda, overrun Mercia, and annexed it. He granted half of it to his son-in-law, Peada, who, however, only lived to reign a year, being poisoned by his wife. Wulphere, Peada's brother, was then placed on the throne of Mercia, by the help of three of the chief ealdormen, and his position was strengthened by his marriage with this princess of Kent, to whom he promised to extirpate idolatry in his dominions, and root out paganism and superstition.

For love of his dead brother Peada, and of the Abbot Saxulf, he greatly favoured the abbey of Medehamstede (now Peterborough), which Peada and King Oswy had begun to build. He finished the work, and gave an immense

grant of land to St. Peter and the Abbot Saxulf, free of all tribute, and to owe obedience only to Rome. To the hallowing of this church, Wulphere invited all his thanes and the neighbouring kings and bishops. With his finger he signed the charter with the cross of Christ, as did his brothers and two sisters, SS. KYNEBURGA (1) and KYNESWIDE.

About 666 Wulphere and Ermenilda received St. Wilfrid, when that bishop was out of favour with Oswy. They gave him an estate on which to build a cathedral for himself.

Wulphere inherited much of the ferocious nature of his father Penda, and was subject to fits of ungovernable fury. Ermenilda partially succeeded in softening his temper and making him more just and forbearing, but not before their two promising sons, Wulfade and Rufinus, had fallen victims to his unbridled rage. About this time, Werebod, a heathen thane, and great military leader, under Wulphere, wished to marry St. WEREBURGA, Wulphere's daughter. Her brothers, who were saintly youths, devoted to St. Chad and his teaching, objected to their sister marrying a heathen. Werebod, unable to defeat their opposition, poisoned the king's mind against his sons, making him believe them guilty of treason. They were arrested, and finally executed. Too late the king found out the conspiracy of which he had been the dupe, and his heart was wrung with remorse. The murdered princes were honoured as martyrs. Wereburga begged her father never again to speak of a mortal husband for her. Wulphere set about fulfilling his hitherto somewhat neglected promise to promote Christianity. He and Ermenilda were in the habit of visiting St. Chad in his cell at Lichfield, and receiving instruction from him in Christian doctrine and practice. This teaching now bore fruit. Wulphere converted idol temples into Christian churches; he founded a priory near his own residence at Stone, where his sons were buried; and in 674, yielding to the wishes of his wife and daughter, and supported by the counsels of St. Chad, he consented to allow Wereburga to become the bride of

Christ. He took her to Ely, making a royal progress, attended by kings, princes, and nobles, who came as to a great wedding-feast. The Abbess of Ely, Ethelreda, queen of Northumberland, with her sister, Sexburga, queen of Kent, and a great procession of nuns and clerics, came out to receive the new postulant.

Wulphere died in 675, and was succeeded by his brother Ethelred. After her husband's death, Ermenilda took the veil in her mother's monastery at Sheppey, of which she became abbess when Sexburga went to Ely as second abbess. Ermenilda became third abbess of Ely after her mother's death, and was one of the great patrons of that monastery, where she was buried.

Ermenilda's son, St. Kenred, succeeded his uncle Ethelred as king of Mercia in 704, and ultimately became a monk at Rome.

Once a master was going to whip some boys, and they fled to the tomb of Ermenilda, calling to her to help them. The master caught them and beat them, insulting them by asking if they thought Ermenilda would always be the patron of their faults. The next night the saint appeared to the master and bound his hands and feet, so that he could not move them until he had called the children and asked their forgiveness. He was then carried to her tomb, and recovered the use of his limbs.

Henschenius, in *AA.SS.* Capgrave, *Legenda*.

St. Ermentrude, April 7. Nun at Mont Cornillon, near Liège. Towards the end of the life of B. JULIANA of Liège Ermentrude was her companion. *AA.SS.*, *Præter*. Bueclinius.

St. Ermette is probably the same as ENYMIE. Possibly ERASMA.

St. Ermia, ENYMIE.

St. Ermina (1), Feb. 28, V. An ancient Irish saint. Commemorated in the *Martyrology of Tamlaght*, where she is said to be also called FEBARIA, and to be the daughter of Archennius. Uncertain. *AA.SS.*, *Præter*.

St. Ermina (2), IRMINA.

St. Ernach, or ERNACHUAG, Oct. 30 (*AA.SS.*), is perhaps the same as the

Irish St. EARGNEATH, placed by Reeves on Jan. 8. Probably the same as Colgan's ERGNATA.

St. Erndrude, ERENTRUDE.

St. Ernella (1), RELIND.

St. Ernella (2), REYNELD.

Ernia, ENYMIE.

St. Erotis (1), or EROTHEIS, Oct. 27, M. Servant of CAPITOLINA. R.M. *Men. of Basil.*

St. Erotis (2), or EROTEIS, Oct. 6. Burnt, probably before 324. Worshipped in the Greek Church. Possibly same as EROTIS (1). R.M. AA.SS.

St. Erundines, HERUNDINES. (*See ROMULA.*)

St. Esitia, EFICIA.

St. Espérance. (*See FAITH, HOPE, and CHARITY.*)

St. Espérie, or SPERIA, Oct. 12, V. M. Diocese of Cahors. P.B.

B. Esprite, in Latin, SPIRITA, Aug. 7. 1628-1658. O.S.D. Born at Carpentras, in Provence. Her parents, Lawrence Jaussaud (spelt several ways) and Helen Durand, were comfortable, respectable tradespeople, moderately pious and tolerably worldly. Notwithstanding some opposition, she gave herself entirely to devotion and charity. Miraculous circumstances illustrated her piety and goodness. She enrolled herself in the Third Order of St. Dominic, dropping the name of Jaussaud, and calling herself *Esprite de Jésus*. She died at the age of thirty, and was thenceforth regarded as a saint in her own town and neighbourhood. She is always spoken of as "Blessed," but has not been authoritatively pronounced so by the Church. Her life by Dupont, in the *Bibliothèque Dominicaine*, throws light on the customs of her time and class, and contains a clear, short account of the Third Order of St. Dominic and its origin.

St. Esther (1), in Hebrew, HADASSAH, May 24, July 1. 3484 A.M. Queen of Persia. Wife of Ahasuerus. The Persians called her Esther, the name of the planet Venus. Mordecai is honoured with her May 24 in the Julian Calendar. AA.SS. Baillet, *Vies*. (*See the Books of Esther in the Bible and Apocrypha.*)

B. Esther (2), July 15. A native of

Brittany. As she was a Catholic, she was so ill treated by her Calvinist relations that she prayed for death, and obtained this release from the Giver of life. Angels were heard singing round her death-bed. Saussaye, supplement, p. 1146.

St. Estratia and her companions, April 14. Commemorated in a manuscript Arabico-Egyptian martyrology, translated into Latin by Gratia Simonio; otherwise unknown to the Bollandists. *Præter.*

St. Etaoin, July 5, V. of the race of Brian. Perhaps same as MODWENNA. Forbes.

St. Etere, CECRA.

St. Etha, Oct. 27 (EATHA, TEATH, TETHA, THECLA, THEHA, THETHA, and perhaps ELLA). One of the saints who came from Ireland and settled in Cornwall. She is among the companions of IA and BREACA. AA.SS. Rev. S. Baring-Gould, *Book of the West*, says Teath is Itha. (*See ITA.*) Probably Etha is the same.

St. Ethan. Supposed same as ETAOIN, or MODWENNA. A well near Elgin, in Morayshire, is called St. Ethan's: might it not be ETHA'S?

St. Ethebea, ECHEA.

St. Ethelburga (1), Sept. 10, 8 (ÆTHELBURG, EDILBURG, TACE, TATA, TATE). + 647. Queen of Northumbria. Founder of Lyming. Daughter of St. BERTHA (1) and of Ethelbert, first Christian king of Kent and founder of the See of Canterbury. Second wife of Edwin (617-634), first Christian king of Northumbria and founder of the See of York. Mother of St. Eanfleda. In 625 Ethelburga was married to St. Edwin, who, after many wars and vicissitudes, was now sole King of Northumbria, and the fifth and greatest of all the Bretwaldas. He promised her and all her suite, of whatever rank and sex, full liberty to observe their own religion; and further, said that if, on examination and consultation with wise persons, he found the Christian worship more holy and worthy of God than the religion he professed, he would himself adopt it. With her went Paulinus, ordained bishop for the occasion, that he might strengthen her and her companions in the true

faith, lest any should be corrupted by associating with pagans. The year after Ethelburga's marriage, an assault was made upon Edwin with a poisoned weapon by an assassin sent by Quichelm, king of Wessex. Edwin's faithful servant Lilla interposed his body and died in his master's stead. This was on Easter Day. The same night the queen was safely delivered of a daughter, who was called Eanfleda. The king gave thanks to his gods. Paulinus gave thanks to Christ, saying that it was through His intervention that the queen's life had been spared. Edwin said that if the Christian God would procure him victory over Quichelm and recovery from his wound, he would be converted; as a pledge of his sincerity, he delivered up the new-born princess to Paulinus to be baptized. The king went with an army against Quichelm, and returning victorious, renounced the worship of idols. He hesitated still about adopting Christianity, received much instruction on the subject from Paulinus, and consulted also the wisest men of his own kingdom. Pope Boniface was interested in his conversion, and about this time wrote two letters, one to Edwin, one to Ethelburga, urging the great religious change, and he sent them presents, with the blessing of St. Peter. The king's gifts were a gold ornament and a garment of Ancyra; the queen received a silver looking-glass and an ivory gilt comb. The letters are given in Bede's *History*.

The turning-point in Edwin's conversion was the recurrence of an apparition, which had visited him years before while in exile at Redwald's court, and promised him success and sovereignty. This supernatural being now told him that it was the God of the Christians who had given him greater power than any of his predecessors, and that he must no longer delay his conversion. Edwin wished that all his people should be converted with him; he therefore convened his Witan. Coifi, the pagan high priest, declared himself strongly in favour of Christianity, and was the first to begin the destruction of the great heathen temple at Godmundham

(near Wighton, in Yorkshire), with its hideous altars and grim accessories of a barbarous worship. After this, on Easter Day, April 12, 627, in a new wooden church at York, Edwin was baptized with his and Ethelburga's son, Ethelhun, and several of his relations, friends, and officers. Their example was soon followed by thousands of people of all ages and conditions. Ethelhun died while still wearing his white baptismal robes, and was buried in York Minster.

Penda, king of Mercia—a fierce heathen warrior, brother of Edwin's first wife, Quenburga—invaded Edwin's dominions, and defeated the Northumbrians in a great battle at Hatfield Chase, in Yorkshire. Edwin and his son Osfrith were killed. Ethelburga, with Paulinus, and her young children, escaped by sea to Kent, to the court of her brother Eadbald, taking with her many of Edwin's treasures, especially a golden cup and cross, which were preserved at Canterbury in Bede's time. Eanbald gave Ethelburga a Roman villa at Lyming, between Canterbury and the sea. There she built the first nunnery in England, and there she and her sister St. EDBURGA (1) took the veil. Paulinus became Bishop of Rochester.

Ethelburga sent her son Wusefrea, and Uffi—son of her stepson Osfrith—to Dagobert, king of France, to be educated. They died young, and were buried in France with royal honours. Besides Wusefrea and Eanfleda, she had two children, who died before their father, and were buried in York Minster. Ethelburga lived as abbess of Lyming for several years. Her grave may still be seen there, and a well near the church bears the name of her sister St. Edburga, and was long believed to possess miraculous healing powers. Ethelburga was the first queen and the first widow of Anglo-Saxon race who took the veil. Edburga was the first virgin princess who did so. The church of St. Ethelburga, Shoreditch, is thought to be named in commemoration of this saint.

Bede. Montalembert, iii. *English Mart.*, by a Catholic priest, 1608. Lingard, *Hist. and Antiquities of Anglo-Saxon Church*.

St. Ethelburga (2), Oct. 11 (ÆDILBERGA, EDILBURGA). + 664. First Abbess of Barking. Of the family of Offa, king of the East Angles. Sister of St. Earconwald, bishop of London, a most holy saint, honoured by God with the gift of miracles. Before his promotion to the bishopric, he founded two famous monasteries: one for himself at Ceortesci (Chertsey), the other at Bercingum (Barking) for his sister. He invited HILDELITHA from France to teach her monastic customs. Ethelburga proved herself a sister worthy of such a brother, and Barking became celebrated not only for the fervour of its nuns, but for the zeal they displayed for the study of the Holy Scriptures, the fathers of the Church, and even the classic tongues. Like her brother, she had the gift of miracles. Hers was a double monastery. It is recorded that when the pestilence of 664 ravaged the country, and the ranks of the monks were being rapidly thinned by the terrible scourge, Ethelburga consulted her nuns as to where they would themselves wish to be buried when the pestilence came to their part of the monastery. Nothing was decided until one night, at the end of matins, soon after midnight, the nuns had left the oratory to pray beside the graves of the departed monks, when suddenly they saw a light which seemed to cover them as with a shining shroud; it was brighter than the sun at noonday. The sisters, alarmed, left off singing, and the light, rising from that place, moved to the south of the monastery and west of the oratory. After some time, it was drawn up again to heaven. All took this as a heavenly sign to show the place where their bodies were to rest. Several revelations were made to the nuns during this plague as to the deaths of each other. TORCHGYTH had a vision of a glorified body, wrapped in a shining sheet, and being drawn up to heaven by cords brighter than gold. In a few days the Abbess Ethelburga died; and so fulfilled the vision.

Bede, *Ecc. Hist.*, bk. iv. Capgrave, *Nova Legenda Ang.*, fol. 139, 140 (1516). AA.SS.

St. Ethelburga (3), July 7 (ÆDIL-

BERGA, ATHELBURGA, AUBIERGE, EDILBURGA). 7th century. Abbess of Brie. Daughter of Anna, king of the East Angles, and sister of ETHELREDA and SEXBURGA. Ethelburga and her step-sister SÆTHRYTH were sent to the monastery of Faremoutier, in Brie, to be educated. Here Ethelburga took the veil, and afterwards became abbess. While she was abbess, she began to build in her monastery a church in honour of all the apostles, where she wished to be buried. She died, however, before the building was finished, but was buried where she desired. After her death, the building was left untouched for seven years; then the brothers of the monastery, instead of building this church, decided to move Ethelburga's bones to some church that was consecrated. On opening the tomb, the body of the saint was found so fresh that they had it washed and dressed, and removed to the church of St. Stephen. *R.M.* Bede, iii. 8. *Eng. Mart.*

St. Ethelburga (4), Feb. 6, July 9. + c. 740. Queen of Wessex. Wife of Ina, king of Wessex (688-728). Sister of the sub-regulus Adalard, a prince of the same family as Ina.

Ina succeeded Ceadwalla, and reigned long and prosperously, making wise and useful laws, and laying the foundation of that ascendancy which Wessex ultimately gained over the other kingdoms of England. About the same time that the great abbey of Medehamstede was being enlarged and endowed in Mercia, Ina renewed and established two large monasteries at Abingdon and Glastonbury. Glastonbury is said to have been originally founded by Joseph of Arimathea, not many years after our Lord's ascension; and there he is said to have planted his staff of thorn. In token of the truth of the story, the staff grew into a tree, and flowers at Christmas to this day. Ina richly endowed Glastonbury, making it a free monastery. It continued to be held in great reverence by his successors, and was a favourite shrine of the British Christians. He built a church at Wells; and, with his aid, his sisters, CUTHBURGA and QUIMBURGA, built the monastery at Wimborne, afterwards so famous.

Ethelburga was associated with her husband in these pious labours, and took part also in more warlike deeds. In 722, Aldbryht, or Albert, a hostile prince of Wessex, took the fortress of Taunton, which Ina had built. He being engaged in fighting a distant foe, Ethelburga, with what troops she could gather, made a vigorous assault on the fort, razed it to the ground, and compelled Aldbryht to flee.

During many years of prosperity and glory, Ina and his wife had been friends to the Church and the poor. They had often talked of withdrawing from the cares and pomp of royalty, and of passing their remaining years in religious retirement. Ina, however, put off the decisive step from month to month, from year to year, until at last Ethelburga, finding her arguments and lectures of no avail, with the feminine zeal which ignores defeat, resorted to stratagem to impress upon him the corruptible nature of all worldly things, also that the time had come for them to turn their attention exclusively to things spiritual, in preparation for death and eternity.

They made a party of pleasure to one of the king's villas, with every luxury and splendour that the age and nation could command. After spending a night or more in feasting and revelry, the king and queen set out for another of their residences; but when they had ridden a few hours, Ethelburga begged her husband to go back to the villa where they had been so happy. He agreed, and they returned. By the queen's orders, the hours of their absence had been employed in destroying and disfiguring the place, dirt and squalor taking the place of riches and splendour. Everything was made as revolting as possible—pigs were lying in the very bed where the royal couple had slept. Ina understood the lesson his queen intended to convey, and agreed with her to forego the pleasures of this world, and devote himself to preparation for the next. He assembled the Witan, resigned his crown, and recommended as his successors Ethelherd, the brother of Ethelburga, and Oswald, another prince of the house of Cedric. In 728,

Ina and Ethelburga went to Rome, where they lived among the poorest of the pilgrims, wearing the dress of the common people, and Ina supported himself by the labour of his hands. They never betrayed their lofty origin. Within a year Ina died at Rome, and was buried there, not as a king, but as a poor pilgrim. After his death, Ethelburga, the first English queen to visit Rome, returned to England, and became a nun at Barking. There she died about 740.

St. Ina is commemorated on Feb. 6, his wife, either on the same day or on the day of one of the other three sainted princesses of her name.

Montalembert, v., English edition. The *English Mart.*, July 9, does not say that Ethelburga went to Rome, but implies that when Ina went there, she went to Barking.

St. Etheldreda (1) or ETHELDRYTHA, ETHELDRITHA, EDILTRUDE, one of the three sainted sisters of ERMENBURGA.

St. Etheldreda (2), ETHELREDA.

Etheldritha, ALFEDA.

St. Ethelflæd, ELFLEDA (3).

St. Ethelfleda, ELGIVA (3).

St. Ethelfleta, ELFLEDA (1).

St. Ethelgiva, ELGIVA (3).

St. Etheldreda, JUNE 23 (EDELDRUD, ELIDRU, ETHELDREDA, ÆTHELDRYTH, EDILTRYDA, ETHELDRITA, EDILTRUDE, AUDREY, AWDREY). 636-679. Queen of Northumbria. First Abbess of Ely. Daughter of Anna, king of the East Angles (635-654).

Represented with the emblems of royalty, and of her rank as abbess, sometimes with a book, and sometimes a crown of flowers, or crowned, with a crozier and budding staff. At Ely Cathedral, lantern columns represent her asleep, her head in a nun's lap, a book in her hand, with a tree blossoming above her. Anna was of the family of the Uffings, descendants of Odin. He was a Christian, and did much for the conversion of his own kingdom, and that of Wessex, his chief enemy being the savage Penda, heathen king of Mercia.

St. Etheldreda was the third daughter of Anna, by his wife St. HERESWITHA, though some authorities say that St. Hereswitha was married to Ethelhere,

Anna's brother. Anna's family of daughters were famous for their piety, namely, St. ETHELBURGA, St. SEXBURGA, St. ETHELREDA, and St. WITHBURGA.

Ethelreda was born at Exning, or Erming, in Suffolk, and was brought up in an atmosphere of piety. It was her ambition to be a nun like her sisters, but she was destined not to attain this goal until she had been twice married. In 652, she was given against her will to Tombert, or Tondbrecht, prince or ealdorman of the Girvii, an East Anglian people settled in a place that now forms part of Cambridgeshire, Huntingdonshire, and Lincolnshire. Tombert gave his wife as a settlement an estate then called Elge, and afterwards Ely. Tombert, either respecting and sympathizing with her monastic vocation, or regarding her with indifference, allowed her to live as a nun during the three years of their marriage. During that time occurred (in 654) the defeat and death of King Anna by Penda, and he was succeeded by his brother Ethelhere.

After the deaths of her husband and father, Ethelreda settled on her own estate of Ely, intending to spend the rest of her life in religious retirement. But in 660, for family reasons, probably to secure for the house of the Uffings the alliance of the powerful kingdom of Northumbria, against the aggressions of the Mercians, she married Egfrid, second son of Oswy, king of Northumbria, by St. EANFLEDA, daughter of Edwin and St. ETHELBURGA.

At the time of his marriage, Egfrid was little more than a child. Ethelreda won his esteem and affection at once, and rapidly acquired a purifying and ennobling influence over him. He "held her as a thing enskied and sainted;" he sat at her feet, and learnt wisdom and self-denial from her, and he assisted her in her good works.

While Ethelreda was queen of Northumbria, she delighted in the society of monks and nuns, and took care to invite and attract to her house such of them as were most distinguished for learning and piety. Among these was St. Cuthbert, the young prior of Lindisfarne. She bestowed many gifts from her private

property on his monastery, and desiring to give him also a token of her regard for himself, and to be specially remembered in his prayers, she made and embroidered with her own skilful fingers a stole and a maniple, that he might wear her gift only in the presence of God, and be reminded of her while offering the holy sacrifice.

In 670, at the age of twenty-four, Egfrid ascended the throne of Northumbria. Immediately the Scots and Picts, who owed him service and tribute, despising his youth, rebelled, and the pious Wulfere of Mercia, with hereditary jealousy of the neighbouring kingdom, attempted to subjugate it. Egfrid, however, reduced the northern rebels to submission, and then turned his arms against the Mercians, who, instead of annexing Northumbria, were themselves annexed by that state. Egfrid, after a time, restored the kingdom to Ethelred, the brother of Wulfere, who had married St. OSTERIDA, Egfrid's sister. St. Wilfrid was the friend and adviser of the king and queen, Egfrid and Ethelreda. Ethelreda gave him the lands of Hexham which Egfrid had given her, and there Wilfrid built the fairest church that existed north of the Alps, after he had already rebuilt the Cathedral of York, and done much to improve and beautify his monastery of Ripon.

Meantime, Egfrid, who had been the humble adorer of his beautiful wife for twelve years, had arrived at the age of passions, and his affection had grown to a love that could no longer be satisfied with worship at a distance. He had hitherto consented to let her live in his house like a nun in her convent, but now that he was a man and a king, with the pride of success in war, and with more knowledge, wealth, and power, he demanded one thing more of Fate and of Ethelreda. He entreated Wilfrid to use his influence to induce her to become in fact what as yet she had been only in name. He promised Wilfrid great things for himself and for his churches, should he be able to persuade the queen that her duty to God was her duty to her husband. Wilfrid feigned to enter into the king's view of the matter, but, in fact,

he steadfastly encouraged the queen to persist in her celibate life, and even advised her to ask permission to leave the court and become a nun. Few persons of the present day will approve of the conduct of Wilfrid in this matter, but none of his contemporaries seem to have thought him worthy of anything but praise. Egfrid never forgave him. After many painful scenes, an unwilling consent was wrung from Egfrid, no sooner given than repented. But before he could give orders to the contrary, Ethelreda had fled to Coldingham beyond the Tweed, where ST. EBBA (1) was abbess, she was sister of the late king Oswy, and aunt of Egfrid.

Egfrid found life intolerable without Ethelreda, and determined to bring her back with or without her consent. St. Ebba heartily sympathized with Ethelreda, but seeing that should Egfrid insist on reclaiming his wife resistance would be impossible, advised her to escape from Coldingham in the disguise of a beggar. Ethelreda did this, attended by two of the nuns from Coldingham, SS. SEWARA and SEWENNA. She did not go to her aunt, ST. HILDA, at Whitby, as she would have opposed anything advised by Wilfrid, but decided to go back to her own lands at Ely. Many stories are told of her adventures on the journey, and they have often been the subject of sculpture and painted glass in the English monastic churches.

On the first day of her flight, Ethelreda was all but overtaken by her husband. She arrived at a headland, Colbert's Head, jutting into the sea, and her pious intention was protected by the tide, which at once rose to an unusual height around the rock, making the place inaccessible to her pursuers. Egfrid resolved to wait till the ebbing waters should leave the path open to him, but instead of going down in a few hours, the waters remained at high tide for seven days. The baffled pursuer then realized that a power greater than his had taken Ethelreda and her vow under His protection, so gave up the idea of compelling her to come back to him, and returned home.

Another miraculous incident is recorded of her flight. One very hot day,

as she was travelling on foot, overpowered with fatigue, she stuck her staff into the ground, and lay down to rest on the open plain. When she awoke, the staff had put forth leaves and branches, and it afterwards became a mighty oak tree, larger than any other for many miles around. At length, after many days of weary walking, the saint arrived on her own lands of Ely. Here there was a piece of good, firm, rich land, supporting six hundred families, and surrounded to a great distance by fens, forming a more formidable rampart than walls or plain water would have done.

Here, in 673, Ethelreda built one of those large double monasteries which were so famous and so important in the early days of the English Church. Wilfrid, who never lost sight of his old friend, made her abbess, and gave the veil to her first nuns. He obtained special privileges for her from the Pope, and often visited her, and helped her with advice and suggestions useful in the management of her large establishment.

Hither came many of her friends and relations to live under her rule, or to place their daughters in her care. Hither came many holy men and priests to take her for their spiritual guide. Many of her old friends and courtiers followed her and her example. Her devoted steward, Oswin, who had been in her service from childhood, and did not care to remain in the outer world without her, recognizing his own unfitness for study and meditation, carried his spade to St. Chad at Lichfield, and begged, not for repose, but for labour. "You shall read in your cell," said he, "and I will dig for you."

Ethelreda ruled over her monastery for seven years, setting a great example of piety and abstinence, and all other monastic virtues. Though such a great lady, and so delicately reared, she never wore any linen, but only rough woollen clothing. She denied herself the use of the warm bath, a luxury much in use among the English in her time, only permitting herself this indulgence at the four great festivals of the year, and even then she only used the bath that had already served for the other nuns.

Among the kindred princesses who were attracted by Ethelreda's good qualities and the fame of her holiness, was her sister, St. SEXBURGA, queen of Kent, who, leaving her own foundation of Sheppey, came and put herself under the rule of Ethelreda, and at her death, in 679, succeeded her as abbess.

Ethelreda died of a quinsy, which she regarded as a punishment for her former love of dress, and, in particular, for having worn jewels on her neck. An incision was made in her throat by a surgeon, who afterwards swore to the healing of the wound after death.

Ethelreda is one of the most popular of English saints, and there are more dedications in her name in England than in that of any female saint of the early Anglo-Saxon Church. Her day is June 23, the anniversary of her death.

In 696, St. Sexburga had her body taken from its tomb, where it was found, not only undestroyed, but with a youthful freshness which had long departed from the face of the living Ethelreda. Many miracles were wrought at her tomb, and at those of her successors, who were princesses of the same family, and the abbey of Ely was for many years very famous and very rich. It was constituted a cathedral in 1109, the abbot and bishop being thenceforth one person.

The life and merits of Ethelreda were the favourite study of mediæval writers, and many notices of her are still extant.

R.M., June 23. Bede, *Ecclesiastical History of England*. AA.SS. Mabillon, AA.SS. O.S.B. Thomas of Ely, *Liber Eliensis*. Capgrave, *Nova Legenda Angliæ*. Montalembert, *Moines d'Occident*. In an Anglo-Saxon missal, now in the public library at Rouen, the names of ÆTHILDRYTHE and GERTRUDE are in the prayer, "Nobis quoque peccatoribus," after the consecration. Lingard's *Antiquities of the Ang.-Sax. Church*.

St. Ethelviva, ADELVIVA.

St. Ethembria, ETHEMARIA, CECTA-MARIA, CETHUBERES, CETHUBRIS, or CETUMBRIA. Said to be the first nun veiled by St. Patrick in Ireland, at her monastery near Clogher. When he gave the veil to CINNA, he placed her under the care of Ethembria in 480, at Drum-

dubhain, co. Tyrone. Some say she is the same as Cinna. Colgan, *Irish Saints*.

St. Ethildrita, or EDILTRUDE. Sister of St. ERMENBURGA.

St. Ethle, April 4 (ADELAIS, ALICE, ELISABETH). Mother of St. Bernard. P.B.

SS. Ethnea and Fedelmia, or SODELBI, Jan. 2, 11, 15, March 29; Stadler gives SODELBI, Nov. 10 (ETHNA and FEDELM, HETHNA and FEDELLA, ATHNA and FEIDELMAI; in French, ATHENE or ÆTHENÉ la Blanche and FETHLÉ la Rose).

Daughters of King Laoighaire, son of Niall of the Nine Hostages and monarch of Ireland for thirty years (428-458). He succeeded Dathi, who was killed by lightning among the Alps.

When St. Patrick preached at the court of Laoighaire at Tara, about 433 A.D., Ethnea the Fair and Fedelmia the Rosy were not in their father's house, but were "at fosterage" with a provincial potentate in a distant part of Ireland. The brothers Mael and Caplit, who were magi, educated them in the religion of the Druids. On the approach of St. Patrick, the magi produced an Egyptian darkness for three days and nights over the whole plain of Hai (probably Roscommon), where they lived. The prayers of Patrick dispelled the darkness, which was succeeded by a wondrous fair white light. The princesses were going at daybreak to bathe at the fountain of Cliabach, near Rathcroghan (where they seem to have been at the court of the King of Connaught), and to their surprise they saw a number of venerable-looking men, dressed in white, sitting round the fountain. These were St. Patrick and his clergy; but the princesses took them for fairies, or spectral gods, *sidhe* (beings still believed in by the ignorant peasants of Ireland as living in the ground under pleasant hills, etc.). So they asked St. Patrick where he came from. He told them they should believe in God instead of asking idle questions, showing that they believed in fairies and the like. The elder princess then began to inquire about God with great eagerness, concerning His age, His possessions, His

power, and whether there would be any end of Him. St. Patrick willingly gave them the information they asked for, and in a short time baptized them in the fountain, and finding them willing to renounce all their worldly prospects to serve the God he had made known to them, he gave them the white veil of virginity. Then they earnestly longed to be free from the body and to hasten to the presence of the Lord; and at their wish he gave them the Holy Communion, and the two sisters lay down side by side, and their spirits departed to the Lord. This happened near Croghan, or Ratheroghan. They were buried there, and a church was built over them, but their relics were afterwards transferred to the Metropolitan Church of Armagh, perhaps during the life of St. Patrick. The two magicians were very angry about their death, but Patrick converted them both. The worship of Ethnea and Fedelmia is not general; even in Ireland there seems a doubt whether they are to be reckoned among the saints. The above story is in the life of St. Patrick. O'Hanlon, *Irish Saints*, i. 163. Skene, *Celtic Scotland*.

Feidelmia, V., Jan. 11, and Ethnea, Feb. 28, appear in the *Martyrology of Tallaght*, but it is not certain that this is the same St. Ethnea.

St. Ethuise, THEODOSIA (1).

St. Ethwide (provincia Saxonie). One of six saints, 3rd O.S.F., named in *Prima Fundatio*, and in Brewer's *Monumenta Franciscana*, ii. 543. Already worshipped in 1224, when the Friars Minors were first established in London.

St. Euanthia, EVANTHIA, or EVANTIA.

St. Euasia, April 26, M. in Africa. AA.SS.

St. Eubala, March 30. 3rd century. Wife of Eustorgius, who was eminent for his wealth, and still more for his impiety. Mother of St. Pataleon, or, as he is called by the Greeks, Pantaleemon, physician and martyr (July 27) under Diocletian. AA.SS.

St. Eucapia, April 13, M. at Chalcedon with EUPHEMIA (4). AA.SS.

St. Eucharis, WALBURGA.

St. Eucratis, ENGRATIA (1).

St. Eudelme, Feb. 18, V. Richard Whitford, *Mart. after the Use of the Church of Salisbury*.

St. Eudocia (1). The woman of Samaria is honoured sometimes under the name of St. Eudocia, March 1, sometimes as PHOTINA, March 20. Dr. Neale, *Liturgiology*.

St. Eudocia (2) the Penitent, March 1, M. in the reign of Trajan, beginning of 2nd century, is called by her biographer an active servant of the devil. She was of Samaritan lineage, and lived at Heliopolis, in Phœnicia, in a house near the gate of the city, where her wonderful beauty drew many souls to sin, and enabled her to acquire immense wealth. One night a monk, named Germanus, on his return to his monastery from a journey, passed through Heliopolis, and lodged in a friend's house which adjoined that of Eudocia, and it happened that he occupied a room which was only separated by a thin wall from hers. In the middle of the night her attention was aroused by hearing him singing psalms. Then he read from a holy book a passage concerning the torments of the wicked in the future life. Eudocia listened in great alarm. As soon as it was light she sent for the monk, and asked what she should do to escape from so dreadful a fate. He told her she must renounce all her ill-gotten wealth. She fasted and prayed, and refused to see any of her former associates for some time, during which St. Germanus instructed her in the doctrines of Christianity and the ways of holiness. She was then favoured with an encouraging vision, and Germanus sent her to be baptized by Theodotus, bishop of Heliopolis, to whom she made over all her riches. She next became a nun, and was eventually appointed to preside over the others. Soon after her entrance into the religious retreat, one of her former friends made his way to her disguised as a monk, and tried to persuade her to return to the world and to her sinful life. Having reproved him in vain, she made the sign of the cross over him, and he fell down dead. She restored him to life by her prayers and converted him. When she had lived in a holy and

penitential manner for a considerable time, a false accusation was raised against her by her former lovers, and she was condemned by Diogenes, the governor, to be tortured. She wrought so many miracles on this occasion, striking her enemies dead and raising them again, that Diogenes at last set her at liberty. She also raised to life Firmina, who had died suddenly in a bath; she and her husband and family were converted, and so was Diogenes. The last miracle recorded of her is that she raised to life a boy who was killed by a dragon; then by her prayers she caused the dragon to burst and burn away. Great numbers of people were converted and baptized in consequence. Diogenes' successor, Vicentius, could not bear to have so great a saint in his jurisdiction, so he ordered her to be beheaded. *R.M. AA.SS.*, from a Greek book in the Vatican.

St. Eudocia (3), Aug. 4, M. 4th century. A woman of Roman birth, but living in the East; taken prisoner by the soldiers of Sapor, king of Persia, and carried to that country. Being learned in the Holy Scriptures, she converted many of her fellow-prisoners and many Persian women. For this offence she was scourged with sinews of oxen until her flesh fell from her bones; then kept in prison for six months; then they packed her up in a sort of cage of canes or reeds, and bound it tight to her with thin hempen cords, and squeezed and wrenched one limb after another until they cut all her flesh; finally, they dragged her over rough beams by ropes and broke all her bones. After these tortures, they found she was still alive, so they cut off her head. *AA.SS.*

St. Eudocia (4), Jan. 6. Nun in the convent of *St. CECILIA* at Rome. Mentioned by Cajetani and Menard. *Bucelinus.*

St. Eudoxia (1), Jan. 31, M. at Canope. One of three daughters of *ATHANASIA* (1).

St. Eudoxia (2), Nov. 3. + 303. Concealed St. Valentine, priest, and St. Hilary, deacon, for a long time in her house in Rome, during the persecution under Maximian, and when at length

they were beheaded at Viterbo, she buried them in a place called Cavillarius. For this act of devotion she was beaten to death. The martyrdom of Valentine and Hilary is recorded in the *Roman Martyrology*, but there are many versions of the story; that which tells of Eudoxia's deeds is not well authenticated. *AA.SS., Præter.*

St. Eudoxia (3), *EUPHROSYNE* (12).

St. Eufemia (1), *EUPHEMIA*.

St. Eufemia (2). (*See SILA.*)

St. Euferia, Sept. 10. Probably a mistake in old MS. for *EUPLIA*. *AA.SS.*

St. Eufra, or *EUFRIIDA*, Jan. 14, M. in Africa. *AA.SS. P.B.*

St. Eufrasia, *EUPHRASIA*.

St. Eufrida, *EUFRA*.

St. Eufrosine, *EUPHROSYNE*.

St. Eugamina. Formerly honoured at Soissons. *Guérin.*

St. Eugenda, Jan. 2, M. with St. Tobia at Sirmium; mentioned in St. Jerome's *Martyrology*. *AA.SS.*

St. Eugenia (1), Dec. 25, 26, Sept. 11, Jan. 3 (*EUGENNE*, *OINE* in Soissons, *OYINE* in parts of France, *OYNE* in some Celtic places), V. M. 2nd or 3rd century. Patron of Spain. Daughter of Philip, who was proconsul of Egypt under Commodus (180-192), and of St. *CLAUDIA* (8). In her fifteenth year it was contemplated to marry her to Aquilinus, but she said she preferred a husband of good conduct to one of high lineage.

At that time Christians were allowed to dwell peaceably near Alexandria, but not within the city; and as Eugenia, who had heard with interest of the doctrines of St. Paul, was one day walking near the town, she heard the Christians singing psalms, of which she spoke to two of her friends and fellow-students, Prothus and Jacynthus, and proposed to them to become Christians, to which they agreed. She then dressed herself in man's clothes, and went to a monastery, where Ellen was abbot. This Ellen, who is supposed to be Helenus, bishop of Liopos, had once disputed with a heretic, and getting the worst of the argument, he had a great fire made, and saying, "We shall now see which is the right faith," he went into the fire, and came out unhurt. The heretic

acknowledged the inferiority of his faith by refusing to enter the fire. Ellen would not suffer any woman to come near him. Eugenia was admitted under the impression that she was a man, but her sex was revealed to the abbot in a vision. When her father and mother saw her chair come home empty, they sought her everywhere in great distress, and demanded of the soothsayers what had become of her. They answered that she was carried up to heaven by the gods. They therefore made an image of her, and commanded that all the people should worship her. All this time Eugenia feared God, and lived among the holy brethren, and when the provost of the church was dead, she was appointed his successor.

In those days there was in Alexandria a noble and rich lady, named Melaney, whom Eugenia cured of a quartan ague by anointing her with oil, and who therefore sent her many gifts. These, however, were always declined, as Eugenia said, "We have plenty of everything; we cure in the name of God, and seek no reward from man." This lady behaved like Potiphar's wife, and made her servants swear to what she said. The prefect ordered Eugenia and all the monks to be given to the wild beasts in the amphitheatre on a certain day, but first they were brought into his presence. Eugenia discovered herself to her father and mother, who clothed her in gold, and restored her to their house with great joy. Fire came down from heaven and destroyed Melaney. Philip and Claudia, with their two sons and all their dependents, became Christians; Philip was made a bishop, and was slain by the heathen while saying his prayers. After his death, his widow and children returned to Rome, and converted many to the faith of Christ. By order of the emperor, Eugenia was thrown into the Tiber with a stone tied round her neck; but the stone broke, and she was uninjured. She was next put in a burning furnace, which immediately became cold. Then she was put in a dark prison, which was miraculously illumined; and having been there ten days without food, she received a white loaf from Jesus

Christ, who told her that on Christmas Day she should be admitted into heaven. Accordingly, on Christmas Day the executioner was sent to cut off her head in the prison. After this, she appeared to her mother, and told her she should follow her on the next Sunday. Claudia on Sunday "put herself to prayer, and gave her spirit to God." Prothus and Jacynthus were dragged to the temple to sacrifice, but by their prayers they broke the idols, and were therefore beheaded.

In the *R.M.*, Dec. 25, she is said to have been killed by having her throat pierced with a sword. *Golden Legend. Leggendario. Flos Sanctorum. Cahier. R.M.* "Philip," Sept. 13.

This legend of Eugenia is said by Guérin to be put together from some very ancient mosaics, etc., in which she appears; it is the subject of Calderon's martyr-play, *The Joseph of Women*.

Butler says she is mentioned in the lives of SS. Protus and Hyacinthus, *MM.* Sept. 11, also by St. Avitus; but except that she was martyred at Rome about the year 257, in the reign of Valerian and Gallienus, nothing is known of her, no authentic acts being preserved and the legends being of no authority.

St. Eugenia (2), March 26, *M.* in *Nicomedia*.

SS. Eugenia (3), Jan. 22, and Bagan, *VV.* Neale.

St. Eugenia (4), Sept. 16. 8th century. Daughter of Adelard, brother of ODILIA (3), whom she succeeded as second abbess of Hohenburg, or Altitona, or St. Odilia's Mount, where she ruled for fifteen years. Sister to SS. ATTALA and GUNDELINDA. Pinus, in *AA.SS.* Lechner.

St. Eugenne, EUGENIA (1).

St. Eugra, Aug. 24. Supposed same as ENGRATIA. *AA.SS.*

St. Eugratia, ENGRATIA (1).

St. Eulalia (1), or OLALLA, Dec. 10, *V.* of Merida, *M.* 304. Patron of Merida and of Oviedo, where her relics are kept. A young Spanish lady of good family. Born at Merida, in Estremadura, then capital of Lusitania. She was twelve years old when the tenth great persecution of the Church began,

under Diocletian. On hearing of the glories of the confessors and martyrs, she determined to share them; and when Calpurnius was sent to Merida to exterminate Christianity in that part of Spain, her mother, dreading her rashness, took her into the country to be out of the way of dangers. Eulalia, however, having persuaded one of her servants, named Julia, to adopt her views, they fled by night to Merida. On the way thither, Julia could hardly keep up with her young mistress, and said to her, "Your eagerness to get before me is in vain; I shall be the first to receive the martyr's palm." And so it happened. They arrived at Merida at daybreak, and found Calpurnius, or Dacian, as he is called in the Spanish legend, sitting in the forum persecuting the Christians. Eulalia at once began to revile him and the emperor, and to ridicule the idols and all who believed in them. "Child," said the envoy of the emperor, "do you know to whom you are speaking?" Eulalia answered that she knew well who he was, and how great were his folly and his wickedness. The envoy still had pity on her. He showed her the instruments of torture prepared for those who obstinately resisted the emperor's authority, at the same time telling her that if she would but offer a little salt and incense to the gods, no one should molest her further, and no more questions should be asked. Eulalia threw down the idol, trampled the offerings under her feet, and spat in the face of the judge, an action which most of her biographers apologize for and excuse on account of her youth. Calpurnius ordered Julia to be beheaded at once, and Eulalia to be tortured. After many dreadful sufferings, she was condemned to be burnt alive. The flames quickly reached her hair, which was all about her shoulders, and she was suffocated. At the moment of her death, a white dove was seen to fly out of her mouth and ascend to heaven. She was ordered to be hung on a high cross, to be eaten by the birds; but a fall of snow covered her entirely, and kept her body safe and fresh for three days, until the Christians buried it near the place of her martyr-

dom. Prudentius, who was born in Spain, 348, mentions St. Eulalia in his poems. *R.M. Vega*. Mrs. Jameson, *Sacred and Legendary Art*. Neale. Butler. Watson, *Cædmon*, p. 109, mentions that the earliest work in vernacular French is a poem of the 9th century on the martyrdom of St. Eulalia.

A slightly different version of the legend is given by Ribadeneira in *Flos Sanctorum*.

St. Eulalia (2), Feb. 12, Dec. 10 (ALAUSIA, AULAIRE, AULAYE, AULAIZE, AULAZIE, OCCILLE, EILLE, OLACIE, OLAILLE, OLAIRE, OLASE, OLALLA, OUILLE), V. of Barcelona. M. 304. Patron of Barcelona. She was brought up a Christian in or near Barcelona, and was crucified on the rack in the same persecution in which St. EULALIA of Merida was martyred. She is titular saint of many churches, and gives her name to several villages in the south of France. Two families of the ancient noblesse of France take their names from her—Sainte-Aulaire and Sainte-Aulaye. Her story is often confused with that of Eulalia of Merida; but they are distinguished by the tradition of the Spanish churches, by the Mozarabic missal, and by all the old martyrologies of Jerome, Usuard, etc. *R.M. Butler*.

St. Eulalia (3), or EUPHEMIA (10), March 30, V. M. AA.SS.

B. Eulalia (4), May 11, V., was a Cistercian nun, who showed great devotion to the Virgin Mary, and repeated the angelic salutation very often every day. The B. V. MARY appeared to her one night, and said she was pleased with her devotion. "But," she added, "if you wish to gratify me, do not say the angelic salutation so fast, for it gives me most pleasure when you say '*Domine tecum*' slowly and devoutly." So Eulalia was very happy and grateful. She redoubled her devotion, and was led to a great height of sanctity by the patronage of the Virgin, and died in peace. *Bucelinus*.

St. Eulampia, Oct. 10. M. with her brother, St. Eulampius, in the persecution under Maximian. They were natives of Nicomedia, and fled with a number of other Christians to the mountains.

Eulampius went into the town to buy food, and was taken by the guards and dragged to the temple. There he prayed, and the idols fell down. The governor would have let him go if he would have submitted, but he defied the powers and the gods, and was put to the torture. His little sister heard of it, and came running; she rushed amongst the soldiers and threw her arms round her brother. Both were cast into a fire together, but remained unhurt. This miracle converted two hundred soldiers, all beheaded with the martyred children. *R.M. Menology of Basil. AA.SS.*

St. Eulodia, or **ALODIA**, M. with **St. NUNILO**.

St. Eunica, March 7 (**LEUNUCA**, **LEUNUNCULA**), M. in Thrace, with two **DANDAS** and others. *AA.SS.*

St. Eunice, March 11. Mother of **St. Timothy**. She was a Jewess, her husband a Greek (2 Tim. i. 5; Acts xvi. 1). She and **Lois** are commemorated by **Arturus**, but rejected by **Henschenius** from the number of saints to be worshipped. *AA.SS.*

St. Eunice, Oct. 28. (*See BELA.*)

St. Eunomia, Aug. 12. Servant of **St. AFRA** of Augsburg. *R.M.*

St. Euodias. Called in the Roman Catholic Bible **EVODIA** (Phil. iv. 2). Called by **St. Paul** one of his fellow-workers whose names are in the Book of Life, and exhorted to "be of the same mind" with **SYNTYCHE**. **Euodia** evidently lived at **Philippi**, and was apparently one of those who sent to **St. Paul** such things as he stood in need of, to **Thessalonica**, and afterwards by **Epaphroditus** to **Rome**.

St. Eupatronia, **CLEOPATRONIA**.

St. Eupelia, May 30, M. Honoured in the Greek Church. **Guérin**.

St. Euphemia (1), or **EFFAM**, Sept. 3, of **Aquileia**. V. M. with her sister, **St. Dorothy** (1), and their cousins, **SS. THECLA** and **ERASMA**. Time of **Nero**. Patron of **Rovigo** and **Istria**.

Euphemia and **Dorothy** were daughters of **Valens**, or **Valentius**, a heathen; **Thecla** and **Erasma** were daughters of his brother **Valentinian**, a Christian, who instructed them all four in his faith. They were baptized in the river **Natis**,

and consecrated to a religious life by **B. Hermacora**, the bishop. Soon afterwards, **Valens** wanted to give the two eldest to the husbands he had chosen for them; they declined, and he ran at them with his sword, but they escaped to their uncle's house, where they were concealed for some time, but were betrayed by a servant. The traitor was presently seized by a devil, and ran and drowned himself in the river. **Valens** took **Euphemia** and **Dorothy**, and gave them over to be punished as Christians. They underwent the usual tortures and outrages, and finally were beheaded by their father in a tower, which he had built for them. He threw their heads into the river; the tower was immediately struck by fire from heaven, and he and his accomplices were burnt in it. Then **Valentinian** and the bishop went by night to look for the bodies, and found at first only the breasts, which had been cut off and thrown to the dogs to eat. They had turned into roses, and the dogs were watching by them. Then they went to look in the river for the heads, and a celestial boat appeared, bearing those sacred relics, and guided by two angels.

The origin of the tower is thus told by **Peter Calo**. **Euphemia** and **Dorothy** being sought in marriage by some of their neighbours, **Valens** would not give them, because they were very young, and he was very fond of them, and wanted to keep them with him. He ordered a tower to be built for them close to the river **Natissa**, and adjoining his house. While it was building, he made a journey to **Tergeste**. During his absence, the young saints asked the builder what the tower was for. Being told it was for them to live in, and that it was to have two windows, they begged him to make a third window larger than the others, and he did so. The lower part of the tower was provided with arches through which the river **Natissa** flowed, and served as a bath for the young ladies.

The body of **St. Euphemia** is worshipped at **Ravenna**.

R.M. AA.SS. Mart. of Salisbury.

St. Euphemia (2) of **Chalcedon**, September 16, May 6 (**EFFAM** in the

Martyrology of Salisbury, OFFANGE, OPHEUGE), V. M. The year of her death given by different authors varies between 280 and 311.

One of the four great patronesses of the Eastern Church; patron of Calatafimi, of the Faculty of Theology in Paris, of Parenzo in Istria, of Verona.

Represented: (1) with a sword sticking in her breast, a lily in her right hand, and a palm in her left; (2) between two serpents; (3) with a wheel near her; (4) with a lion or bear standing by her; (5) burnt alive, angels coming to her.

Daughter of a senator of Chalcedon. She wore black clothes to show that she renounced all worldly pleasures. Seeing so many Christians perish for their faith in the time of Diocletian, she complained to Priscus, the judge, that he treated her with unjust neglect in granting the honours of martyrdom to so many persons, and passing her over. The judge tried to persuade her to renounce her religion, and failing, had her beaten with fists, and then had her shut up in his own house, where he intended to make love to her, but he could not open the door of her prison, either with keys or with axes. He then ordered her to be broken on a wheel, but the wheel broke and killed the executioners, leaving Euphemia free. She was miraculously delivered from several other forms of death and torment, prepared for her by the heathen, among others, when thrown to wild beasts, instead of devouring her, they twisted their tails together, and made a chair for her to sit on. Finally she was stabbed by one of the attendant soldiers. The man who stabbed her was honoured by Priscus with a magnificent robe and a gold necklace; he went out, and was eaten by a lion; his friends looking for his body could only find some little bits of bones and small remains of his silken robe and golden collar. Priscus also was torn to pieces by the lion. The accounts vary as to the last act of cruelty that put an end to her life. Some say she was burnt alive, others that she was rescued miraculously from the flames, and afterwards thrown to wild beasts, and being weary of so

many torments, she prayed that this might be the last, and accordingly a lion killed her with one bite. *R.M. Golden Legend, Flos Sanctorum*, and other collections of legends. Mrs. Jameson, *Sacred Art*. Stilling, in *AA.SS.* Butler, etc. Baillet says her worship was popular in very early times, but that the only ground for her story was a picture described by St. Asterius (5th century), in a homily, representing her dressed in the dark brown robe of a philosopher, one executioner pulling her by the hair, and another striking her on the mouth with a hammer. Leo the Isaurian, in the 8th century, desiring to stop the worship of relics and images, had her body thrown into the sea, but her relics were found and her worship re-established by the Empress IRENE (12) and the Emperor Constantine.

St. Euphemia (3), patron of Antequera, and of Auria, or Orense, in Galicia, in Spain, where some of her relics are kept, is claimed as a Spaniard, but is probably the great EUPHEMIA of Chalcedon.

St. Euphemia (4), April 13, M. at Chalcedon, in Bithynia, with SS. EUCAPIA and Secutor. *AA.SS.*

St. Euphemia (5), April 12. *AA.SS.*

St. Euphemia (6), July 11. Crucified and burnt. Commemorated in the Abyssinian Church. *AA.SS.*

These four are possibly duplicates of the great EUPHEMIA.

St. Euphemia (7), May 11, M. with parents, brothers, and sister. *AA.SS.*

St. Euphemia (8), March 20, M. with ST. ALEXANDRIA (3). *R.M.*

St. Euphemia (9), July 3, M. at Constantinople, in the time of the Emperor Valens.

St. Euphemia (10), or EULALIA, March 30, V. M. *AA.SS.*

St. Euphemia (11), June 2, M. at Rome. *AA.SS.*

St. Euphemia (12) of Abyssinia. June 6, 4th century, had a special devotion to the Archangel Michael, whose image she wore on her forehead, and thus overcame the devil. Mentioned in the metrical Hagiography of the Abyssinian Church. *AA.SS.*

St. Euphemia (13), July 6, of Tropea. c. 302. Same as DOMINICA (1).

B. Euphemia (14) of Meran, June 17, + 1180, O.S.B. Abbess of Altmünster, in Upper Bavaria, between Augsburg and Munich. Daughter of Berthold and Sophia, count and countess of Andechs. Great-aunt of St. HEDWIG, duchess of Silesia. Sister of St. MATILDA, abbess of Diessen, of St. Otho II., bishop of Bamberg, and of Gisla mother of four bishops. Euphemia's monastery was founded for monks in the 8th century, by St. Alto. In course of time the monks were removed to Altorf, and nuns were put in their place at St. Alto's. Euphemia died there, but by her particular desire she was buried beside her sister Matilda at Diessen, where her grave, with an epitaph in German, was still to be seen in the time of Henschenius (17th century). AA.SS., on her day and also on those of St. Hedwig, Oct. 17, and St. Matilda, May 31.

Ven. Euphemia (15), Dec. 25, V. Called by Bucelinus "a most illustrious heroine." She had a vow of chastity from her childhood. Her parents compelled her to marry a certain noble count. She went into the chapel, and implored the aid of the Virgin Mary, then cut off her nose and lip. Her father, very angry, gave her as a servant to a peasant, and she suffered hard work and sores for seven years. On the eve of the Nativity, she went into the stable to praise God. There the B. V. MARY appeared to her, and gave her back her nose and lip. When her father heard of it, he built a convent on the site of the stable, and there Euphemia served God for the short remainder of her life. Bucelinus.

B. Euphemia (16) Domicilla, Jan. 19. + 1359. O.S.D. Born in Poland. Daughter of Lesco, duke of Rattiboria, of royal descent. At twelve she was sought in marriage by the Duke of Brunswick, Marquis of Brandenburg, but replied that she was married to a more noble husband. She became a nun in the convent of the Holy Spirit, at Rattiboria, where she died prioress, leaving to the house the castle of Javaronne, with seven estates. She was held in great veneration by her fellow-citizens,

and since her death has succoured many of them by miracles, in sickness, shipwreck, and other dangers; and Pio says, to this day (1607), if any nun of her convent is going to die, or if any calamity to the town or the convent is imminent, knocks and blows are heard from within her tomb. Pio, quoting Bzovius, who places her among the BB. of Poland.

St. Euphemia (17), Angelina Militza Neemanja, queen of Servia, wife of St. Lazarus, and mother of St. Stephen Lazarevic, took the name of Euphemia on becoming a nun on Mount Athos, whither she fled with her son, after the great defeat of the Servians by the Turks in 1389. (See St. ANGELINA, queen of Servia.)

St. Euphenisia, or EUPHENISSA, March 3. 1st century. Queen of the Ethiopians. Wife of King Eglippus. Mother of St. IPHIGENIA. She had also a son, Euphrano, who died, and was raised to life by St. Matthew the Evangelist; whereupon the king and queen were converted and baptized, and built several churches. The story is given at considerable length by Ordericus Vitalis, i. 318. The above persons and events are also mentioned in the *Acts of St. Matthew*, Sept. 21, which, however, are not authentic.

St. Euphrasia (1), March 16 (EUPHRASIA, EUPHRAXIA, EUPRAXIA), M. Put to death with twenty companions at Nicomedia. Perhaps same as (3). AA.SS.

St. Euphrasia (2), March 13, M. at Nicomedia with others. AA.SS.

St. Euphrasia (3), Jan. 19, V. M. of Nicomedia, is perhaps the same as (1) or (2). AA.SS.

St. Euphrasia (4), May 18, M. at Nice, in Bithynia. After many horrible tortures, thrown into the sea and drowned. AA.SS.

St. Euphrasia (5), May 18, V. M. Companion to St. THECUSA. R.M.

St. Euphrasia (6), March 20, M. Put to death with ALEXANDRA and some other women at Amisus, in Paphlagonia.

St. Euphrasia (7), or EUPHROSINE, Jan. 18, V. M. c. 300.

Represented with a soldier near her holding a sword.

In the reign of Diocletian and Maximian, Anthimus was bishop of the church of Nicomedia. Euphrasia, who was young and beautiful, asked him whether it was permitted to a woman to save her honour by renouncing her religion in appearance, and sacrificing to the gods. He said certainly not, that it was better to lose the body than the soul. She saved herself by a trick; for having refused to sacrifice, and being therefore condemned to that which she most dreaded, she bribed a young man to save her by promising him a charm against wounds and injuries. She told him that if he would only not touch her, she would give him an ointment which would render him invulnerable in battle, and in all circumstances where there was danger of cuts or blows. She offered to show him the efficacy of it, and for this purpose rubbed her neck over with some oil she had, and then bade him draw his sword and strike with all his strength. He did so, and cut off her head at one blow. *AA.SS.*

St. Euphrasia (8), March 13 in the Latin, July 25 in the Greek Church (*EUPHRAXIA*, *EUPRAXIA*), V. + 410. Nun in the Thebaid. Daughter of Antigonus and Euphrasia, both of whom were near relations and intimate friends of the Emperor Theodosius the Great, and were very rich and charitable. When they had been married two years, and had one infant daughter (the subject of this memoir), they agreed that on account of the vanity, misery, and shortness of human life, they would have no more children, and would spend their vast revenues in charity. A year after this, Antigonus died. Euphrasia brought to the emperor and empress her little daughter, who was called by her own name, and begged them to take care of her and her property for the sake of their friend Antigonus. Soon afterwards the emperor betrothed the little Euphrasia, with her mother's consent, to a rich nobleman. Not long after, another nobleman wanted to marry the young widow Euphrasia, who was very rich and beautiful. He succeeded in persuading the empress to sanction his suit, although she knew that Euphrasia

had vowed to lead a religious, celibate life. When Theodosius heard of it, he was very angry, and upbraided the empress, who was so ashamed of her conduct that she sat like a stone for two hours, unable to utter a word.

When Euphrasia found that she was the cause of dispute between the emperor and his wife, she took her child, and went to Egypt, where she had estates. When she had made many offerings to churches and monasteries, she went to visit a convent far in the interior of the Theban desert. Here lived 130 holy nuns, whose asceticism was such that they never ate apples or grapes, or drank wine; some of them only tasted food once in two days, some of them once in three days; the abbess alone was able to fast seven days together. Their only clothing was a hair shirt; they slept on a hair cloth spread on the ground, and if one of them was tempted by the devil in a dream, she made her bed of stones, and scattered ashes on the hair cloth, which she spread over them. They united hard labour to their other austerities and their devotions. Not one of them had ever washed her feet, and the very mention of a bath was an abomination to them. At five years old, the little Euphrasia insisted on remaining with these nuns, and letting her mother go away without her. A few days afterwards, Antigonus appeared in a dream to the abbess, and told her that the elder Euphrasia was to be delivered from this world now that her child was provided for. When this was told to the widow, she was very glad, and called her daughter, and delivered all her property to her, telling her to spend it piously, and to live, not for this world, but for Christ.

After her death, the nobleman to whom the younger Euphrasia had been betrothed, begged the emperor to send for her and command her to fulfil her engagement. When Euphrasia received the emperor's letter, she wrote to him, saying, "My Lord Emperor, do you advise your handmaid to reject Christ and marry a mortal man doomed to be eaten by worms? Be it far from me to do such a thing. Let this man trouble

you no more. Give all my wealth to churches, and to the poor and orphans for the love of my father Antigonus who was so dear to you." After this, Euphrasia lived peaceably with the nuns. She grew up very beautiful, and looked like a descendant of kings, as she was. She was chiefly remarkable for her blind obedience, her humility, and her great asceticism. She wrought several miracles of healing. When she was thirty years old, it was revealed to the abbess that Euphrasia should die on the morrow. She ordered the sisters not to tell her; but Julia, her chief friend, who was of noble birth like herself, who had taught her to read and to sing and pray, and who loved her more than all the others, could not restrain her grief, and on being questioned by Euphrasia, she confessed the cause of her distress. Euphrasia was much afraid, and fell down. Julia sat beside her weeping. Euphrasia had baked the bread for the convent, and she remembered her household duties in the midst of her terror, and bade Julia take the loaves out of the oven and carry them into the place where they ought to be kept. Then she prayed to live a year longer, as she felt that there was no penitence in her, and no time left to fight with the devil; and she compared herself to a fig-tree without fruit, and begged for one more year to bring forth fruits meet for repentance. The sisters tried to comfort her, and she begged them all to pray for a year of life for her to repent. She was then seized with fever, and shivered with fear and cold. They carried her into the oratory, and wept and prayed with her. Julia begged her not to forget her in heaven, but to remember what inseparable friends they had been, and how she, Julia, had, by her advice and prayers, assisted her in her conflicts with the devil, and to ask of God that she might soon be delivered from the burden of the flesh. Next morning they all took leave of her, and prayed with her until she died. Four days afterwards, Julia came to the abbess, and said, "Pray for me, for Christ calls me at the intercession of the blessed Euphrasia." She then kissed all the sisters and took leave of

them, and on the fifth day from Euphrasia's death, Julia died and was buried beside her, in the same grave with her mother Euphrasia the elder. A month afterwards the abbess convened all the nuns, and bade them choose a new mother, for at the prayer of the blessed Euphrasia she was going to heaven. They chose Theognia, and the abbess having given her blessing to her successor and all the sisters, died, and was buried with the two Euphrasias and Julia. No one else was ever buried in the same grave, but devils were cast out there through the merits of Euphrasia.

R.M. A.R.M., for the Order of St. Basil. *A.R.M.*, for the Order of Carmelites. *AA.SS.*, March 13, from MSS. collated with the Greek text in the Vatican. Her Life, given by the Bollandists, is pronounced by Butler and Baillet to be authentic and true. Baillet says she is so highly revered in the Greek Church that when a nun makes her profession, the priest prays that God would give her the grace and blessings which He bestowed on St. Euphrasia.

St. Euphrasia (9), Nov. 17. + c. 588. Wife of St. Namas, or Namatus, or Manat, bishop of Vienne, in Dauphiné. Euphrasia imitated his virtues, and when he took holy orders, she became a recluse. Guérin, *P.B. Gynecæum*.

St. Euphrasia (10). + 756. Sister of FEBRONIA. Daughter of Aistolfo, king of the Lombards. According to Wion, the king built a monastery at Pavia for his daughters, endowed it with relics, and called it the Monastery of All Saints. In later years it was called the Monastery of St. Marino, and given to Brothers of the Order of St. Jerome. *Lignum Vitæ*, p. 520.

St. Euphrasia (11). 13th century. Wife of Yaroslav Vladimirovitch, prince of Pskov, grandson of Mistislaf the Brave. Being driven out of his principality, Yaroslav retired with his wife to Odenpé. In 1233, he tried to recover his patrimony of Pskov, but was defeated and sent prisoner to Pérciaslavle, in Sonzdal. Euphrasia remained at Odenpé, and some years afterwards received the crown of martyrdom at the hands of a cruel stepson.

She was buried in the monastery of St. John, at Pskov, and is celebrated in Russia for her virtues and the miracles wrought at her tomb. Karamsin, *Hist. de Russie*, iii. 321; viii., tableau v.

B. Euphrasia (12), Sept. 14 (ANFROSINA, EUFROSINA), 3rd O.S.F., + 1484. She lived in the little town of St. Sepolero, in Umbria with a disagreeable, cross husband. On his death, she became a nun in the convent of St. Catherine, of the Third Order of St. Francis, in her native place. She was distinguished for her great humility. She foretold deaths and other events. The B. Cherubino of Spoleto was dying in the convent of the B. Mary of the Angels, and Euphrasia, praying in her own convent, was in an ecstasy for four hours, after which she was commanded by her confessor to declare what she had seen. She said the soul of Cherubino had now passed into heaven; sixty-six thousand souls came to meet him, all saved by his preaching, other great saints with them. A month after this, Euphrasia died. Two years later the nuns of her convent adopted the modified Rule of St. Francis, called Urbanists. Jacobilli, *Santi dell' Umbria*, ii. 245. Hueber, *Franciscan Mart.*, says she is beatified by order of the Church.

St. Euphrata, March 25, M. with more than four hundred others, at Nice, in Bithynia. AA.SS.

St. Euphraxia, EUPHRASIA.

SS. Euphrosyne (1), or EUFROSINA, etc., and Theodora (2), May 7, VV. MM. c. 100. Slaves of St. FLAVIA DOMITILLA (2). R.M. AA.SS.

St. Euphrosyne (2), EUPHRASIA (7) of the oil.

SS. Euphrosyne (3) and Florentia, July 7, reputed companions of St. URSULA, have a separate worship in Schleswig.

St. Euphrosyne (4). EUPHRASIA (8), V. in the Thebaïd, is sometimes so called.

St. Euphrosyne (5), Jan. 1, Feb. 11, March 16, Sept. 25, V. 5th century, reign of Theodosius II. Daughter of Paphuncius of Alexandria, who had been married many years to a very good woman, but had no child until he begged

the prayers of the abbot and monks of a convent where he often visited. At last he had one beautiful daughter, who, at the age of seven, was baptized, and at twelve lost her mother. At eighteen she had many suitors, of whom her father chose the richest and noblest. He then took her to the monastery, and with munificent gifts begged for her the blessing and prayers of the abbot. They stayed there three days, during which Euphrosyne much admired the holy life of the monks. The abbot was in the habit of making a feast and inviting his friends, on the anniversary of the day on which he was made abbot. Soon after the visit of Paphuncius and Euphrosyne, he sent a monk to their house to invite Paphuncius to this entertainment. He was not at home, and Euphrosyne had a long conversation with the monk, and asked him many questions about monastic life, and expressed her fears for her soul if she remained in the world. Whereupon he advised her to disguise herself as a man, and during her father's absence at the festival to which the abbot now invited him, to enter a monastery. This she did, taking the name of Smaridanus, or Smaragdus. The beauty of her face distracted the monks from their devotions; they thought she was a devil come amongst them for that purpose, so the abbot ordered her to remain in her cell and say her prayers alone, and not come into the church. Paphuncius sought his daughter with great sorrow in all the nunneries and every other place that he thought could possibly conceal her, and came at last for consolation to the monk, Smaragdus, who comforted him, and assured him that God was taking care of Euphrosyne in some good place. He continued to visit her, and received much consolation and advice from her for thirty-three years, believing her to be a monk. When she was at the point of death, she told him who she was, and begged him to keep her secret even after her death, but Agapito, or Agape, who took care of her, hearing her father's lamentations over her, understood who she was, and told it to the abbot.

Baillet doubts the story, but Rosweide, the Bollandist, thinks it genuine.

R.M., Jan. 1. A.R.M., for the Order of St. Basil, March 16. A.A.SS., Feb. 12. *Légende Dorée. Leggendario.*

St. Euphrosyne (6). One of nine sisters of ST. RAGINFREDE.

St. Euphrosyne (7), or **PREDISLAVA**, May 23, V. + 1173. One of the patrons of Polotsk and Lithuania. Predislava was the daughter or sister of George Sviatoslaf, duke of Polotsk, which seems to have been at this time an independent Christian state. In the next century it became subject to Smolensk, and then to the heathen dukedom of Lithuania. Polotsk is spelt in several different ways, and there are other places with similar names, all called in Latin Polocia. Duke George's capital was the town of Polotsk, on the junction of the Dwina and the Polota.

At twelve years old Predislava, unknown to her parents, went to a convent in Polotsk, ruled by her aunt, the widow of Prince Romanus, where she took the veil and the name of Euphrosyne. After staying there some time, with the approval of the bishop, she shut herself up in a cell adjoining the cathedral of St. Sophia. She transcribed books, and worked in different ways to earn money, at the same time denying herself the necessities of life, in order that she might give to the poor. The prince then gave her a piece of ground outside the town, and there she built a church and monastery, of the Order of St. Basil and Slavonian rite, in honour of the transfigured Saviour. Of this she was abbess for forty years. Among the inmates of her convent were her own sister, her foster-sister, and two nieces. Another patron saint of Polotsk, **PARASCEVE** (5), was a nun in this monastery in the following century, and is commemorated with Euphrosyne.

Euphrosyne adorned her church with great splendour, and begged for it, from the Emperor Manuel, the precious gift of a picture painted by St. Luke, and popularly called *Korsun*. She built another monastery for her niece. After ruling her convent well for many years, she made a pilgrimage to Jerusalem, accompanied by her brother David and her sister Euphrasia. She died in the

Russian convent at Jerusalem, about 1173. She was translated to Kief, and is worshipped by the Rutheni, who are in communion with the Church of Rome, and also by those who follow the Greek rite. Father Wiuk Kojalowix, in his *Lithuanian Miscellanies*, says she was of the Greek Church. A.A.SS., May 23; and in their notes to Euphrosyne the monk, Sept. 25. Stokvis, *Manuel d'Histoire, de Généalogie et de Chronologie*, ii. 336. Zedler, *Lexicon*. Bruzen de la Martinière, *Le grand Dic. Géographique*, vi. partie ii. 387.

St. Euphrosyne (8), **FEBRONIA**, princess of Wlodomir.

St. Euphrosyne (9), or **THEODOSIA**, Sept. 25. + c. 1250. Of Tchernigov, in Russia. Daughter of St. Michael, duke of Tchernigov, M. (Sept. 20), who was fifth in descent from Yaroslaf the Great. (See ANNA.) Her name was Theodosia; she was pious from infancy, and had a strong inclination for monastic life. She was betrothed to Menna, prince of Suzdalia, and sent to his country to be married to him; but on the journey, hearing, to her great relief, that he was dead, she took the veil in the nearest convent, changing her name to Euphrosyne, 1227. She influenced many other persons to dedicate their lives to God in the monastic state. She adorned her convent by her virtues, and by her prayers saved it from destruction by the Mongols, who invaded Suzdalia in 1238. (See AGATHA OF VLADIMIR.) In 1246, Duke Michael, with the blessing of the priest, set out to visit Battu, or Bati, or Bat, Khan of the Mongols, to treat of the liberation of his country from the oppression of these barbarians. When he and his friend Theodore arrived at the horde, they were told they could not be admitted into the presence of Bati until they had passed through the fire and worshipped the sun and other gods of the Mongols. As they stoutly refused to do so, they were beaten by the Tartars, and beheaded by a renegade Christian. Their bodies were quartered by the Mongols, but were eventually conveyed to Tchernigov, and thence to Moscow, where they rest among the saints and heroes of their country, and are honoured as martyrs. Euphrosyne

died about the middle of the century, conspicuous in life and death by her miracles. She was perhaps living when St. Alexander Nevski became grand prince. Karamsin, *Russie*, iv. *Græco-Slav. Calendar*.

B. Euphrosyne (10). B. IDA, of Liège, is sometimes so called, in allusion to the meaning of the name (Fair and Good).

Euphrosyne (11). ST. CATHERINE OF SIENA is sometimes so called.

St. Euphrosyne (12), or EUDOXIA, July 7. Grand-princess of Russia. + 1401. Daughter of Dmitri Constantinovitch, prince of Suzdal, who had been grand prince 1359–1362. Euphrosyne married, in 1367, the famous Grand Prince Dmitri Ivanovitch, surnamed Donskoi (Tanaicus), from his great battle against the Tartars, at Kulikovo, on the banks of the Don, Sept. 8, 1380. Euphrosyne frequented the churches day and night, and is thought to have contributed to her husband's success against the infidels by her fervent prayers and liberal alms. It was the first victory the Russians had gained over the Tartars for more than a hundred years. The deliverance from their oppression did not come immediately, but the relative position of the two nations began to turn. Still, on the anniversary of that good fight, solemn prayers are offered all over Russia for the thousands of pious Russian souls who left their bodies on that glorious field. Dmitri was distinguished by every noble and princely virtue. He was the son, though not the immediate successor, of Ivan Kalita, duke of Moscow and grand prince. Dmitri Donskoi died in 1389. Euphrosyne survived him several years, during which she kept up the dignity of her station, always appearing in magnificent robes, but secretly wearing iron chains under her fine clothes, and practising extreme asceticism, which she only made known to her sons, because they were distressed that people thought her worldly, and did not esteem her as they ought. She said it was well for her that people should humiliate her and speak ill of her. She built several churches, and founded, in 1389, the Convent of the

Ascension, in the Kremlin at Moscow, and there, a short time before her death, she took the monastic habit, and with it, according to Martinov, the name of Eudoxia. Karamsin, however, says her name was originally Eudoxia, and she changed it to Euphrosyne on taking the veil. She was buried in the church of this monastery, and it thenceforth became the burying-place of all the grand-princesses of Moscow and their daughters. Their tombs are to be seen there side by side, Eudoxia's at the beginning of the row. She wrought miracles both during her life and after her death. Hare, *Russia*, p. 273. Karamsin, iv. Martinov, *Annus Eccl.* Ralston, *Early Russian History*.

St. Euphrosyne (13). 15th century. 3rd O.S.F. Nun at St. Sepulero (Biturigia), in Umbria, under her cousin B. EUPHRASIA (12). Jacobilli.

St. Eupraxia, or EUPHRASIA, is probably the elder of the Euphrasias of Thebais, mother and daughter. AA.SS.

St. Euprepia, Aug. 12, M. Servant of St. AFRA, of Augsburg. R.M.

SS. Euprexia, widow, and her daughter THEOGNIA, V. Honoured at Menis, a very ancient city between Enna and Syracuse. AA.SS.

St. Euplia, Sept. 10 (EUFERIA, EUPLIUS), M. with others at Cæsarea, in Cappadocia. AA.SS.

St. Eupuria, May 16, V. Works miracles at Gaëta. History unknown. Henschenius, in AA.SS.

St. Euralia, or GALLALIA, Dec. 10, V.

Eurgain. Middle of 6th century. Daughter of Mælgwn Gwynedd, and wife of Elidyr Mwynfawr, founder of Llancurgain, or Northop, in Flintshire. Rees, 261.

SS. Euriella (CURIELLA, EURILLA, VRÉLIE) and Onenne, or Ouenne, Oct. 1. 6th and 7th centuries. Were among the twenty or twenty-four children of St. Juhaël, king of Domnonia, a small kingdom of Bretagne, comprising the districts afterwards called Arcouët and Trécouët on the northern coast, where the village and parish of Plou Fragan, on the gulf of Saint Brieuc, still perpetuate the name of their ancestor Fragan (5th century). (*Plou* means *tribe*.)

Fracan is perhaps Brychan. Compare ST. ALMHEDA.

Jubaël's wife was Prizal, or Pritella, princess of Leon, in Bretagne. Besides their two holy daughters, six at least of their sons were saints: Judicaël, or Giequel, who succeeded to the kingdom, + c. 652; Judoe, or Josse, king and monk; Winnoc, abbot of Wormholt, in Flanders; and Judganokh, Gamel, and Gladran. There is a church in honour of Ste. Eurielle at Tremeur, near Dinan, and her worship is of very long standing in Brittany. AA.SS., from Albert le Grand de Morlaix. Mas Latrie, *Trésor*.

St. Eurole, or EUROSIA, OROSIA.

St. Eurosia, EPHRASIA.

St. Eusebia (1), Jan. 24 (EUXIMA, THEODULA, XENE). + 283. Mother of the holy children Urban, Prilidian, and Epolonius, aged seven, nine, and twelve. Disciples of St. Babylon, bishop of Antioch. He would not allow the Emperor Numerian to enter the church to profane it, and the children would not disobey their bishop by opening the gates, and were therefore beheaded with him. Their mother was called upon to make a public profession of her faith, which she did, and for saying they did well to obey their master was scourged. She is placed among the saints by some writers, but her name is not in the Greek Calendars. Bollandus, AA.SS., Jan. 24. *Præter*.

St. Eusebia (2), or ÆSIA, June 6, M. Matron, disciple of St. Pancras (April 3), bishop of Tauromenium, in Sicily, commemorated with St. ZENAÏS (5).

St. Eusebia (3), Oct. 29, V. Patron of Bergamo, conjointly with her brothers Domnus and Domnius, and there called a martyr of the time of Diocletian (early in 4th century), but Victor de Buck thinks she lived in the 7th century, while Baillet seems to think her very existence fictitious. She and her brothers are claimed as members of the noble family of Zoppi (also called of Claudia). Several distinguished families in Italy, and particularly Lombardy, claim collateral descent from some martyr or saint. V. de Buck in the AA.SS. *Bollandi*. Baillet, *Vies des Saints*.

St. Eusebia (4) Hospita, or EUXIMIA, or XENE, Jan. 24, Jan. 30 in the Syrian Church. 5th century. A member of a newly ennobled Roman family. At the moment of her marriage she escaped, accompanied by two maids, all three disguised as men. She told them to call her no longer Eusebia, but Hospita, a stranger. After much wandering they came to Mylas, in Caria, where she built a small chapel in honour of St. Stephen, and there she and her maids lived with some other good women, who joined them in leading a religious life. She died unknown. AA.SS., Appendix, May. *Ephemeris Græco-Mosce*. Fiamma, *Vite de Santi*. Cahier calls her abbess, and says that at the moment of her death a cross of bright stars appeared over her head.

St. Eusebia (5), March 16, Nov. 13, May 17, Oct. 28 (EUSOYE, YSOIE). Second Abbess of Hamay. 637-660, or about 680. Daughter of St. Adalbald and St. RICTRUDE. Great-granddaughter of St. GERTRUDE of Hamay. Sister of SS. Maurontius, CLOSENDIS, and ADALASENDA.

Eusebia was born towards the end of the reign of Dagobert I.; his wife, Queen Nantilda, was her godmother, and presented her with the fine estate of Verny, in the neighbourhood of Soissons. When she was two years old, St. Amand (who was the friend and adviser of her family) founded the abbey of Marchiennes, in Brabant. When Eusebia was eight, her father, St. Adalbald, was murdered on a journey into Gascony to visit his friends and his wife's estates. (*See* St. RICTRUDE.) The following year, Rictrude, with her three daughters, went to live in the nunnery she had nearly finished building, near St. Amand's monastery at Marchiennes. On the other side of the river Scarpe, in Hainault, stood the double monastery of Hamay, built by St. Gertrude, grandmother of St. Adalbald. Here, as at Marchiennes, there was a community of men and another of women dwelling in cloisters entirely separate. Gertrude, who was still abbess there, asked Rictrude to give her her daughter Eusebia, whom she adopted and appointed her heiress. On the death of

Gertrude, her great-granddaughter Eusebia, though only twelve years old, succeeded her. Her mother, however, thought she was too young to be her own mistress, or to rule over others. She therefore ordered her to come to Marchiennes, but the young abbess refused to obey, and Rietrude was obliged to procure a *lettre de cachet* from Clovis II. to compel her daughter to come. She brought with her all her nuns, the body of her great-grandmother, and the other relics belonging to her church. She was so fond of her own convent that she often went there at night, accompanied only by a confidential attendant, sang the office in her own church, and returned to Marchiennes in the morning. Rietrude, hearing of it, remonstrated in vain, and finding it impossible to reduce her daughter to submission, had her whipped with such brutality by her brother, St. Maurontius, as to endanger her life. She was held in the arms of a young man wearing a sword, the hilt of which so hurt her side that she spat blood ever after. Although she lived many years afterwards, her wounds could never be entirely healed, so that she was kept in perpetual remembrance of her disobedience and humiliation. It was a tradition among the peasants of the place that the stick with which she was beaten fell to the ground and immediately took root and brought forth leaves. As she continued firm in her determination to go to Hamay and not remain with her mother at Marchiennes, Rietrude, after consulting several bishops and abbots, allowed Eusebia to return with her nuns to Hamay, where she governed wisely and set a holy example. She died, says Baillet, in 660, at the age of twenty-three. Other authors say that she lived ten, and some say twenty years longer. She was succeeded by Gertrude, widow of Ingomar, count of Vermandois. The principal festival of St. Eusebia is the anniversary of her death, March 16; the others are commemorations of her translations, and of the dedication of her church, and not, as has been erroneously stated, the festivals of an early martyr, or of an imaginary Roman lady who found the body of St. Quentin.

Hamay was in the 18th century a priory dependent on Marchiennes, which was an abbey of Benedictine monks.

Her Life by an anonymous author was written about two hundred years after her death. It was founded on older memoirs which had been saved from the ravages of the Normans. She is also mentioned in the Life of her mother St. Rietrude, by Huebald, a monk of St. Amand. *AA.SS.* Baillet.

St. Eusebia (6), a Roman lady who found the body of St. Quentin. Baillet says the story is unfounded, and the only St. Eusebia of whom anything is known is the Abbess of Hamay. Baillet.

St. Eusebia (7), Oct. 8, Nov. 24. + 731. Abbess of the monastery of St. Ciricus, or Saviour, near Marseilles, which possessed the cross of St. Andrew. Eusebia had been fifty years in this privileged house, when, in 731, the Saracens invaded Provence. The forty holy nuns, fearing that their inestimable treasure would be carried off, buried it deep with great care and labour. When the barbarians were at the gate, they all cut off their noses and lips. The Saracens broke in, and murdered them every one. *Boll., AA.SS.,* Oct. 8. Mabillon. *AA.SS. O.S.B.,* Nov. 24. *Gyneceum. Eccentric Biography.*

St. Eusoie, EUSEBIA (5).

St. Eustadia, EUSTADIOLA.

St. Eustadiola, June 8, May 10 (EUSTADIA, SCURIOLA, STADIOLA). 7th century. Founder and abbess of Moyon-Montiers, at Bourges, in France. A young widow of high rank and great wealth. She gave all her possessions to the poor, made her houses in the town into churches in honour of the B. V. MARY and St. EUGENIA; gave her jewels for crosses, candelabra, chalices, and ornaments for these churches; and, with her maids, embroidered vestments and other things necessary for the service of the altar. She built and endowed a large convent, which she governed for many years. She decorated the walls of the church with beautiful embroidery, and the altar with costly hangings fringed with gold, all worked by herself and her women. For seventy years she never tasted flesh of beast or fowl. She died,

upwards of ninety, much beloved and regretted by all the inhabitants of the town and surrounding country. Many miracles were wrought through her intercession, both before her death and since. Henschenius in *AA.SS.* Saus-saye. Menardus, May 10. Bucelinus. Eckenstein.

St. Eustella, May 21, April 30, V. M. Daughter of a regulus (chieftain) at Saintes, in Gaul. Converted by St. Eutropius, first bishop of Saintes, and mentioned in his Life (April 30). Commemorated by Saus-saye and Arturus, but not found in the early calendars. Martin, in his *French Martyrology*, says that she buried St. Eutropius, and was tortured and put to death by her father, and buried near Eutropius. Saus-saye, *Mart. Gal.*, May 21. *AA.SS.*, May 21, April 30, *Præter*.

A fountain in the amphitheatre at Saintes bears the name of St. Eustelle; girls visit it on her festival, May 21, and throw in pins, from which they derive omens of matrimony. An article on the *Antiquities of Saintes*, by the late Mr. S. Lewis, *Athæneum*, July 10, 1886.

St. Eustochia (1), Nov. 2. + 362. V. M. at Tarsus, in Cilicia. On a great occasion, in the time of Julian the Apostate, a general order was given that every one should sacrifice to Venus. Eustochia refused, and, animated by her example, many others refused also. She was scourged with nerves, and while undergoing this punishment, exclaimed, "How sweet are wounds that purchase eternal life!" She was hung up by the hair, nails were driven into her head, she was cut and torn to pieces alive, shouting and thanking God at each new torture that was ordered. Parts of her flesh were eaten by human beings, parts thrown to pigs. Her mother, also called Eustochia, took the remains of the martyr away by night, and buried them in a new sepulchre in a cave. *AA.SS.*

St. Eustochia (2), Feb. 13, + 1469, V. Nun at Padua, of the congregation of Mount Olivet. Daughter of a wicked nun. She was vexed by the devil all her life, but not overcome by him. She had a heavenly contempt for the dignities and advantages of the

world, and is praised in the writings of Peter Baroccio, bishop of Padua, her contemporary. She was worshipped at St. Prosdocius, in Padua, but Henschenius doubted whether her worship was sanctioned by the Popes. Bucelinus, *Men. Ben. AA.SS., Præter*.

B. Eustochia (3), or SMARAGDA de Calafato, Feb. 27 or 28, March 2. 1484. O.S.F. Of an ancient noble family of Catania. Daughter of Bernard and Matilda, count and countess of Calafato. She was christened Smaragda. She was twice betrothed, but each time her marriage was prevented by the death of the bridegroom. In 1446 she took the veil and the name of Eustochia, in the convent of St. Clara, at Messina, which obeyed the mitigated rule of the Urbanists. After eleven years in this convent she founded another, which was to be of the original strict rule of St. Clara, under the friars of the observance. Her mother and sister built this house for her at their own expense. One of her sisters, and a niece of eleven years old, entered with Eustochia in 1457, and in 1460 she became abbess at thirty years of age. She was distinguished by every virtue and by the grace of miracles. She died Jan. 11, 1484, at the age of fifty-four. Three days after her burial, some of the nuns were praying at her tomb. They heard a knocking within, and opening the grave, they found the body like that of a living person. Her worship began immediately, and was approved by Pius VII. (1800-1823). She cures many sick persons, and the inhabitants of Messina seek her aid in time of earthquakes. *A.R.M., Mart. Seraphici ordinis*, March 2. *Mart. Romano-Seraphici ordinis*, Feb. 27 or 28. Léon, *Auréole Seraphique*.

B. Eustochia (4), or EUSTACHIA, of Ferrara, Jan. 24. 1508. O.S.D. Nun at the convent of St. CATHERINE (3) OF SIENA (Convento delle Sanesi), at Ferrara. She was wasted to a skeleton by a long illness. A short time before her death she had an ardent desire to see her Saviour as a new-born child. After three days of weeping and praying, her wish was gratified: she not only saw the holy Infant, but took Him up and kissed

Him, in presence of the B. V. MARY. She nearly died of joy at the moment, and very soon afterwards her illness ended in death. Pio, *Uomini e donne*. Razzi, *Predicatori*. AA.SS., *Præter*.

St. Eustochium, Sept. 28 (EUSTOCHITE, JULIA EUSTOCHIA). c. 370–416. Her original name was Julia; that of Eustochion, signifying justness of aim, was added as a term of praise and endearment. Daughter of a more famous saint, PAULA, friend of St. MARCELLA. Eustochium was the first of the women of high station in Rome to consecrate herself from her youth to serve God in virginity. Of studious and ascetic proclivities, she resisted the attempts of some members of her family to interest her in dress, fashion, and frivolity. With the assistance of St. Jerome, she assiduously studied the Holy Scriptures and learned Hebrew, in order to sing the psalms in the original language. She accompanied Paula to the Holy Land, lived with her in the convent they built at Bethlehem, and after nursing her with devotion during her last illness, succeeded her, in 404, as head of that establishment. She had under her care her young relations, Paula and MELANIA. The house was burned in a riot instigated by the Pelagian heretics. St. Jerome praises her cleverness, and her usefulness and piety. His treatise, *De Virginitate*, and many of his letters, are addressed to her. Jerome was so overcome with grief, so profoundly discouraged by the death of Paula, that he lost all interest in the work of translation, in which she had so long been associated with him. Eustochium, to rouse him from his sorrow and apathy, brought him a passage in the book of Ruth, where they had left off, and asked his opinion about the rendering of a sentence. Almost mechanically he gave the help she sought, and gradually his love of the great work returned, and the Latin version of the Bible was at length completed. R.M. Mésenguy. Baillet. Jerome's Letters, edited by Fremantle.

St. Eustolia, Nov. 9, Oct. 31. 6th century. Honoured at Constantinople with St. SOPATRA, a nun and daughter of the Emperor Maurice. R.M., Nov. 9. The *Græco-Slavonian Calendar*, Oct. 31,

makes Eustolia also a daughter of Maurice. Compare DAMIANA.

St. Euthalia, Aug. 27. Middle of 3rd century. V. M. She lived at Leon-tini, in Sicily, where her mother, EUTROP-IA (1), was cured of dysentery by St. Alpheus and other Christians. The mother and daughter then believed in Christ, but Sirmilian, the brother of Euthalia, was so angry with his mother that he locked her up, intending to strangle her. She was liberated by one of her maids and escaped. Euthalia reproached her brother for his barbarity, and he fiercely demanded, "Art thou also a Christian?" She answered, "Indeed I am, and am ready to die for my Lord." Sirmilian stripped and beat her, and gave her to one of his slaves; but at her prayer the man became blind. When her wicked brother saw this, he cut off her head. R.M. AA.SS. EUTHASIA, mentioned in a *Menæa*, is perhaps the same.

St. Euthasia, M. The *Menæa* says she was beheaded. Nothing more is known of her. Possibly the same as EUTHALIA (Aug. 27). AA.SS.

St. Euthecia, Feb. 28, M. at Alexandria with many others. AA.SS.

St. Euthymia, April 26, M. at Antioch, in Syria. AA.SS.

St. Eutica, Aug. 25, M. AA.SS.

St. Euticia (1), or EUTILIA, Aug. 10, M. with women and children. AA.SS.

St. Euticia (2), May 7, M. in Africa. AA.SS.

St. Euticia (3), Aug. 11. Mother of St. Taurinus, first bishop of Evreux, of whom nothing is known with any certainty, his history being the work, says Baillet, "*d'un imposteur fort ignorant et peu capable d'imposer*." Baillet, *Vies*. AA.SS., *Præter*.

St. Eutilia, EUTICIA.

St. Eutimia, May 30, M. at Antioch. Occurs in an ancient copy of the *Mart. of St. Jerome*. AA.SS. *Præfationes*, vol. iii.

St. Eutropia (1), Feb. 26. Mother of St. EUTHALIA. Honoured at Leon-tini, in Sicily; also mentioned in the Lives of SS. Alphius, Philadelphus, etc. (May 10). AA.SS., *Præter*.

St. Eutropia (2), Oct. 30, May 25, M. at Alexandria.

Represented hanging by her hands, which are fastened to rings in the wall, while executioners on each side of her hold lamps close to her body to burn her.

Her offence was that she comforted the Christians who were suffering for the cause of Christ. Under the rule of Apellianus, she was seized, tortured, hung up, and scorched with the flame of lamps or torches, to compel her to deny Christ; but in vain. She was thrown into prison, and brought out again the next day. She mocked at Apellianus and his idols, and was beheaded, and so departed to her Lord, in whom she trusted.

R.M., Oct. 30. AA.SS., May 25, from the *Menology of Basil and Synaxary of Dijon*.

St. Eutropia (3), June 15, V. M. A girl of twelve, martyred at Palmyra, in Syria, with her mother, whose name we do not know. She was condemned to be shot with arrows. The judge, pitying her youth, ordered her bonds to be undone, that she might save herself by flight; but her mother said, "Do not flee, my daughter." Eutropia held her own hands tight behind her, and fell to the ground, transfixed by an arrow, and immediately expired, not having disobeyed her mother even in this. She is mentioned in Bryene's Exhortation to ST. FEBRONIA. R. M.

St. Eutropia (4), one of the servants of ST. AFRA of Augsburg.

St. Eutropia (5), Dec. 14, V. M. 5th century. Sister of St. Nicasius, bishop of Rheims.

When Attila, at the head of the Huns, invaded Roman territory and entered Gaul, shortly before his great defeat at Chalons, in 451, all sorts of atrocities were committed by his followers. He took Metz on Easter Eve, April 7. Bishops were taken prisoners, priests were slain at the altar, people were massacred with fire and sword. The invaders proceeded to Rheims. Most of the inhabitants fled to the woods; but Nicasius, in full canonicals, attended by the clergy and a few of the people, stood in his place before the altar. He was singing the psalms for the hour. A

sword at his throat cut short the words. His sister Eutropia, for fear of falling alive into the hands of the soldiers, struck the murderer in the face, and was instantly despatched by the side of her brother. They were both buried beside the church of St. Agricola, afterwards the abbey of St. Nicasius.

The *Acts* of St. Nicasius are ancient, but not authentic. By some accounts the massacre occurred in the 3rd century.

R.M. Butler, *Lives*. Ruinart, *Pers. Vandal. Revue des deux Mondes*, March, 1852, p. 939.

St. Eutropia (6) of Clermont, in Auvergne, Sept. 15, 26, 5th century. Widow, contemporary of ST. EUTROPIA (5), of Rheims. Fed upon mortifications, that she might give all to the poor. After the death of her son and grandson, she had a quarrel with Agrippinus, a priest, father of her daughter-in-law, about her property. She put the whole affair into the hands of the two bishops, showing neither hatred nor covetousness.

St. Sidonius Apollinarius, bishop of Auvergne, called her "Saint" during her life in writing of her to a bishop of Autun.

R.M., Sept. 15. F.M., Sept. 26. Baillet.

St. Eutropia (7), WILGEFORTIS.

St. Eutychia (1). (See CASIA.)

St. Eutychia (2), M. with AGAPE, CHIONIA, and IRENE.

St. Evvronia, APRONIA.

St. Euxima, or EUXIMIA, Jan. 30, EUSEBIA HOSPITA.

St. Eva (1), or EVE, Sept. 6, V. M. Patron of Dreux. Her body lies in the church of St. Stephen there. Guérin. Stadler.

St. Eva (2), Feb. 11, Aug. 30 (EVA, erroneously called FUA), M. c. 303. AA.SS. (See VICTORIA OF AVITINA.)

St. Eva (3). Perhaps the real name of DOMNEVA, who was also called ERMENBURGA.

St. Eva (4), or GAFFE. The *Memorial* makes her identical with WEEDA, third abbess of St. Peter's, Gloucester, in succession to her sisters, SS. KYNEBURGA and EDBERGA. Smith and Wace give Eva as a legendary personage called fourth abbess, and, like Edburga, widow of

Wulfhere, king of Mercia. If so, he had three holy abbesses for wives at once, for we know that ST. ERMENILDA was one, and survived him. The *History of Gloucester* says Eva was consecrated by Wilfrid of Worcester in 735.

B. Eva (5), or EVE, Dec. 2. Early 12th century. Born in England. Daughter of Apis, a powerful lord of the kingdom of "*Outre-Manche*" (beyond Channel); her mother's name was Oliva. They brought her up carefully, and consecrated her to God in the Abbey of Clington. Her sanctity soon attracted so much attention, and such crowds of people flocked to see her and ask for her prayers, that she found her spiritual life hindered, and left England and went to France. There she soon heard of the wonderful holiness of Robert d'Arbrissel (founder of Fontevrault) and his disciples, and particularly of St. Hervé, who is believed to have been born in England, and whose name may have been known to her in her childhood. Hearing that he lived as a hermit in a solitary place near Angers, she made her way to his cell, and persuaded him to receive her as a servant and disciple. He did not take this step without consulting the Bishop of Anjou, and other persons eminent for sanctity and wisdom. A narrow cell was built for her, communicating by a door with that of her master, and she was installed with the accustomed prayers and blessings. Geoffroy, or Jeffrey, abbot of Vendôme, wrote to Hervé and Eve a letter beginning: "Jeffrey, the humble servant of the monastery of Vendôme, to the servants of God, Hervé and Eve, secluded, in order that what they have so well begun may have a still better ending." He sets before them the truths that were henceforth to be the object of their contemplation, and bids them not forget the punishment of those who fail to persevere to the end. Eve took upon herself the part of Martha and of Mary too, faithfully serving and tending her master, who already suffered from the infirmities of age, and spending all the rest of her time in religious contemplation and other exercises, in which he was her director. Her austerities shortened her life. She died young; and

Hervé, notwithstanding his advanced age, made a pilgrimage to the Holy Land. On his return he would not again inhabit the cell where he had formerly lived, but passed his few remaining years at Chalonnès, and is generally called Saint Hervé de Chalonnès. He died 1119. Chamard, *Saints personnages d'Anjou*. Ferrarius, Dec. 2.

B. Eva (6), or EVE, June 4, April 5. 13th century. Recluse at Liège. Friend of ST. JULIANA of Liège. When St. Juliana's vision began to be talked about, and people sought her advice on spiritual matters, one of those who came to consult her was a young girl, named Eve, who experienced a profound distaste for the world, and conceived the idea of living as a recluse beside the ancient church of St. Martin, on the hill of Publémont, at Liège. Juliana encouraged her in her intention, and without delay Eve had herself walled up in a cell, looking into the church. Juliana promised to visit her at least once a year, and they agreed to have no concealments from each other. When, in 1248, Juliana was obliged to leave her convent, she went to Eve, who procured shelter for her.

After Juliana's death Eve lost no time in influencing John of Lausanne to persuade the Pope to make obligatory the observance of the feast of Corpus Christi: this was done in 1264.

Eve died in 1265 or 1266, and was buried in the church of St. Martin. On June 4, 1622, she was translated from her first resting-place under the altar of the venerable sacrament whose festival she had been instrumental in establishing. Her relics are kept with great veneration at Vienna, and at Brussels. *Biographie Nat. de Belgique*, "Julienne." Her Life to be found as corollary to that of B. Juliana of Cornillon, April 5. *AA.SS., Præter*. Buce-linus. Henriquez, *Lilia*, p. 145.

St. Eval has a church and village in Cornwall. Parker. Possibly EVILLA, invoked in the Dunkeld Litany.

St. Evanthia, April 27 (EVANTHIA, EVANTIA), M. at Nicomedia, in Bithynia. *AA.SS.*

St. Evantia (1), EVANTHIA.

St. Evantia (2), June 2. One of 227 Roman martyrs commemorated together in the *Martyrology of St. Jerome*. *AA.SS.*

St. Evasia, June 2. One of 227 Roman martyrs commemorated together in the *Martyrology of St. Jerome*. *AA.SS.*

St. Eve, Dec. 19, Jan. 18, 23, the first woman. In the catacombs, Adam and Eve are represented, he with a spade and she with a sheep or ram, to indicate that Adam delved and Eve span. They are patrons of gardeners. In the Greek Church they are honoured the Sunday before Christmas Day. Baillet. Cahier. Guérin.

St. Evé, *EVVÉ*. French corruption of *AVIA*, same as *ADVISA*, or *AUREA*.

St. Everildis, July 9, V. 7th century. Of noble parents in England, in the reign of St. Oswald. She was converted to Christianity when Kinegils, king of the West Saxons, was baptized by St. Berinus, in 635. She took the veil, and lived with great sanctity with two other virgins, Bega and Waldreda, at a place afterwards called Evereldsham, given her by St. Wilfrid. Soller gives this account from a manuscript martyrology of Usuard and from the lessons of her office, but he doubts the authenticity of the sources of the story. *Brit. Sancta*. Soller in *AA.SS.* Butler. She is perhaps the same as *EVERILLA*.

St. Everilla. In the *Diario Romano*, March 14, 1840, this saint is said to be patron of Everingham, in Yorkshire, where a magnificent church was then being built by Contestabile Maxwel, Esq., of Everingham Park, at a cost of £30,000. Sixteen statues were ordered for it from an Italian sculptor. They were to represent the twelve apostles, the Virgin Mary, St. Mary Magdalen, and St. Everilla. Perhaps the same as *EVERILDIS*.

St. Evilla. Invoked in the Dunkeld Litany. Forbes.

St. Evocks, *KEVOCA*. Forbes.

St. Evodia, *EUODIAS*.

St. Evox, *KEVOCA*.

St. Evronia, or *EVROINE*, July 15, V. in Champagne. Same as *APRONIA*. Chastelain.

St. Evvé, or *EVÉ*. Same as *AVIA*, *ADVISA*, *AUREA*.

St. Ewe, or *EWA*, pronounced Eve,

is the name of a parish and village in Cornwall. Parker. It is spelt by John of Timmouth, Iwy. Ewa is perhaps *IA*. Miss Arnold Forster, ii. 267. Smith and Wace.

St. Ewyne, Dec. 21. "The feast also of saynt Ewyne, a quene." *Mart. of Salisbury*.

St. Expergentia, or *EXPERGENTUS*, June 4, M. in Sicily or Cilicia. *AA.SS.*

SS. Extricata, June 2. Two of 227 Roman martyrs commemorated together in *St. Jerome's Martyrology*. *AA.SS.*

St. Exupera, or *ERENPERE*, Sept. 28. Harris Nicolas, *Notitia Hist.*

St. Exuperantia, April 26. V. at Troyes. Her body is kept in the church of St. Frodobert, at Troyes, in a gilded wooden case, curiously ornamented. Mentioned in the *Roman Mart.*, in the *German Mart.* of Canisius, and by Molanus; in some manuscript martyrologies she is styled *EXUPERIA*; Ferrarius speaks of one *UXUPERANTIA*. Henschenius in *AA.SS.*

St. Exuperia (1). Wife of St. Quirinus and mother of St. *BALBINA*. *AA.SS.*, March 30 and 31, lives of SS. Quirinus and Balbina. Elsewhere said to be the wife of St. Hermes; but this is probably a mistake.

St. Exuperia (2), or *EXSUPERIA*, July 26, Oct. 31. 2nd or 3rd century. M. c. 161 or 259. Wife of Olympius, a Roman tribune, who was converted by seeing the constancy of St. Sempronius under the tortures to which he (Olympius) condemned him, and by seeing a statue of Mars miraculously fall down in presence of the holy confessor. Olympius told the story to his wife, and they sent for St. Stephen (Pope), who instructed and baptized them and their son, Theodulus. Their conversion was soon discovered, and they were condemned to be burnt. The fires were kindled before the statue of the sun near the entrance to the Colosseum. Their remains were buried by St. Stephen. *R.M.* *AA.SS.* If their martyrdom occurred in the time of Stephen, the later of the above dates must be the right one. Hemans, *Monuments in Rome*, gives the date 259.

St. Exuperia (3), June 3. Roman martyr. *AA.SS.*

St. Eye. Same as IA, or HYA.

St. Ezeleïs, May 7, June 7 (EZELEIND, EZELIND; in French, ALIX; in Latin, ADELAIS, or ADELEID), V. in England. AA.SS., *Præter*. Perhaps St. ALICE RICH.

St. Ezelind, EZELEÏS.

St. Ezelinda, May 4. 3rd century. Wife of St. Florian, soldier and martyr, who was born at Zeiselmaur, in Lower Austria, and thrown into the river near Lorch, where he is now honoured. P.B.

F

St. Fabiola, Dec. 27, + 399, was a member of the illustrious Fabian family and a frequenter of the ascetic Christian society which gathered round St. MARCELLA. Her piety seems to have been ardent but inconstant, and she fluttered from asceticism to the world and back again. Her parents married her at an early age to a dissolute nobleman. She obtained a divorce, and married again a husband as unsatisfactory as the first, and, without seeking a legal divorce, she left him also. Her conduct, though in accordance with Roman law, was condemned by the Christians, and on Easter Eve, after her second husband's death, she stood in the rank of the penitents at the door of the church of the Lateran, and made confession of her error in the presence of all Rome.

St. Fabiola is chiefly remarkable for having drawn from St. Jerome the denouncement of double marriage (the earliest utterance of the Church on the subject) contained in his fifty-fifth letter. He said that she was justified in leaving her first husband on account of his misconduct, but that the second marriage was a crime; that the woman could not communicate with the Church until she had put away her second husband, and that she could not go back to the first.

Restored to communion, Fabiola sold her estates and devoted her immense wealth to the service of the poor. She founded, with the help of Pammachius, the first hospital for the sick; with her own hands she dressed the most loathsome wounds, and bore the helpless upon her shoulders. In all Rome there was scarcely a needy person who did not owe food or raiment to the charity of St. Fabiola.

In 395 a sudden impulse led her to

visit St. Jerome and St. PAULA at Bethlehem. She enjoyed St. Jerome's hospitality, while he sought, at her request, a lodging for her suited to her rank. When, however, she saw the poverty and simplicity of St. Paula's life, her impressionable nature was stirred, and she asked St. Jerome to seek only a lodging suited to a pious woman, who wished to live in solitude and have the happiness of seeing the place that had sheltered the VIRGIN MARY. Under his guidance she studied the Scriptures, asking more questions than she gave him time to answer. To satisfy her eager mind, he had previously written a treatise on the priestly vestments of Aaron, and he now began an explanation of the forty-two halting-places of the Israelites in the wilderness, which was not completed until she too had "passed through the wilderness of this world, and come to the land of promise."

The rumour of the descent of the Huns on Jerusalem drove Fabiola back to Rome. She busied herself in founding, at the port of the city, a hospice for pilgrims, on the model of that erected by St. Jerome at Bethlehem, and the fame of it spread through Egypt, Parthia, and Britain. She died in 399. At the request of her kinsman Oceanus, St. Jerome wrote a eulogy of her virtues. "I give you this," he concludes, "Fabiola, the best gift of my aged powers, to be as it were a funeral offering; let envy depart and detraction be silent . . . the soul which fell among thieves has been carried home upon the shoulders of Christ." It was not without hesitation that she was numbered among the saints of the 4th century, on account of her immense charity.

Jerome's Letters (Fremantle's edition). Thierry, *Saint Jerome*. Tillemont.

St. Face, THE HOLY FACE, VERONICA (1).

St. Facinola, Aug. 1. Supposed to be the same as **St. FELICULA**, of Gien, in France. *AA.SS.*

St. Faila (**FOILA, FOILENNA, FAOILEANN, or FAILENNA**), March 3. 6th century. V. of the house of Hyfiachra of Connaught. Daughter of Aidus, or Hugh, who was great-grandson of Dathy, king of Ireland. She had three brothers who are reckoned among the Irish saints, namely, **SS. Colga**, or **Colgens**, an abbot, disciple of **St. Columba** (February 20), **St. Aidus**, and **St. Sorar**, of whom nothing is known. The Church of Killfaile (now Killealy), called after her, was resorted to for centuries by multitudes of pilgrims. *Lanigan*, ii. 326. **Colgan**.

St. Faltigerna, March 17, V. An ancient Irish saint mentioned in *Marian Gorman's Martyrology*. *AA.SS., Præter.*

St. Faina, or **PHANIA**, May 18, V. M. at Ancyra with **St. THECUSA**. *R.M.*

St. Fainc, **FAINCHE**, or **FAINE**, **FANCHEA**.

SS. Faith (1), **Hope**, and **Charity**, Aug. 1, VV. MM. Honoured on various days and by different names in different churches. The three sisters are called in French, **Foi**, **ESPÉRANCE**, **CHARITÉ**; in Latin, **FIDES**, **SPES**, **CARITAS**; in Greek, **PISTIS**, **ELPIS**, **AGAPE**. In the Coptic Church they are called **BARUBA**, **AXIOSA**, and **ELISABETH**; by the Ethiopians, **BASSENES**, **HELIS**, and **GHAÏN**; and by the Russians, **WJERA**, **NADEDZDA**, and **LUBOVE**. Their mother, **St. SOPHIA**, **SAPIENTIA**, or **Wisdom**, gave them these names out of love for the theological virtues. She educated them at Rome, and then witnessed their tortures and martyrdom, in the reign of **Adrian** (117-138), when **St. Faith** was twelve years old. **Sophia** survived them some years, and is honoured with them. **J. B. Soller**, *AA.SS.* **Baillet**. **Butler**.

St. Faith (2), Oct. 6 (**FÉ**, **FIDES**, **Foi**), V. M. 286 or 292. Patron, with **St. Peter** and **St. Paul**, of London. Represented holding a bundle of rods, or with a brazen bed in her hand. She was born at Agen, in Aquitaine, of Christian

parents, and was put to death in the early part of **Diocletian's** persecution. **Dacian** was then governor of Aquitaine. A priest named **Caprasius**, seized with panic, fled to a wooded hill near Agen. **Faith** stayed on in her house. After many Christians had suffered martyrdom, some one told **Dacian** that **Faith** was a girl delicately brought up, who would yield if threatened with torture. She was roasted on a brazen bed. Many, seeing the courage with which she endured martyrdom, cried out that **Faith's God** was the true God, and were beheaded. **Caprasius**, who had been watching, envied the new converts who entered into the kingdom of heaven before him, and at last came down from his hiding-place, gave himself up, and was beheaded.

Sixteen churches in England are named in sole honour of **St. Faith**, and the crypt of old **St. Paul's** was dedicated in her name, and is famous in Church history as the Chapel of **St. Faith**.

R.M. *AA.SS.* **Parker**, *Cal. of Anglican Church*. **Smith** and **Wace**.

St. Faith (3), + c. 297. Sister of **St. Maurice** of Agannum. **Cahier**.

St. Falbourg. Under this name **St. WALBURGA** is honoured in Luçon.

St. Falsa, **SALFA**, or **SALSA**, May 20, M. in Africa. *AA.SS.*

St. Falulla, **TALULLA**.

St. Famosa, May 8, M. at Constantinople with **St. Acacius**. (*See AGATHA* (2).) *AA.SS.*

St. Fanchea, Jan. 1 (**FAINC**, **FAINCHE**, **FAINE**, **FAINCHE-GARBHE** (rough), **FUINCHE**, **FUNCHEA**, **PHAINA**, V. Nun, + c. 500. One of the four daughters of **Conall** the Red, prince of Oriel, in Ulster, and **Briga**, his wife. The other daughters were **St. LOCHINIA**, **St. CARECHA**, and **Darenia**, who married **Angus**, king of Cashel. **Fanchea** was born at Rathmore, near Clogher. She was early sought in marriage by **Angus**, son of **Natfraich**, king of Momonia, who did all he could to gain her consent, but she remained firm in her resolution to become a nun, and have no husband but the King of kings. With the help of her sister **Darenia**, she built a monastery at Rosairthir (now Rossory, on the banks of

Lough Erne, co. Fermanagh). They brought together a number of virgins, many of them daughters of kings, and instructed them in the religious life.

Fanchea's brother, St. Enna (Latin, *Endeus*), succeeded his father as chief of the Oriels, but did not long remain an earthly prince, being chosen as a soldier of Christ. He came with his warriors to his sister's nunnery, demanding one of her virgins as his wife. Fanchea went to the girl, and offered her an earthly king or a heavenly for her husband. The virgin chose to be the bride of heaven, and lay down and died. St. Enna again demanded his bride, but when he saw her corpse, he was so much struck by her voluntary death, that he listened to the teaching of his sister, was converted, and became a monk. When his companions and followers heard this, they wanted to take him back and restore him to his worldly place; but Fanchea, by the sign of the cross, restrained their power by making their feet stick to the ground, for she thought it just that those who desired the earth and the things thereof, should cleave to it. When they promised to do penance she set them free. St. Enna was under his sister's direction for some time; he occupied himself by digging trenches round the monastery and doing other manual labour, a common employment for one in his condition in those days. He was one day sorely tempted to forget his vows, and join in a fight which took place near his cell, between some of the men of Oriel and a hostile clan. Fanchea, seeing this, recalled him to his duty, bade him leave the country and go to Rosnat, in Britain, and there place himself under the guidance of Mansenus the abbot. St. Enna asked how long he should stay away. "Until your fame comes back to us," Fanchea replied. He accordingly went to Britain, and after being a disciple there for a long time, went on to Rome, and was ordained priest. He then collected disciples and built a monastery called Latinum. Some years after there came pilgrims from Rome to Ireland, and when St. Fanchea had hospitably entertained them at her monastery, she proceeded to question

them about the saints living in distant countries. Among others, they told her of an Irishman, called Enna, of wonderful holiness and great fame, who ruled over the Latin monastery at Rome. On hearing this, Fanchea set off with three of her nuns to visit her brother. She did not allow them to take anything with them; but one nun, thinking she knew better than her mistress, took a brass bowl for them all to wash their hands in. When they came to the sea, there was no ship in which to cross it, so the holy abbess spread her cloak on the water, and they all got on it, and put off from the shore with a fair wind. When they were a little way from land, the border of the cloak began to sink, which Fanchea perceiving, said, "Now, my daughters, give glory to God and confess your sins, for our cloak is sinking on account of a sin committed by one of you." Then the culprit produced the brazen bowl and confessed her fault. Fanchea threw the bowl into the sea, whereupon the border of the cloak rose again to the surface of the water, and they soon arrived safely at the desired port in Britain.

At the same time, ST. DARERCA, otherwise called MONINNA, being at her monastery of Belfebe, or Kilfebe, afterwards Ardmachan, in Ulster, went to pray in her church, and saw this very bowl lying on the ground at the foot of the cross. She exclaimed, "Lord God, this is a narrow way indeed! Couldst Thou not even allow the holy virgin this one little basin to wash her hands in?" Then she tied the bowl to a similar one which she used for drinking, and prayed that God would allow them to go to St. Fanchea. Her prayer was granted, and Fanchea, recognizing the gift, gave thanks to God and St. Darerca.

St. Enna, having secret intelligence that his sister was coming to see him, bade his monks make ready to receive her and her friends. Fanchea arrived, and asked to see her brother. He sent a message that she might choose his salutation without seeing him, or see him without salutation. She chose the salutation, so a curtain was hung across the place, and St. Enna spoke to her

from behind it. She told him he ought to double the talent entrusted to him by sharing it with his own countrymen in his native land. He replied that he would come there a year after her return home. She then advised him to settle, not in his native place, but in the Island of Arran, which he eventually did.

Fanchea returned to Ireland on the same ship, namely, the cloak. She died before reaching home, and her mourning nuns wrapped her in this same cloak for her burial. The people of Leinster fought with those of Meath for her body, so it was put into a car drawn by two oxen, and it seemed to the people of Leinster that the oxen took it to Barrigh, where they buried it, but in reality they took it to Kilhaine, in Meath; and there, in the parish church of Ros-airthir, in the diocese of Clogher, she has been specially venerated.

AA.SS. Colgan. Lanigan, *Ecel. Hist. of Ireland*. Butler. Bucelinus. Smith and Wace.

St. Faoileann, FALA.

St. Fappa, June 5 (JAPPA, PAPPJA),
M. at Rome. *AA.SS.*

St. Fara, Dec. 7, April 3 (BURGUNDOFARA, PHARA), V. Abbess. + about 655. Patron of Brie and Faremoutier. Invoked for diseases of the eye. Founder and first abbess of the monastery of Faremoutier. Represented carrying a bunch of ears of corn or one single ear. St. Columbanus, when received in her father's house, in her childhood, saw her carry in her hand a bouquet of wheat instead of flowers. He predicted that the wheat of the elect would be the portion of this little virgin, and that Jesus Christ destined her to love no man but Himself. She was the daughter of Agneric, an officer at the court of Theodebert II., king of Austrasia, and Leodegund his wife. Sister of St. Cagnoald, who became a monk under St. Columbanus, at Luxeuil, about 594, and of St. Faro, bishop of Meaux. *SS.* Faro and Fara are called, in the old writings, Burgundofaro and Burgundofara, implying their descent from the Kings of Burgundy. St. Fara was born at Pipimisiun, about five miles from Meaux, whether the modern Aupigny, or Cham-

pigny (or Spigny), is not certain, nor is the date known. St. Columbanus being banished from Luxeuil 610, St. Cagnoald accompanied him, and took him to his father's house, where Columbanus gave his blessing to all the family, and particularly to the child Fara, whom he consecrated to God. When she was grown up her father wished her to marry. She opposed his plan, and was seized with a dangerous and lingering illness, from which she only recovered when St. Eustasius, on his way to the court of Clothaire II., came to Agneric's house, and persuaded him and his wife to consent to Fara's taking the veil from the hands of Gondoald, bishop of Meaux, 614. A few years afterwards, Agneric gave her an estate, and built on it a double monastery at the junction of the Aubetin and the great Morin; it was at first called Brige. The forest and district near it are now called Brie. The abbey was afterwards called Faremoutier, from its first abbess.

St. Fara established the rule of St. Columbanus, which was very strict. It was superseded by that of St. Benedict, but at what date is unknown. The fame of her sanctity attracted many holy women from various parts of France, England, and other countries, to put themselves under her rule at Faremoutier. Among these were *SS.* SISETRUDE, GIBITRUDIS, HERCANTRUDIS, also SEDRIDO, who succeeded her as abbess, and was an English princess, daughter of St. HERESWITHA.

Among the first monks of the abbey of Faremoutier were Fara's brother, St. Cagnoald, who on its foundation came thither from Luxeuil, and who became Bishop of Laon, 620; St. Walbert, father of St. Aldegonde; Jonas, who wrote the Life of St. Fara and of some other contemporary saints. Her brother, St. Faro, who held a high place at court and was betrothed to a young lady of rank and wealth, came to visit St. Fara, and was so impressed by her holiness that he persuaded his destined bride to become a nun while he took religious orders. He succeeded Gondoald as bishop of Meaux, 626, and died 672, having helped and comforted his sister in all the difficulties and trials of her office.

The relics of St. Fara were enshrined 695, and wrought miraculous cures. In her will she left part of her estates to her brothers and sisters, but the greater part to her monastery, including the lands of Champeaux, where a priory was afterwards erected, subject to the monastery of Faremoutier.

Baillet, Dec. 7. Butler. *Brit. Sanct.*, April 3, from her Life ascribed to Bede, but really by Jonas, monk of Faremoutier; and from the Lives of SS. Columbanus and Eustace, abbots of Luxeuil. Cahier.

St. Farailde, PHARAILDIS.

St. Fausta (1), June 10, M. 254. Wife of St. Faustinus, M. In the persecution under Valerian and Gallienus, a priest named Mammarius, aged 93, was arrested in Numidia, and with him several Christians whom he had baptized and instructed. As they were being led away to judgment, two of the bystanders, Faustinus and his wife Fausta, called out, "We also are Christians," and were at once seized and bound. When questioned as to who they were and what they had done, the prisoners all said they would not speak before their master. Accordingly, Mammarius was the first to give an account of their faith and manner of life. After many tortures they were led out of the city (Bosetta or Amphoraria) to be put to death. The venerable Mammarius sank down exhausted by his sufferings about half a mile from the town, and was there beheaded; his companions, fifteen in all, were taken to a hill, and put to death. They were buried privately by Maximilla, a senatrix, and Lucian, a priest. A woman named FAUSTINA was one of the fifteen. AA.SS., from two old MSS.

St. Fausta (2), Sept. 20; Greek Church, Feb. 6, V. M. between 305 and 311. Represented with a nail in her hand or driven into her forehead. Patron of Narni.

A maiden of thirteen, who spent her time in studying the sacred books of the Christians, was accused before Evilasius, an aged heathen holding high office at Cyzicus. He ordered her to be shaven, and then condemned her to be sawn

asunder; but as the executioners found their arms powerless to carry out the sentence, Evilasius had her tortured by great nails being driven into her forehead, breast, and heels. Seeing her constancy, he believed in her God, and was cast with her into a boiling cauldron, by Maximus, the pro-prætor. When Maximus saw that they were praising God, and that their faces were transfigured with joy, he called upon Jesus Christ, took his place by their side, and died with them. Their relics were eventually translated to Narni, in Italy. R.M. AA.SS. *Men. of Basil.*

St. Fausta (3), FAUSTINA (1), Eimpress.

St. Fausta (4), March 15, M. at Nicomedia. AA.SS.

St. Fausta (5), June 2. One of 227 Roman martyrs commemorated together in the *Martyrology of St. Jerome*. AA.SS.

St. Fausta (6), Dec. 19. Of noble Roman birth and great piety. She was mother of St. ANASTASIA. R.M.

St. Fausta (7), Jan. 4, V. M. in Gascony. Her church and tomb were burnt in an invasion of Danes or Normans. Her body was found again in the 13th century, and translated to the Abbey of Solognac, and afterwards to that of Prée, in the diocese of Bourges. Martin. AA.SS.

St. Faustina (1), Feb. 17, M. with many others at Rome. AA.SS.

SS. Faustina (2) and Florianus. July 9, Roman VV. MM. AA.SS., from St. Jerome.

St. Faustina (3), June 3, Roman martyr. AA.SS.

St. Faustina (4), May 6, M. at Milan. AA.SS.

St. Faustina (5), May 7, M. in Africa. AA.SS.

St. Faustina (6), or FAUSTINUS, Sept. 28, M. in Africa. AA.SS.

St. Faustina (7), or FAUSTINUS, Oct. 18. 3rd or beginning of 4th century. M. in Africa. AA.SS.

St. Faustina (8), June 1, M. with St. AUCEGA. AA.SS.

SS. Faustina (9), or FELICITAS and Anatolia, July 9, MM. with seven Christian priests. AA.SS.

St. Faustina (10), June 10, M. with SS. Faustinus and FAUSTA (1).

St. Faustina (11), or FAUSTA (3), Nov. 23.

"At Alexander the feest of saynt Faustyne quene and empress, a martyr couerted by sayt Katheryne, & put to deth by her owne housbond ye emperour Maxiens." (*Martyrology of Salisbury.*)

Daras says she was probably the daughter of Galerius. (*Les Chrétiens à la cour de Diocletien.*)

Another account calls her an Arab, but, in fact, it is not very likely that there was an empress converted by St. CATHERINE and put to death by her husband; and the sudden conversion and martyrdom of hundreds of spectators only lessens the probability that the incident should have escaped the notice of all contemporary writers and all secular historians.

St. Faustina (12), Feb. 15, V. M. Commemorated in an old breviary of Utrecht. Possibly one of the 11,000 virgins, in whose relics the churches of the Low Countries were rich. AA.SS. (*See* URSULA.)

St. Faustina (13), sister of St. LIBERATA, of Como.

St. Feammor, or FEMMAIR, honoured in Ireland, Jan. 18, with St. SCOTH (2).

St. Febaria, ERMINA. Irish.

St. Febronia (1), or PHEBRONIA, June 25, V. M. c. 304, at Sibapolis, or Noziba, in Armenia, or Mesopotamia. Patron of Trani, in Calabria. (Cahier.)

There was at Sibapolis a convent of about fifty nuns, over whom the deaconess Bryene, or Brionia, presided. Bryene had two young girls under her care, whom she educated to the best of her power in the ascetic rule in which she herself had been instructed. One of them was called Procla, and was at this time five and twenty years old; the other was her niece, Febronia, who was eighteen. When Bryene saw how beautiful Febronia was growing, she was filled with anxiety, and ordered that she should only eat every second day. The girl was distressed at her own beauty, and although she only lived on bread and water, she never took as much as she wanted, lest her body should continue to improve at

the expense of her soul. She had a small wooden bench made (three cubits long and six palms broad) on which she slept a certain length of time, and sometimes she rested on the bare earth. She read the Holy Scriptures diligently, and knew them very well, so that Bryene used to choose her to read to the sisters in the oratory on Fridays. A number of ladies used to come to hear the reading; and Bryene, determined that Febronia should not see any secular person, hung a curtain across the oratory so that the reader might not be seen. It came to be known, however, throughout the town, that Febronia was so beautiful and so amiable, and read the Bible so well, and a young widow, named Hieria, though not a Christian, was seized with a great desire to see her. She came to the gate and entreated Bryene to allow her to receive instruction from Febronia, adding that her parents wished her to contract a second marriage, but that she was inclined to become a Christian instead, and consecrate the rest of her life to religion.

Bryene explained to her that Febronia had never seen any secular person nor any dress but that of nuns, that even her nurse, when she was a baby, had never been allowed to see her face, although she often begged for that privilege with tears; but she said that as Hieria hungered and thirsted after the knowledge of God, and as her salvation might be gained by it, she would let her come and talk to Febronia, provided she put on the dress of a nun.

When Febronia saw her, she supposed her to be a pilgrim nun, and fell at her feet; and when they had kissed each other, Bryene told them both to sit down, and Febronia to read the Scriptures. Hieria was so much interested that they spent the whole night together, Febronia never tiring of reading nor Hieria of learning. In the morning Bryene had some difficulty in persuading Hieria to go away and return to her parents. At last she did so, and repeated so well what she had heard from Febronia, that she persuaded them to renounce their idol worship and become Christians.

Soon after this, Febronia was very ill,

and it seemed that she must die. Hieria came and sat by her bedside, and would not leave her until she showed signs of recovery.

In those days Selenus and his nephew Lysimachus were charged by the Emperor Diocletian to exterminate Christianity in the East. Selenus was a fierce persecutor, but Lysimachus secretly favoured the Christians, and with the help of his faithful friend and *aide-de-camp* Primus, he often contrived to warn them to conceal themselves. Just at this time a report reached Sibapolis that the persecutors were approaching, and all the Christians, including the bishop, sought safety in flight. Then the nuns came to their deaconess, and said, "What shall we do, mother? These wild beasts are already at the gates, and all our friends have fled."

"What would you have?" said Bryene.

They said, "Give us leave to hide in the neighbourhood, and thus save ourselves."

"You have not seen war, and yet you think of flight. The battle is not begun; and are you vanquished already? Not so, my sisters; let us stay, and, if necessary, die for Him who died for us, that we may live with Him."

The nuns could say no more; but next day one of them, named Etheria, said to the others, "I know it is on account of Febronia that our mistress will not let us go away. Are we all to perish for her sake?"

Some of them agreed with Etheria, and some differed, and as a great dissension arose amongst them, they decided to refer the matter to the superior.

Etheria spoke for them all, and said, "We come to ask you to order us to flee from the coming tribulation. Are we better than the bishop and the clergy? Is it certain that we should be able to bear all the trials and torments to which we might be subjected by the heathen? We might forsake our faith and so lose our souls. Consider also that there are young girls amongst us, and that you ought not to suffer them to fall into the hands of the soldiers. If you will give us the order to go, we will carry Febronia with us, and set off."

Then Febronia, who was lying on her bench, and heard all that was said, answered, "As the Lord liveth, to whom I am betrothed, and to whom I have committed my soul, I will not go out of this place, but I will die here and be buried here."

Bryene then said to the sisters, "Each one of you knows what she wishes; let each choose what she will do."

They all took leave of Bryene and Febronia with many tears, and left the monastery. Procla, Febronia's friend and fellow-pupil, embraced and kissed her, and entreated her to pray for her. Febronia held her hand and kept her back, saying, "Fear God, Procla, and do not you also desert us. Do you not see that if I die, our mother will not be able to bury me without your help?"

Procla replied, "Since you wish it, I will stay with you."

Febronia said, "I adjure you before God, who sees all that we do, go not away from me."

Nevertheless, in the evening, Procla disappeared.

When Bryene saw the desolation of the convent, she went into the oratory, and wept and lamented. Then Thomaïs, her assistant, who had not left with the others, came and sat by her, and tried to comfort her, saying that God was able to save His own people. Bryene said, "You say the truth, sister; but what shall I do with Febronia? Where can I hide her, or how could I bear to see her carried captive by barbarians?"

"Do you forget what I have just said to you?" said Thomaïs. "God, who raises the dead, can defend Febronia from harm. Dry your tears, and let us go and comfort her, for she is lying ill on her bed."

They went; but Bryene could not restrain her tears or comfort Febronia, who asked Thomaïs why the deaconess was in such distress. Thomaïs said, "Her distress is on your account. If the soldiers come here they can do no harm to old women like us—they can but kill us to be rid of us; but you are young and beautiful, and they will try to seduce you from the innocent life and holy religion in which you have been brought up."

Bryene then began to warn Febronia and entreat her not to let her have laboured in vain to bring her up so carefully in ignorance of all evil, and even of secular matters, and begged her not to bring disgrace on her old age by forsaking her Lord, or forgetting her vows. She reminded her that not only men but women and young girls had been honoured with the crown of martyrdom, and instanced the sister martyrs LYBIA and LEONIS, the first of whom was beheaded and the other burnt. "Have you not always praised their courage? And you, who have taught others, will surely not be found wanting."

Next morning, at sunrise, a great clamour announced to the nuns that the Romans were come. Many Christians were seized and put in prison by order of Selenus, and some soldiers were sent to the convent. They broke open the door with their axes, and, seizing Bryene, they were going to kill her on the spot; but Febronia, with a great effort, rose from her sick bed and threw herself at the feet of the soldier, conjuring him to kill her first, that she might not see the death of her spiritual mother. At this moment Primus arrived, and when he had rebuked the soldiers, he asked Bryene where the other inhabitants of the monastery were. She told him they had fled for fear of him and his companions. Then he told her she also might save herself if she would; and, taking the soldiers away with him, he went to Lysimachus, and told him that all the nuns had left the place except two old women and one young girl, and added that the beauty of the girl was such that he had never seen any woman who could be compared to her, and that, if she were not so poor and obscure, she would be a worthy wife for Lysimachus himself.

Lysimachus answered him, "If for my mother's sake I will not shed the blood of the Christians, much less would it become her son to lay snares for the servants of God. Go you and save these women, and take them to some place where they may hide from my cruel uncle Selenus."

Meantime one of the wickedest of the

soldiers ran and told Selenus that a beautiful girl had been found in the convent, and that Primus had spoken of her as a wife for Lysimachus. Selenus was furious, and instantly sent a guard to prevent the escape of the three nuns; at the same time he sent a herald to proclaim through the town that next day Febronia was to be brought to a public trial. Early next morning the soldiers went to the convent, rudely pulled Febronia from her bed, bound her with iron fetters, and took her away, her old friends to the last exhorting her not to fear the sufferings and death of the body, but to let it be announced to Bryene that her child was numbered among the martyrs. Febronia promised to obey her mother to the end, as she had always done, and added, "The people shall wonder at my courage, and shall bless your old age by saying, 'That was a true daughter of Bryene.'" Thomaïs promised to put on a secular dress and be present at the trial; and the two old nuns blessed their child and let her go with the soldiers. An immense concourse of people was gathered around the judgment-seat. Hieria, and all the women who used to come to the convent to hear Febronia read, were among the spectators. Febronia was led to her place wearing a heavy iron collar on her neck, and chains on her hands. Weeping and lamentation were heard, and murmurs of discontent. Selenus commanded silence, and Lysimachus began the interrogation—

"Tell me, young woman, of what condition you are, slave or free?"

"Slave," answered she.

"Whose?"

"Christ's."

"What are you called?"

"A humble Christian."

"But I want to know your name?"

"My mistress calls me Febronia."

Selenus here interrupted Lysimachus by telling Febronia that he had not intended even to condescend to speak to her; but that, seeing her honesty and modesty, he would now interrogate her, not as a criminal, but as a daughter. Having given her this encouragement, he proceeded—

"The gods know that my late brother Anthimus, the father of Lysimachus, and I arranged to marry Lysimachus to a very rich maiden of noble family; but I hereby annul the engagement, and choose you to be the wife of my nephew Lysimachus, who is sitting at my right hand, and whom you can see to be as beautiful as yourself. Listen to me as to your father, and be not ashamed of your poverty, for I have neither wife nor children, and I will adopt you and give you all my property as a dowry when you marry Lysimachus; and when he is præfect you will be raised to the highest rank, all women will envy you, and the emperor will take you into favour. So now choose; accept the destiny I offer you, or else I swear by my gods that you have not three hours to live."

But Febronia answered, "I have a bridal palace not made with hands; I have the whole kingdom of heaven for my dowry; I have an immortal Bridegroom, and I will have no earthly husband. Therefore, O judge, neither promises will tempt me nor threats terrify me."

Selenus was very angry, and said to the soldiers, "Take off her clothes and gird her about with rags, that she may be vile and contemptible in the sight of all the people." The soldiers tore off her clothes, and giving her a little cape for a girdle, set her naked before the eyes of them all.

Then a very strange thing happened. This girl, who had grown up in the seclusion of a monastery, and had never seen the face of a man until the day the soldiers broke into her house, felt no shame and showed no embarrassment at finding herself unclothed in presence of her cruel judge and all the multitude. Selenus at first thought, or affected to think, her self-possession was the result of impudence and vanity, and that the consciousness of her extreme beauty gave her courage to meet the gaze of the people. But her answers to his insulting speeches showed that her conduct was owing to her perfect innocence, and to her being prepared to suffer all things for her Master's sake. The

tortures by which she was slowly put to death exceed in horror anything that can be imagined. They can be read in detail, by the curious, in her Acts in the Bollandist collection. The crowd who stood by remonstrated several times against the brutality of the orders given by Selenus, and interfered to prevent his bringing Hieria to trial also for openly expressing her sympathy with the saint. Hieria said, "Perhaps Febronia's God will accept me also, a poor heathen, with my teacher?"

At last Lysimachus rose from his seat, and said to Selenus, "Come, let us go. How long will you go on torturing this girl? It is dinner-time." But Selenus swore by his gods that he would not go till Febronia was dead, and as she still seemed to have life in her body, he ordered her to be beheaded. When this was done, the judges rose to go to dinner. Lysimachus wept, and the people cried out, "Cursed be Diocletian and his gods!" The bystanders wanted to carry away the body of Febronia; but Lysimachus placed a guard around it, and ordered them to let no one touch her. Instead of sitting down to dinner with his uncle, he went and shut himself up in his room, and there he abandoned himself to grief and horror at the scene in which he had taken part. Selenus, hearing that he was so overcome, could not eat, but rose from the table and walked about the hall of the prætorium, and was suddenly seized with great melancholy, which deprived him of his senses; he went about groaning, ran his head violently against a pillar, and fell dead.

When this was told to Lysimachus, he said, "Great is the God of the Christians!" He then called his faithful attendant Primus, and bade him immediately get a coffin of precious incorruptible wood for Febronia, and have it proclaimed by criers that all Christians who wished to pay the last honours to the martyr might come without fear, as Selenus was dead. No one was to be allowed to take away any relic of Febronia, nor was any dog or unclean beast to touch the earth that was saturated with her blood. That

earth and the severed head and limbs were gathered up and taken with the body to the convent.

Bryene's grief was great when her child was brought back to her in this way. She and her nuns laid her on her little bench, and put all her limbs in their places, and washed her. They then opened the gates, and the people came in to see the saint, and filled her coffin with incense and sweet ointments. They would not allow the coffin to be closed. The bishop and the clergy tried to persuade them to let Febronia be buried, but they would not until Bryene stood up on a high place and spoke to them. An immense number of the soldiers and other heathens were converted on this occasion. Among the first were Lysimachus and Primus, who became monks. Hieria, having been baptized with all her family, begged Bryene to take her to wait upon her for the rest of her life in the place once filled by their beloved Febronia.

The bishop built a beautiful church in honour of Febronia. It was finished in six years. He then begged to have the body of the martyr placed in the new church, but the nuns would not give it up. After much argument, Bryene said that if Febronia would go the bishop might take her. So, after prayers, the priests attempted to take the coffin, but a frightful thunderstorm so terrified them all that they desisted for a time. Their next attempt was interrupted by a terrific earthquake. At last one of the teeth which had been collected, and laid on her breast on the day of her martyrdom, was given to the bishop, who exposed it to the veneration of the people in the new church, and immense multitudes came there to be healed of divers diseases through the virtue of the holy virgin martyr Febronia.

Dr. Neale, in his *History of the Holy Eastern Church*, says that Febronia was put to death by Saracens. This would place the story somewhat later. *R.M.* Her Life from a MS. in the Vatican, translated into Latin by Papebroch, in the *A.A.SS.* The narrative purports to be, written by Thomaïs, who was in

authority under the abess in the convent where Febronia lived, and an eyewitness of her martyrdom. The part of the story she did not see was told to her by Lysimachus. Ribadeneira and other collections.

St. Febronia (2), Feb. 14. Nun at Pavia, with her sister EUPHRASIA (10). They are said to be daughters of Aistolfo, king of the Lombards, who built a church for them, which was for some time called All Saints', but afterwards San Marino. *A.A.SS.*, in note to FEBRONIA (1). Buce-linus.

St. Febronia (3), Oct. 28. 7th century. Daughter of the Emperor Heraclius. Probably her name was EUDOCIA, and she may have become a nun and taken the name of FEBRONIA. *A.A.SS.*, *Præter. Gynecæum.*

St. Febronia (4), June 25. + 1228. Wife of St. Peter, prince of Volodimir, a province of Russia north of Moscow. He was gifted with all the virtues befitting a Christian prince, and with the power of healing diseases, and of knowing secret and future events. They lived at Murom, on the west bank of the Oka. They led a holy and charitable life, much beloved by all classes; and at last, in extreme old age and oppressed with infirmities, Prince Peter assumed the monastic dress and tonsure, and the name of David, and soon afterwards died. The Princess Febronia took the veil, and with it the name of EUPHROSINE. She died in the same year, 1228. The whole population accompanied the venerable bodies, and laid them both in one grave in the church at Murom, where they work miracles for those who apply to them in faith. *A.A.SS.* Martinov, *Græco-Slav. Calendar. Slavo-Russian Menology. Ruthenian Synaxary.*

St. Febronia (5). ST. TROFIMENA is sometimes erroneously called Febronia.

St. Fede. (*See* FAITH, HOPE, and CHARITY.)

St. Fedella. (*See* ETHNEA and FEDELMIA.)

St. Fedelmia. (*See* ETHNEA.)

St. Fedlimid, of Kilmore. Daughter (or son?) of ST. EDITNA, or DEDIVA, and sister (or brother?) of ST. FEMIA.

St. Fedosia. Same as THEODOTA,

commemorated with St. Socrates. *Græco-Slav. Martyrology*.

St. Feidelmai. (*See* ETHNEA and FEDELMA.)

St. Felicia (1), in some places called FEÜE, Oct. 20. 3rd century. Mother of St. Just (Oct. 18), a child of nine years, who went with Justin his father, from Autun where they lived, to Amiens, to redeem his uncle Justinian from slavery. On the way back they were pursued by the servants of a Roman general who hated the Christians, and Just was beheaded in 287. Felicia praised God that her son was numbered among the martyrs, and prayed to St. Just to remember her before God. The Bollandists give two versions of the legend of St. Just, whose worship is very ancient; but they do not appear to consider that of St. Felicia established on good authority. *AA.SS., Præter*.

St. Felicia (2), May 10, M. at Tarsus, in Cilicia. *AA.SS.*

St. Felicia (3), April 26, M. in Africa. *AA.SS.*

St. Felicia (4), May 7, M. in Africa. *AA.SS.*

St. Felicia (5), April 12, M. *AA.SS.*

St. Felicia (6), April 27, M. at Nicomedia, in Bithynia. *AA.SS.*

St. Felicia (7), June 2. One of 227 martyrs commemorated together this day in *St. Jerome's Martyrology*. *AA.SS.*

St. Felicia (8) Modica, March 29, V. M., went from Seville to Rome, and was there martyred for Christianity and virginity. *AA.SS., from Lahire, Præter*.

St. Felicia (9), May 8, M. at Constantinople with St. Acacius. (*See* AGATHA (2).) *AA.SS.*

St. Felicia (10), June 1, M. with St. AUCEGA. *AA.SS.*

B. Felicia (11), of Meda, Sept. 30 (FELICE, FELIX, FELIXINA). 1378-1444. V. Abbess of the Order of St. Clara. Reputed founder of the Franciscan convent of Corpus Christi at Pesaro. Born at Meda, or at Milan, of a noble family of Milan. Her parents died when she was just grown up. She and her brother and sister gave all their goods to the poor and took the habit and vows of the Order of St. Francis. Felicia and her sister entered the convent of St. URSULA,

at Milan. Four years later the sister died. Twenty-five years after her profession Felicia was elected abbess. Her sanctity was so well known that Battista Montefeltro, wife of Galeazzo Malatesta, lord of Pesaro, and her daughter ELISABETH—who were building a convent in honour of the body of Christ, at Pesaro—in 1439 begged St. Bernardino of Siena (May 20) to procure the services of Felicia to establish it. She went there, and ruled it with great success for four years. During that time she effected, by her prayers, the cure of the said Elisabeth, who—after the death of her husband, Pietro Gentili Varani, prince of Camertum—took the veil, and died at Urbino, about 1477 (July 22), and is considered a saint. Battista also became a nun. Felicia died at Pesaro, aged forty-six. BB. SERAFINA COLONNA and FRANCESCA DA FANO were among her nuns. Perier, in *AA.SS.* Jacobilli, *Santi di Foligno*.! Léon, *Auréole Séraphique*.

B. Felicia (12), Dec. 26. + 1439. V. Abbess, O.S.F., born at Verona. Sent from a Franciscan convent at Mantua, to Treviso, to reform the convent of Cella. After two years she was transferred to that of St. Nicholas de Mariano, at Venice, by order of Pope Eugenius IV., in order to establish the Order of St. Clara there, and send to other places the Benedictine nuns who were then in possession of it. This she happily accomplished. *Gynecæum*.

St. Feliciana, June 20, M. at Tomi in Bulgaria, on the western shore of the Black Sea, the place to which Ovid was banished, and which enriched the early Church with many martyrs. *AA.SS.*

St. Felicissima (1), April 26, M. in Africa. *AA.SS.*

St. Felicissima (2), May 5, M. in Africa. *AA.SS.*

St. Felicissima (3), June 2. One of 227 Roman martyrs commemorated in the *Martyrology of St. Jerome* on this day. *AA.SS.*

St. Felicissima (4), Aug. 12. c. 310. V. M. probably in the reign of Galerius Maximianus. Taken by her mother, Fortunata, to St. Gracilian in

prison to be cured of blindness ; baptized by him ; stoned and beheaded with him. *R.M.*

St. Felicitas (1), Nov. 23, and with her seven sons on their day, July 10. Middle of 2nd century. Represented with seven boys. The Chronicle of Nuremburg represents her holding a large sword with seven heads impaled on the blade. She is invoked by persons anxious for male children. She was a noble Roman widow, mother of seven sons, whom she brought up in the Christian faith. They were tortured and put to death before her eyes, she exhorting them to look up to heaven, "whence they expected Christ and His saints." Januarius, the eldest, was scourged with thongs loaded with lead ; Felix and Philip were beaten with clubs ; Sylvanus was thrown from a rock ; Alexander, Vitalis, and Martial were beheaded. Felicitas was kept four months in a dungeon after the death of her sons, and was then beheaded, or, according to another account, thrown into boiling oil. *R.M.*, Nov. 23. *AA.SS.* Mrs. Jameson (*Cahier*). Villegas and all the Collections.

St. Felicitas (2), March 7. One of the most valuable records of the early Church is the story of the martyrdom of SS. PERPETUA and FELICITAS. (*See PERPETUA*.) Many martyrs of the name of FELICITAS are mentioned in various calendars, and honoured on different days and in different places. When there is nothing to distinguish the particular saint, it may generally be inferred that the famous martyr is meant, and that the day and place are those on which some translation or dedication occurred, or some special blessing was attributed to her intercession. *AA.SS.*

St. Felicitas (3), June 5, M. with FELICULA and twenty-one others on the Via Ardeatina, Rome. Smith and Wace, from *St. Jerome's Martyrology*.

St. Felicitas (4), March 8, M. in Africa with HERENIA. *R.M.*

St. Felicitas (5), Oct. 21, M. at Capua in the middle of the 3rd century. Smith and Wace.

St. Felicitas (6), June 3, M. at Rome.

St. Felicitas (7), Feb. 17, M. at Rome with many others.

St. Felicitas (8), Jan. 9. One of twenty-two martyrs in Africa.

St. Felicitas (9), Jan. 10, M. in Africa.

St. Felicitas (10), Jan. 13, M. in Africa.

St. Felicitas (11), Feb. 3, with St. Felix and others in Africa.

St. Felicitas (12), Jan. 11, M. in Spain.

St. Felicitas (13), Sept. 2, M. at Rimini with her brother St. Peregrinus and others.

SS. Felicitas (14 and 15), Feb. 1, two MM. with many others.

St. Felicitas (16), March 13. (*See HEREMITA*.)

St. Felicitas (17), Feb. 2. (*See CAPPAA*.)

St. Felicitas (18), or FAUSTINA, July 9, M. with ANATOLIA (3).

St. Felicitas (19), July 5, M. with PERPETUA and AGNES. *AA.SS.*

St. Felicitas (20). + 420. One of St. Augustine's letters is addressed to "my very dear and very holy mother Felicitas, and to my brother Rusticus." This Felicitas is supposed to be the successor of his sister PERPETUA as superior of his nuns at Hippo, and Rusticus is believed to be a priest who ministered to them. He exhorts them to preserve peace and unity in their establishment. There were divisions in the community soon afterwards. He then wrote a letter of reproof, and gave the nuns a rule, the only existing rule of his making, that for men of the Order being comparatively modern (*Helyot, Ordres Monastiques*, vol. iii.). Felicitas died at the age of eighty, ten years before Augustine. Torelli, *Ristretto*, calls her "Saint," and the "elder sister of St. Augustine," but Smith and Wace support the statement of Helyot.

St. Felicitas (21), March 26. A nun at Padua. Her body was discovered about 1050 in the church of St. Justina, of Padua, by St. Bernard, the bishop, in a tomb bearing an inscription to the effect that she was an illustrious woman who dedicated herself to God with a sacred veil, and served Him day and

night. Ferrarius says that after living as a hermit for some time, she entered the convent of SS. Cosmo and Damian, and ended her days there. A tradition, not very well supported, says she was abbess of that house. She is perhaps the saint Felicitas called by Bucelinus (March 24), a sister of the Emperor Otho II. *AA.SS.*

St. Felicula (1), June 13. 1st century. V. M. under Nero or Domitian. She was the servant or intimate friend of St. PETRONILLA, daughter of St. Peter. Count Flaccus, after Petronilla's death, said to Felicula, "Choose one of two things: be my wife or sacrifice to the gods." She said, "I will neither be thy wife, for I am consecrated to Christ; nor will I sacrifice to thy gods, for they are devils."

Flaccus betrayed her to the *vicario*, who shut her up in a dark cell for seven days without food. Her gaoler then said to her, "Why wilt thou die an evil death? Take this husband, who is noble, rich, beautiful, young, and a friend of the emperor." Felicula only answered, "I am the virgin of Christ, and I accept no other than Him." She was then given in charge to the vestal virgins, and fasted seven days more, because she would receive no food from their hands. When placed on the *equuleus*, she called out, "Now I begin to see my lover." Her torturers then said, "Deny thy Christianity, and we let thee go." She answered, "I will not deny my Beloved, who for me was fed upon gall, drank vinegar, was crowned with thorns, and crucified."

After this she was thrown into a sewer. St. Nicomedes, who was living in the catacombs, took her up secretly and buried her at his house, seven miles from the city, on the Via Ardeatina, which branches off from the Via Appia. Flaccus, hearing of it, seized Nicomedes, and ordered him to sacrifice to the gods, and on his refusal, had him thrown into the Tiber; his clerk Justus buried him in his garden near the wall, on the Via Nomentana. Her story is taken from the Acts of SS. Nereus and Achilles, which are not genuine; but her worship is very ancient; and her name is in old

martyrologies. *R.M. Martyrum Acta. Flos Sanctorum. AA.SS.*

St. Felicula (2), Feb. 14, V. M. Mentioned in several old martyrologies. She is variously stated to have been martyred at Rome, Spoleto, Tusculum, with Vitalis and Zeno. *R.M. Henschenius, AA.SS.*

St. Felicula (3). Companion of St. Marcian. (*See* IRENE.)

St. Felicula (4), or FILOCALA, June 5. Matron. M. at Rome. *AA.SS.*

St. Felicula (5), Oct. 5, V. Patron and supposed native of Gien. Lived probably before the 10th century. Buried at Auxerre; removed to Gien. Relics dispersed by Calvinists. *AA.SS.*

B. Felix, or FELIXINA, of Meda, FELICIA (11).

St. Femia. Daughter of St. EDITNA, or DEDIVA, by her third husband, Carill. Sister of St. Dagius and half-sister of five other holy men in Ireland.

St. Fenella, FERCINTA.

St. Feodora. A Russian princess buried in the Cathedral Church of St. Sophia, at Novgorod. Neale, *Holy Eastern Church*.

St. Fercinta, Nov. 13 (FENELLA, FERCINCTA, FERREOLA, FERROCINCTA). A recluse at Toledo in or before the 6th century. Honoured in Limousin and Poitou. *Gynecæum. Cahier. Guérin.*

St. Fermina, FIRMINA.

St. Ferreola, FERCINTA.

St. Ferrocincta, FERCINTA.

St. Fertula, June 1, M. with St. AUCEGA. *AA.SS.*

St. Festina, June 14, M. in Africa. *AA.SS.*

St. Fethle. (*See* ETHNEA and FEDELMIA.)

St. Feuë, FELICIA. *Cahier. Mas Latrie.*

Ste. Feyre. Honoured in Limousin. The name is said by Mas Latrie to be a corruption of St. SYMPHORIEN.

St. Fides, FAITH.

St. Fifæl, BARBEA.

St. Filagonia, or FILATAGONIA, March 6, M. with several other martyrs in Italy. *AA.SS.*

St. Filippina, PHILIPPINA.

St. Filocala, or FELICULA, June 5. Matron. M. at Rome. *AA.SS.*

St. Filomena, PHILOMENA.

St. Fina (1). 6th century. A pupil of ST. ITA. O'Hanlon, in *Life of Ita*.

St. Fina (2), March 12, Oct. 13. + March 12, 1253. Patron of San Gemignano. Represented eaten alive by rats and mice. She belonged to the poor, though noble, family of Ciardi, at San Gemignano, in Tuscany, and was probably christened SERAPHINA. Although afflicted with a spinal complaint, she worked for her parents when she possibly could, and gave to those who were still poorer. After her mother's death, her old nurse Beldia, though very infirm, still attended to Fina, who edified all by her patience and cheerfulness. For five years she was obliged to lie on one side without turning; that side became a mass of corruption, and was eaten by worms and mice. She derived comfort from hearing of the sufferings of St. Gregory, and he appeared to her and warned her of her approaching death. She was already venerated as a saint by her neighbours. When she died, all the bells in the town rang without being touched by human hands. Flowers sprang from the hard bench where she had lain so long. Yellow wallflowers and white violets abound at San Gemignano to this day, and are called Fiori di Santa Fina. They grow not only on the ground and on the walls, but high up on the old roofs and towers far out of reach.

Before her burial, she raised her hand and blessed her aged nurse, thereby curing her of a painful disorder.

Her worship is the glorification of simple piety, patience, and charity.

There is a beautiful chapel in her honour in the church of La Collegiata at San Gemignano, where frescoes by Ghirlandajo illustrate the scenes of her life.

A few miles off the main road, between Florence and Siena, San Gemignano, with its fourteen picturesque towers, preserves the appearance of a mediæval Italian town. It resembles those painted by the early Italian masters in the backgrounds of their pictures. It is called San Gemignano delle belle torre.

Story, *Roba di Roma*, ii. 265, 5th

edition. Hare, *Cities of Italy*. Mrs. Ross, *Italian Sketches*. Mrs. Jameson, *Sacred and Legendary Art*. The story of this saint, written about fifty years after her death, by a Dominican of her native place.

St. Fincana (1), or FYNCANA, Oct. 13. 6th century. Patron of Echt. Forbes. (See FINCANA (2), FINTANA, and FINDOCHA.)

St. Fincana (2), Aug. 21. 8th century. One of the daughters of St. Donald, king of Scotland. Bishop Forbes (*Kalendars*) thinks there was only one Fincana. (See FINTANA and FINDOCHA.)

St. Findia, FINNIA.

St. Findoca, Oct. 13 (FINDOCHA, FRUDOCHE, FYNDOC), V. Honoured with ST. FINCANA. Each had some dedications in Scotland. (See FINTANA.)

St. Fine, FINNIA.

St. Finia, Jan. 9 (FINE, FINNIA). Abbess of Kildare. + c. 800. Lanigan. O'Hanlon, from Colgan, i. 152.

St. Finnia (1), Sept. 28 (FINDIA, FINE). One of "the two shining Finneas." Sister of ST. ITA, or MIDA. Gammack, from Colgan.

St. Finnia (2), Sept. 28 (FINDIA, FINE). Abbess of Kildare. + 805. Gammack, in Smith and Wace's *Dict. of Christian Biog.*

St. Finnseach, FINSECHA.

St. Finnsegh, FINSECHA.

St. Finsecha, Feb. 17 (FINNSEACH, FINNSEGH, FINSICHE, etc.), V. 5th century. Mentioned in an old Irish martyrology at the end of a list of persons buried at Athrumia (Trim), in Ireland, with St. Loman, first bishop of Trim, son of ST. TIGRIDIA, sister of St. Patrick, and St. Fortchern, disciple and successor of Loman. Henschenius doubts if they are all martyrs, or only magnates who had the honour of being buried beside the bishop. Mr. Gammack, in Smith and Wace's *Dict. of Christian Biog.*, says there were two Finsechas, one commemorated in county Cavan on Oct. 13 and Feb. 17, the other in Tipperary Nov. 9. He says that the name means "white woman."

St. Finsiche, FINSECHA.

St. Fintana, May 27. 6th or 8th

century. V. in Scotland or Ireland. The Bollandists regard her as identical with St. FINCANA, Oct. 13, and sister of St. FINDOCA, or FRUDOCHA. They say it is possible that all these names belong to one person. *AA.SS.* Forbes, *Scottish Kalendars*.

St. Firmina (1), Nov. 24, V. M. c. 303. Patron of Amelia, in Italy, and of Civita Vecchia. She was a member of one of the principal families of Rome. At the age of fifteen she left her home and went to Civita Vecchia, where Christian convicts broke stones and prepared blocks to embellish the imperial city. For some time she ministered to these sufferers for the faith, then travelled through great part of Italy, preaching and working miracles. At twenty she was involved in the great persecution under Diocletian. Being accused before Olympiades, she converted him to Christianity, and was kept in prison until a new judge, who succeeded him, subjected her to many tortures, and finally had her suspended by her hair to a beam and burnt with lamps until she died. Olympiades was put to death on the rack, and is honoured a week after her, Dec. 1. *R.M.* Jacobilli, *Santi dell Umbria*, iii. 95. Edwardes, *Sardinia*.

Ven. Firmina (2) *Cæsia*, June 7, Dec. 19. +1567. A nun in the convent of St. Clara, at Narni. Of undoubted sanctity and undeniable miracles. Her Life was written by Sister Cherubina Herula. Her body was found fresh in 1612, which re-awakened the veneration of the people. Jacobilli gives her Life, Dec. 19. Her canonization was not decided at the time Papebroch wrote. *AA.SS.*, June 7, *Præter*.

St. Fista, Nov. 16, M. at Antioch. Stadler.

St. Fivea, or *THIBEA*, Sclavonian for *BARBEA*.

St. Flabodia, also called *FLAVISE*, *FLAZUE*, and *FLAVUE*. Patron of a church in Bretagne. Cahier. Guérin.

St. Flaccilla, Sept. 14, 385 (*PLACELLA*, *PLACIDIA*, *PLACILLA*). Empress. *Ælia* Flacilla Augusta was the first wife of Theodosius the Great. Mother of the emperors Arcadius and Honorius. She was born in Spain, and was probably

the daughter of Antonius, prefect of Gaul. She was married to Theodosius before he became emperor; he was devotedly attached to her. She set an example of every virtue. The poor needed no recommendation to her but their miseries. Without guards or attendants she passed whole days amongst them, especially in the hospitals, where she waited on the sick, and rendered them the humblest services with her own hands. She used to say, "What I give them in alms is from the emperor, the gold and silver are his; all I can give is the service of my hands, due to Him who has given us the empire and the poor." She visited the prisoners and made interest for their release. She had a daughter Pulcheria, very beautiful, amiable, and in every way promising, who died a few months or weeks before her. St. Gregory, of Nyssa, pronounced the funeral orations of both. The holy empress died at Scotumin (now unknown), in Thrace, where she went to take mineral waters. She was mourned by all the people. They had found her a strong supporter of all the virtues of Theodosius.

St. Jerome speaks in praise of her good qualities. She is honoured by the Greek Church on Sept. 14, which is supposed to be the day of her death. Lebeau, *Bas Empire*, iv. 310. Ferrarius.

St. Flamina (1), or *FLAMINIA*, May 2, V. M., called also, in French, *CLIAMINE*, or *FLAMME*. *AA.SS.* *F.M.*

St. Flamina (2), Aug. 3, M. of virginity. Her brothers, Peregrinus, Machorat, and Viventian, were martyred with her, in her defence, at Auvergne. *F.M.*

St. Flamme, *FLAMINA*.

St. Flavia (1) *Domitilla*, May 7 and 12. (*See DOMITILLA*.) *R.M.*

St. Flavia (2), June 3, Roman martyr.

St. Flavia (3), June 2. One of 227 Roman martyrs commemorated in *St. Jerome's Martyrology*.

St. Flavia (4), May 7, M. in Africa. *AA.SS.*

St. Flavia (5), Feb. 2, M. at Nicomedia with St. ANTIGA and others. *AA.SS.*

St. Flavia (6), May 8, M. at Constantinople with St. Acacius. (See AGATHA (2).)

St. Flavia (7), Oct. 5, V. O.S.B. 6th century. Represented with a dagger sticking in her breast. She often appears in a group among the chief Benedictine saints. Sister of St. Placidus. They were both of the Order of St. Benedict, and were sent into Sicily about 540. The monastery where they lived near Messina was attacked by pirates; the brother and sister, with thirty of their companions, were dragged out and murdered. *R.M.* Mrs. Jameson.

St. Flaviana, Oct. 5, V. Sister of St. Firmatus, deacon at Auxerre. *R.M.*

St. Flavise, FLABODIA.

St. Flavue, FLABODIA.

St. Flazue, FLABODIA.

St. Fleur, FLORA. Mas Latrie.

St. Flobarde, FRODOBERTA.

St. Floberbe, or FLOBERDE, FRODOBERTA.

SS. Flora (1) and Lucilla (2), July 29, VV. MM. in the time of the Emperor Gallienus. Carried off from Italy by Eugegius, or Eugenius, a barbarian African king or chief, whom they converted. After keeping them in his dominions free and honoured for twenty years, he returned with them to Rome and shared their martyrdom, as did about twenty others. Their worship is very ancient, and their Acts by St. Peter Damian are given by the Bollandists. The narrative is nearly identical with that of St. JULIA OF TROYES and St. LUCEJA. *R.M.* A.A.SS.

St. Flora (2), BLATA, St. Brigid's cook.

St. Flora (3), Nov. 24, V. M. 851. Born at Ausinan, near Cordova, in the reign of Abderrahman II., king of the Saracens. She was secretly instructed in the Christian faith by her mother, and early showed her piety and charity by giving her dinner to the poor during Lent. As the daughter of a Mussulman, she was subject to the law which forbade Christianity to the Arabs, while it tolerated the different creeds of foreigners. She fled to a convent, and her brother, not knowing what had become of her, raised a persecution

against all the Christians. Flora then gave herself up, lest others should suffer on her account. The cadi had her beaten on the head with great cruelty, and ordered her to remain in her brother's house to be cured of her wounds, and instructed in the Mohammedan faith. When she had recovered she got over a wall of immense height, and escaped. Having been concealed some time by her sister at Ossaria, now Martos, she repented of her cowardice, returned to Cordova, and prayed publicly in the church of St. Aciscus. There she met St. MARY (39). These two young women, anxious to attain the honour of martyrdom, presented themselves to the cadi, who threw them into prison, allowing no one but some wicked women to have access to them. St. Eulogius, afterwards martyred in the same reign, was at that time confined in another prison, whence he wrote and sent to them his Exhortation to Martyrdom. Flora and Mary were beheaded Nov. 24, 851. They promised that after their death they would pray for the release of their fellow-prisoners, who accordingly were liberated in a short time. In the same persecution were martyred SS. Aurelius and NATALIA, Felix and LILIOSA, and their friend St. George the deacon. St. Eulogius wrote a history of this persecution, which is extant. *R.M.* Butler. Baillet. Mesenguy.

St. Flora (4), June 11; at Beaulieu, Oct. 15. 1291. Flora of Beaulieu was a nun of the Order of St. John of Jerusalem, at one time called Maltese nuns. She is represented in the habit of her Order—a red gown having a plain white cross on the breast, white cloak with the eight-pointed cross on the shoulder, and a rosary with the same cross; an angel handing her a wreath of flowers, and God the Father offering her a chair in the clouds. She derived her name from a miracle. During a famine she had her robe full of bread to give to the poor, and when the prioress grudgingly bade her show what she was carrying, she opened the bundle, and showed a quantity of flowers.

These nuns were instituted to attend

to the hospitals in Jerusalem, while the men of the same Order fought against the infidels. When Jerusalem was lost the nuns were brought to Europe and established in convents, of which one of the chief was that of Beaulieu, in Quercy, in the diocese of Cahors, in France. It was a dependency of the priory of St. Giles, in Provence.

Papebroch, in *AA.SS.*; he quotes Bosius' History of the Order, published at Rome, 1594. Helyot, *Ordres Monastiques*, Part iii. chaps. 14, 15, gives an account of the origin of the convent of Beaulieu and its first abbesses.

B. Flora (5) of Todi. (See HELEN (14) of Todi.)

St. Florence (1), or FLOZENCE, July 15. At Carthage "the feeste of saynt Catulyne a deacon, saynt January his felowe, & of ye holy women saynt Flozence, saynt Jule, & saynt Juste, all martyrs togyder, & buryed in saynt Faustes chirche" (*Mart. Salisbury*). The *R.M.* has the name Florentius, apparently a man, and calls the place of their burial Basilica Fausti, and adds that St. Augustine praises St. Catulinus in a sermon to the people.

St. Florence (2), or FLORENTIA, Nov. 10. + c. 303. A matron, martyred with SS. Tyberius and Modestus, at Agde, in Provence. *R.M.* Ferrarius, *Novo Topographia. Gynecæum*.

St. Florence (3), Dec. 1, V. + 367. Supposed to be a native of Phrygia, where she and her family were converted by St. Hilary of Poitiers (see AFRA) during his exile. On his return to France, she insisted on accompanying him. He placed her under the care of St. TRIAISE, a recluse at Poitiers, and then built her a cell six leagues from the town, where she lived in holy asceticism for six or seven years, and died in 367. The priory of Comblé was afterwards built on the spot. Cahier. *P.B. Gynecæum*.

SS. Florence (4) and Euphrosyne, July 7. Companions of St. URSULA; translated from Cologne to Schleswick in 1445, and worshipped there. *AA.SS.*, *Præter*.

St. Florence (5), or FLORENTINA, June 20, V. + c. 590. The first sainted

nun in Spain. Sister of SS. Leander and Isidore, successively bishops of Seville; and St. Fulgentius, bishop of Ecija, afterwards of Cartagena. Her sister Theodosia married Leovigild, king of the Visigoths, and was mother of St. Hermenigild, M.

When St. Isidore was being fed in his cradle, St. Florentina repeatedly saw a swarm of bees in his mouth. Being affrighted, she prayed, and presently understood this vision to be a sign that he would be a great doctor of the Church, and would drive the heretics (Arians) out of Spain. From that time she strove to feed him, not with animal milk, but with the milk of the Spirit. She had many invitations to marry different princes, but she preferred a celibate life, and gathered round her about fifty young women of similar tastes in the convent of St. Maria de Valle, at Ecija. She was afterwards superior of forty convents and a thousand nuns. Her brothers, SS. Leander and Isidore, wrote some books for their use and instruction. Isidore dedicated to her two books against the Jews.

AA.SS. Yopez, *Sermon* 50. Montalembert, *Moines*, book vi. chap. i. *España Sagrada*.

St. Florentia, FLORENCIA.

St. Florentina (1), June 2. One of 227 Roman martyrs commemorated together in the *Mart. of St. Jerome*.

St. Florentina (2), of Seville, FLORENCE (5).

St. Floriana (1), May 6, M. at Milan under Maximian. *AA.SS.* Mas Latrie, *Trésor*.

SS. Floriana (2) and Faustina, July 9. *AA.SS.*

SS. Florida (1 and 2), May 8, MM. Two martyrs of this name are among the companions of St. Acacius. (See AGATHA (2).)

St. Florida (3), Jan. 18, M. at Avitina. (See VICTORIA (2).)

St. Florida (4), Jan. 19, M. in Africa with more than six hundred others. *AA.SS.*

St. Florida (5), Jan. 14, M. in Africa. *AA.SS.*

St. Florida (6), Jan. 10, V. M., at Dijon. She was a nun at that place,

and was buried and worshipped there. *AA.SS.* Saussaye, *Martyrologium, Gallicanum*, Appendix.

St. Florina (1), May 1, V. M. in Auvergne. Supposed to have been of a Roman family living in Gaul when overrun by Alemanni, and other barbarians. Local tradition says she was persecuted on account of religion and chastity, and used to escape from her enemies and hide in a rocky valley, which now bears her name. One day they nearly caught her, and she took a leap across a chasm of forty or fifty feet from a high rock, on which the print of her left foot remains, as does that of her right foot on the opposite rock, where she arrived in safety. *AA.SS.*

St. Florina (2), Oct. 21 or 22, V. M. Companion of **St. Ursula**. Honoured at Langres. *Martin*.

St. Flos, FLORA. Mas Latrie.

St. Foca, PHOCA.

St. Foedosa, June 1, M. with **St. AUCEGA**.

St. Foi, FAITH.

St. Foila, or **FOILENNA, FAILA.**

St. Fonilla, JONILLA, or **JUNILIA, M.** with **LEONILLA.**

St. Foricia, or **FORIGA**, Aug. 29. M. at Rome on the road to Ostia. *AA.SS.*

St. Foriga, FORICIA.

St. Fortelea, Sept. 28, M. in Africa. Mas Latrie.

St. Fortuna (1), May 6, M. at Milan. *AA.SS.*

St. Fortuna (2), Feb. 22, M. with thirty-two other martyrs in Africa. Supposed to be the Fortuna mentioned in a letter from **St. Cyprian**, bishop of Carthage, to **St. Celerinus**. *AA.SS.*

SS. Fortunata. Twenty martyrs at divers places in the persecutions under the emperors.

St. Fosca, Feb. 13, in Latin, **FUSCA**, V. M., about 202, under Caracalla. Daughter of **Sirio** of Ravenna; martyred under **Quintianus**, prefect of that city. At fifteen, Fosca revealed to her nurse, **St. MAURA**, her wish to be a Christian. She agreed with her, and they went secretly to be taught and baptized by **St. Girolamo**. **Sirio**, hearing of it, shut up Fosca without food for three days, and then sent many women to try and

reconvert her; but in vain. He then was on the point of killing her, but being dissuaded by her mother, he sacrificed to his gods in the hope that they would persuade Fosca. **Quintianus**, hearing of it, sent for Fosca, Maura, **Sirio**, and his wife. When the messengers came to bring her, they saw her praying, and a shining angel standing by her, and they turned back terrified. Fosca and Maura, however, declared with a loud voice that they were Christians, and after being beaten, they were put in prison. They were afterwards led out of the city, and pierced from side to side with a sword; their bodies were taken by Christian sailors to Tripoli, and honourably buried there, and afterwards removed to Torcello, a Venetian island, where she is specially venerated. *R.M.*, Feb. 10 and 13. *AA.SS.* *Leggendario delle Sante Vergini.*

St. Fracla, or **FRANDA.** Sister of **St. POSENNA.**

St. Framechilde, May 17 and 4 (**FRAMEHILD, FRAMEUSE, FRANCHILD**). 7th century. A German princess, wife of **Woldefroi**, or **Badefroi**, count of Hesdin, mayor of the palace, under **Childeric II.** Mother of **St. Austreberta**. *AA.SS.*, May 4, *Præter.* *Martin, French Martyrology.*

St. Frameuse, FRAMECHILDE.

St. Franca, April 27 or 25 (called also **FRANCHA, FRANCHEA, FRANCHE**, and by some modern writers **FRANCES**), V. 1173-1218. Abbess of **St. Sirio**, at Placentia, and afterwards of **Plectole**. Patron of Placentia. Represented in a cellar with a cask.

Franca was the daughter of the Count of **Vidalta**. Before her birth, her mother dreamt that she brought forth a barking dog. The dream returned so frequently that she was greatly troubled, and confided her fears to her confessor. He comforted her by saying that her child would be a watch and guardian of the Church, and an enemy to the devil—a prophecy which turned out to be true. At the age of seven, Franca resolved to forsake the world, and was placed by her father in the convent of **St. Sirio**. At fourteen she made her profession. When the bishop had cut off her hair and

given her the monastic habit, an angel appeared and placed the veil on her head. Franca soon became abbess, and practised great austerity. Many miracles are attributed to her. The most famous is that once two dolia (measures) of wine being dried up, she put her lips to the cask and began to drink; immediately the vessel was full of wine.

A popular tumult determined her to leave Placentia, and live in greater solitude than the convent life of St. Sirio permitted. She fled to Mount Luna, and thought of building a convent there. That being impracticable, she went to Valleria, and there also failing to find what she required, she journeyed on to a place called Plectole, where she took the Cistercian habit with all her nuns.

Funds were required to build a new convent for the reception of the strangers and others who might be called to join them. A rich young lady of Placentia, named Carentia, very clever and studious, attracted by the wisdom and sanctity of Franca, had often visited her when she was at St. Sirio, and now desired to become one of her nuns. She was persuaded by Franca to supply the deficiency, and a convent was built by her means. Franca was appointed to preside over the new convent. Fifty nuns had followed her from Placentia, and many virgins and widows joined her.

At Plectole her fasts became more and more rigorous. All through Lent she lived on bread and vegetables. At length her health gave way, and towards the middle of Lent, 1218, she was seized with a painful illness, and died April 25 or 27.

St. Franca, is counted among the Myroblites, i.e. the saints whose tombs distil a miraculous oil.

R.M. Papebroch, in the *AA.SS.*, from a contemporary authority. Cahier. Henriquez, *Lilia Cistercii*. Bagatta, *Admiranda*.

St. Frances (1), of Placentia, FRANCA.

B. Frances (2), March 27. + March 26, 1238. O.S.F. Francesca Comitola was the daughter of the Count of Collemazzo, who came from Todi and settled in Perugia, and was there called dei

Comitoli. She was a sister of Pietro Comitoli, created cardinal and bishop of Albano, in 1244, by Innocent IV. She took the veil under St. CLARA in 1213. She saw the Holy Child Jesus in the arms of Clara. Jacobilli, *Santi dell' Umbria*.

B. Frances (3), or FRANCISCHINA, of Gubbio, Feb. 6. + 1360. 3rd O.S.F. Her body lay neglected in the church of Gubbio, in Umbria, until certain Hungarian pilgrims discovered its miracle-working powers, since when, the saint has been held in great honour by the Franciscans. *AA.SS.*

B. Frances (4), of Fano, Sept. 30. 15th century. Nun of the Order of St. Francis, in the convent of Corpo di Cristo, at Pesaro, under B. FELICIA, of Meda. Jacobilli, *Santi dell' Umbria*.

St. Frances (5), of Rome, March 9. 1384-1440. Patron of Rome. Founder of the Order of Oblates or Collatines. One of the chief saints of the Olivetan Order, and one of the most popular saints of Rome.

Represented generally in the dress of a Benedictine nun, with a black gown and white hood: (1) in company with St. Charles Borromeo, founder of the Oblate brotherhood at Milan; (2) with an angel holding open the book of the office of the Virgin, at the words, "Tenuisti manum dexteram meam," etc., in allusion to a legend given below; (3) the B. V. MARY appearing to her, holding a number of broken arrows, while dead and dying persons lie around, in allusion to the cessation of an epidemic attributed to the prayers of Frances; (4) leading an ass laden with wood; (5) finding grapes on a leafless vine, in mid-winter, to satisfy the thirst of her nuns.

She was the daughter of Paolo de Bassi and Giacobella Rofredeschi, both of whom were of noble families now extinct. She gave early evidence of her pious and serious disposition, shunning childish amusement, and all familiarity even with persons of her own family. She would not suffer her father to touch her hands unless they were covered up. At eleven years old she wished to become a nun, but in obedience to her

parents, she married Lorenzo Ponziani, 1396. He encouraged her in the strict observance of religious duties and in all good works. During the forty years of their married life no dispute or unkindness ever arose to mar the harmony of their union. Some historians say that she took the Third Order of St. Francis on her marriage, or on her recovery from a serious illness, which she had immediately after her marriage, but this is denied by Baillet and some other esteemed writers. She avoided places of gaiety and amusement, and gave all her spare time and money to works of charity. She wore a hair shirt, and used a discipline made of six cords each armed with a sharp-pointed rowel. She dressed in the coarsest serge and used no linen. She took an affectionate interest in the temporal and spiritual welfare of her servants, and arranged the affairs of her house with the greatest economy and order. She never allowed her religious observances to interfere with her domestic duties, saying that "a wife must when necessary leave her devotions at the altar and find God in her household affairs." So that when called away from her prayers by her husband or any of the servants, she always obeyed the summons without a murmur. Once when she was reciting the office of the Virgin Mary, she was called away four times at the beginning of the passage, "*Tenuisti manum dexteram meam et in voluntate tua deduxisti me, et cum gloria suscepisti me*" (Ps. lxxiii. 23, 24). On returning to her devotions for the fifth time, she found the words written in letters of golden light by her guardian angel.

She used to go into her vineyards outside the Porta San Paolo to gather faggots for the poor, which she sometimes carried home in her arms, or if they were too large and heavy, she used to lay them on an ass and walk beside it. On these expeditions she wore the coarse rough dress of the poorest class.

Her example and influence caused several Roman ladies to withdraw from the luxury, idleness, and vanity of their ordinary life. They joined the congregation of Mount Olivet, of which

Frances was already a member. This was a brotherhood to which laymen and women were admitted without renouncing their secular condition and worldly duties. They were only bound to lead a godly and virtuous life, and to observe certain devotional practices.

About 1413, at the time of the Council of Constance, and during the schism which divided the Church, Ladislas, king of Naples, invaded Rome. In one of the fights in the streets, Lorenzo Ponziani was stabbed in the back, as had been foretold by his little son Evangelist. He was afterwards banished with his brother Paoluccio; his property was confiscated, and his eldest son, John Baptist, was imprisoned. All these trials were borne by St. Frances with patience and cheerfulness. After the return of her husband, the liberation of her son, and the restitution of their goods, about 1425, with the consent of Lorenzo, she founded the Order of Oblates, which was at first a branch of that of Mount Olivet already mentioned, and was instituted for women who wished to withdraw entirely from the world and lead a religious life. It was placed under the special protection of the Virgin Mary, and under the direction of the Olivetan brothers.

Frances wished to retire from worldly cares, and become a nun in her own order; but though her husband would have consented to this arrangement, she was retained in her family by two circumstances. One was the death of the only person on whom she could depend to supply her place, her dear friend Vanoccia, wife of her brother-in-law, Paoluccio Ponziani. The other hindrance to her vocation was her daughter-in-law, a woman of a proud, capricious, and overbearing disposition, whom she succeeded in rendering pious and docile.

In 1436, on the death of Lorenzo, she found herself at liberty to join the Oblates, and instead of claiming the right of a founder to be received into her own order, she threw herself at the feet of the sisters, and begged the favour of admission to their community. They joyfully received her, and offered her all the honour their respect and affection could bestow. The superior, Agnes de

Lellis, wished to resign her office to the saint; but Frances would not consent to this, and insisted on being treated as the humblest of the sisters, with whom she shared the meanest offices, often going to the vineyards for firewood for the house, carrying it on her shoulders or putting it on an ass which she led. She could not avoid being appointed superior, as all the Oblates refused to accept the command during her life. Notwithstanding the responsibilities of this post, she did not neglect to visit the hospitals and minister to the poor. After living as a nun for four years, she died at the house of her only surviving son, Giambattista, after an illness of seven days, March 9, 1440, in the fifty-sixth year of her age.

Her canonization began to be discussed throughout the Church immediately after her death. Permission was given to worship her in Rome, where her festival was observed without positive command, and was very popular long before her formal canonization. Her worship was made universal in 1622.

Among the miracles related of her, it is said that her father-in-law gave her a cask of wine to put by in the cellar, and she gave it little by little to the poor. He found it empty, and scolded her and her husband. She went to the cellar, and prayed that Christ would turn not water, as at Cana, but air into wine, that her alms might not be forbidden. The cask was found to be full of much better wine than what was missing. A similar thing occurred with a quantity of flour placed under her care.

R.M. Butler. Baillet. Mrs. Jameson. A.A.SS., March 9; and an Italian Life, *Bagatta, Admiranda*. These authorities derive their information chiefly from her life by Mattiotti, her confessor, and that by Magdalen dell' Anguillara, superintendent of the Oblates, 210 years later; both, says Baillet, full of incredible and extravagant things. Both Lives are given by Henschenius; the first includes her ninety-seven visions.

She was buried in the chapel belonging to her order, in the Franciscan church of Santa Maria Nuova, the scene of her visions and ecstatic trances.

Her room, with its worm-eaten rafters and table, was long preserved as she left it, but has been transformed into a chapel.

Helyot, *Ordres Monastiques*, vol. 6, ch. 26, says the congregation of the Oblates of St. Frances are not nuns. They promise at their profession to obey the superior according to custom, but they do not take solemn vows, and they are at liberty to leave the community and marry. They are called Oblates because they call their profession an oblation, and use in the ceremony the word *offero* instead of *profiteor*. Their seclusion and their fasts are less strict than those of most of the religious orders. Prisoners are among the favourite objects of their immense liberality. They send them food on certain days of the week, and on the great festivals.

B. Frances (6) de Ugolino da Castel Durante, Feb. 2. + 1484. Founded, in 1468, the monastery of St. Spirito, in Gubbio, where she was abbess many years. Jacobilli, *Santi dell' Umbria*.

B. Frances (7), Nov. 4, 5, 1427-1485, of the Order of Mount Carmel. Duchess of Brittany. Founder of the Carmelites in Brittany. Françoise d'Amboise was daughter of Louis, prince de Talmont, vicomte de Thouärs, seigneur d'Amboise; her mother was Marie de Rieux, daughter of the Marechal of France. As soon as Frances was born, a great number of suitors applied for her hand, as she was considered a great heiress. When she was two years old, she was affianced to Prince Peter, count of Guingamp, second son of John V., the Good, duke of Brittany. The infant bride was received very affectionately by her future family, particularly by the duchess, Madame Jeanne de France, a disciple of St. Vincent Ferrer, and daughter of King Charles VI. She died 1433, but during the two years that the young Frances was under her care, she had carefully imbued her with pious sentiments. One day the little girl saw in church the picture of St. Francis barefooted; she at once took off her own shoes, and wished to give them to the saint. At the age of seven, Frances desired to withdraw from the world into

some religious house, but the duke did not encourage the idea. He assembled all the barons and lords who were at Nantes at the time, and brought his three sons into their presence, and also Made-moiselle d'Amboise, and bade her choose which of the three should be her husband. She chose Peter, for whom she had already been destined, and they were then formally betrothed. The marriage, which took place in 1442, when Frances was fifteen, was a very happy one, except that during a short time Peter appears to have been tormented with groundless jealousy, and to have been very unkind in consequence. They lived at Guingamp, now in the department Côtes-du-Nord.

Frances had a great devotion to St. Ursula and the 11,000 virgins, and in their honour she gave a dinner every Wednesday to eleven girls, served them at table, and after dinner presented each of them with five sous. Many other proofs and instances of her charity and piety are recorded by Albert le Grand. Peter's elder brother Francis seems to have succeeded his father about the time of the marriage of the saint. He had a younger brother Giles, married to Françoise de Dinan, dame de Châteaubriand. The duke was much under the influence of a young nobleman named Arthur de Montauban, who was madly in love with the beautiful young wife of Giles; and in the hope of getting rid of her husband, he accused him of being in correspondence with the English, and had him imprisoned. The duke assembled the states of Bretagne, but they would not sanction the execution of Giles. Prince Peter and his wife remonstrated strongly with Duke Francis, but he resented their interference, and kept Giles in prison. Montauban still schemed the destruction of his rival, and ultimately gained his end. Prince Giles was taken from one prison fortress to another, and finally confined in the castle of Hardoninaye, where, in 1450, after various attempts on his life, his keepers strangled him. His sister-in-law, Frances, was deeply afflicted, and caused a great number of masses to be said for his soul. Duke Francis was besieging the English at

Avranches when he heard of the murder. As soon as the town was taken, he went to Mont St. Michel, and ordered a solemn service for the soul of Giles. When crossing the sands on his return to Avranches, he met a monk, who said, "I bring you a message from your murdered brother. He has appealed against your injustice and cruelty to a Higher Tribunal, and summons you to meet him there within forty days."

The duke was greatly distressed. His fate soon overtook him. He was seized with fever, and after two or three attacks of it, he arrived, very ill, at his country house, Plaisance, near Vannes. There his brother Peter and the Blessed Frances hastened to visit him. Frances perceived at once that her brother-in-law was dying, and although his attendants flattered him by making light of his illness, she found means to speak to him privately, and persuaded him to see his confessor and prepare for death. He died on July 17, 1450, exactly forty days after receiving his brother's message.

Peter succeeded his brother as Duke of Brittany, and he and Frances were crowned at Rennes.

Frances insisted that the murderers of Giles should be brought to justice. She persuaded her husband to give up a heavy tax he was going to impose upon his people.

The canonization of St. Vincent Ferrer was due in a great measure to her exertions.

She built a Clarissan convent at Nantes, and sent for some nuns to establish it. She brought them into the presence of the duke, who was very ill, and who made them a gift of the convent, and asked them to pray for him. He died soon afterwards, 1457. The night before his death, a great white cross was seen over the castle of Nantes where he was lying. He was succeeded by his uncle Arthur, the constable of France, the same who had arranged the marriage of Peter and Frances; but although he had shown so much affection for her for so many years, he changed his behaviour to her after he became duke, being offended that she took no part in the general rejoicings and festivities. She

spent all her time in devotion, only leaving her house to make her daily visit on foot to the duke and duchess. He deprived her of her property and jewels, saying it did not become a widow to be so rich, nor a nun to have such fine jewels, and he wanted her to remarry because she had no children. All this she bore with patience and cheerfulness, and at the end of Arthur's short reign, she nursed him dutifully in his last illness, and closed his eyes when he died. His nephew and successor, Francis, made good to her all the spoliation she had suffered from Arthur. She spent all her revenues and her time in charity and masses for the souls of her husband and other near connections. With permission of the duke, Frances made arrangements to take the habit of St. Clara, and end her days in the convent she and her husband had built; but she was prevented by a serious illness from carrying out her intention. She took leave of the nuns, and had herself carried to the castle of Nantes, where the duke wished to have her near him. She recovered, contrary to all expectations, and began to think of taking the veil in some order less ascetic than that of St. Clara. At this time, Father Soreth, general of the Order of Carmelites, arrived in Nantes, and spoke so much in praise of his own order that Frances founded a Carmelite convent for nuns at Vannes, where she took the veil, with four of her nieces and several other young ladies of the most distinguished Breton families. After she had made her vows, but before she was a regular nun, her father, having disinherited his second daughter, who had married Monsieur de la Tremouille without his consent, wanted to marry Frances to the Duke of Savoy, who was brother to the Queen of France. Louis XI. tried to persuade her to this second marriage, but in vain. Shortly after this, she was shut up in Nantes, as her relations still hoped to arrange her marriage.

One day, on her way to the cathedral, she met the duke, who began to discuss the subject and to remonstrate about her intention to become a nun. In the heat of argument he laid his hand upon her

shoulder, and as Frances showed some sign of offended dignity, the passers-by who were watching them, spread an alarm that violence was being used to carry off their beloved duchess. Immediately thousands turned out to protect her; the duke had to seek in all haste a place of concealment. The crowd escorted her to church, stood round it until she had finished her devotions, accompanied her home, and would not disperse until she appeared on the balcony, thanked them for their devotion, and assured them that she was safe and free, and that she intended to live and die in Bretagne, near the grave of her husband. Nevertheless, her uncles, in league with her father, made a plan to capture her. A litter was to be ready at midnight, in which she was to be carried to a boat on the river. Her holy vocation was defended by a miracle; although it was the month of June, the Loire was frozen hard from the bridge of Nantes to that of Mauves. The boats became immovable, and when the ice gave way, they were all broken to pieces and completely spoilt.

Her father disinherited her, and left his estates to the king. He afterwards repented his harshness, but the king would not give them up. After her father's death, she brought an action in favour of her sister's children, and the lands were restored, with the exception of Amboise, which continued to be the property of the Crown.

Frances bore the death of her mother quietly, because she felt sure her soul was safe; but she grieved greatly at her father's death, as she knew his worldly life, and feared for the salvation of his soul.

She now finished her convent, and brought Flemish nuns to fill it. It was called "Des Trois Maries," and was the first for Carmelite nuns founded in Brittany. It was close to the monastery of the Carmelite Fathers of Bondon. She was obliged to remain secular for four years in order to confirm her gifts to the convent.

She took the novice's veil in 1467. She would not be called "Madame," but "Sister Frances, the servant of Jesus Christ." She helped to nurse during

the Plague. At her profession she cut the corners off her veil, considering herself inferior to the virgin nuns. Some time after, the duke and duchess made Frances and some of her nuns come to the convent of Scoëtz, near Nantes. Here she died Nov. 4, 1485. Seven years later her body was taken up to be placed in a corner of the chapter-house, and was found uncorrupted. Thenceforward her tomb became a place of pious pilgrimage, much frequented by the faithful, who went there to invoke "la bonne duchesse." In 1863 the Pope approved her immemorial worship and *fête*, Nov. 5, and her solemn beatification was proclaimed with great pomp at Nantes in 1865. *A.R.M.* Albert le Grand de Morlaix, *Saints de la Bretagne*. *P.B.*

B. Frances (8), June 4, born at Como, + 1495. Became a nun of the Order of the Servants of Mary, at Mantua, in 1482. A year after her death, when the bones of some buried nuns were displaced in making an addition to the church and convent, the body of Frances was found sweet and life-like, holding in her hand a lily as fresh as if it had been newly gathered. She was placed in a marble tomb, on which was inscribed, "La Beata Francesca da Como." *AA.SS.*, from Giani's *Annals* of the Order.

B. Frances (9) de Lucena. Founder of the Order of Minims (Order of St. Francis of Paula) for women, in Spain, about 1495. Represented with her hands clasped and holding a rosary. Guénébault.

B. Frances (10), Aug. 17, Sept. 12, burned, in 1627, with B. MAGDALENE, at Nangasaki. Beatified with LUCY FREITAS.

B. Frances (11), of the Five Wounds, MARY FRANCES.

St. Franchild, FRAMECHILDE.

B. Francischina, FRANCES (3), of Gubbio.

St. Franda, FRACLA. (*See* POSENNÆ.)

St. Fratria, June 27, M. at Cordova, in Spain. *AA.SS.*, from *St. Jerome's Martyrology*.

St. Fraude, PHARAÏLDIS.

St. Freaupe, or FRÉEAUDE, PHARAÏLDIS.

St. Frécise. 6th century. Relics

at Rome. Mas Latrie. Perhaps FRESCENDIS.

St. Fredeswend, FREDESWYTHA, FRIDESWIDE.

St. Frescendis, June 29. Cistercian nun in the abbey of Prato, at Donai. Henriquez, *Lilia*.

St. Frévisse, FRÉVISSE, or FRÉWISSE, French for FRIDESWIDE.

St. Frideswide, Oct. 19; translation, Feb. 12 (FREDESWEND, FREDESWYTHA, FRITHESWITHA, FRITHESWOED, etc.; in French, FRÉVISE, FRÉWISSE). c. 650-735. Patron of Oxford and of Bomy, in Artois. Represented with the pastoral staff of an abbeys, a fountain springing up near her, an ox at her feet. Born at Oxford, which was then in the kingdom of Mercia. Her pious parents, Didan and Safrida, committed her to the care of a holy woman named Algiva. After her mother's death, she returned to live with her father. He built a church at the gates of Oxford, and there she took the veil with twelve young women of her acquaintance. Didan then built them a convent near the church, and they lived there, not bound by the rules of the cloister, but by holy charity and love of seclusion. Algar, prince of Mercia, sent to ask Frideswide to marry him, as she was beautiful and very rich. She excused herself on the plea of her vow of celibacy. He persisted, and at last made a plan to carry her off. She fled to the river, and finding a boat, floated to Benton, about ten miles from Oxford. She took up her abode in a deserted hut used to shelter the swine that fed on the acorns in the forest. Here a fountain sprang up at her prayer. She remained concealed for about three years, while Algar tried to find her, at one time threatening to burn the city of Oxford unless she were given up to him. At last he discovered her hiding-place, and vowed to sacrifice her not only to his own brutality, but to that of his men. Just as she was about to fall into his hands, and was so worn out with fatigue and starvation that her last strength was forsaking her, she bethought her of the great saints who in the days of the early Church had saved their honour at the price of life; she invoked SS. CATHERINE

and CECILIA. Immediately her persecutor was struck blind, and she was unmolested. She restored sight to her enemy on his repentance. She returned to Oxford, and there collected round her a number of Saxon maidens, over whom she presided in great holiness until her death in 735.

Many miracles are told of her in her life, and after her death. One of the former is that a leper conjured her in the name of Christ to kiss him, and she, overcoming her fear of infection and natural disgust at his loathsome condition, made the sign of the cross and kissed him. Immediately the scales fell from him, and his flesh came again like that of a child.

Multitudes of pilgrims resorted to her tomb, the chapel on the site of the pigs' hut, and the fountain which had sprung up at her prayer, and which soon became famous for miraculous cures.

In 1180 her body was solemnly taken up from the obscure part of the church where it was buried, and translated to the chief place in the church, in presence of a great concourse of nobles, prelates, and people.

For centuries no king of England would enter Oxford for fear of being struck blind. Henry III. was the first to disregard the tradition, and there were not wanting persons who attributed all his misfortunes to his presumption. Many kings, however, gave munificent offerings to the churches and schools of Oxford. The first school known with certainty to have existed in the sanctuary of St. Frideswide has become one of the most famous centres of literary and intellectual life in the world. Her monastery is the College of Christ Church, the chief college of Oxford, and her church, rebuilt in the 12th century, is the cathedral.

One version of her story says that she lived, died, and was buried at Thornbury, now Binsey, and that her body was translated thence to Oxford in the 12th century.

At Bomy, near Théroutanne, in Artois, there is a tradition that she fled thither from the pursuit of Algar, and a fountain, said to have sprung up at her desire, is

resorted to for cures and other answers to prayer.

Notwithstanding these discrepancies in the accounts, and the fact that Bede, who was living during her reputed period, does not mention her, critics agree that her story is true in the main.

R.M. Smith and Wace. *AA.SS.* Mabillon, Montalembert, Baillet, Butler, and every collection of English saints.

St. Frina, May 5, V. Misprint for HERINA, or IRENE (1), a martyr famous in the East. Some relics were at Aleii, or Lupii, or Lucienta, in Calabria, in a church called Santa Maria di Luce, because the image of the B. V. MARY was surrounded with lamps. This Irene has been thought to be another martyr at this place, but it is not so; it is only worship and relics of the Eastern virgin martyr. *AA.SS.* Appendix to Irene, May 5.

St. Frinseca, or FRINSECHA, FINSECHA.

St. Frique. In Guienne, St. Efrigue, a man, is corrupted into STE. FRIQUE. Chastelain, *Voc. Hag.*, in *Menage's Dictionary*.

St. Fritheswoed, FRIDESWIDE.

St. Fritheswytha, FRIDESWIDE.

St. Frodoberta, April 2 (FLOBARDE, FLOBERBE, FLOBERDE), V. Lived at Amilly (Ameliacum) in Brie, in the 8th century. Cahier. Guérin.

St. Froila, FRONILDE. Mas Latrie.

St. Fronilde, or FROILA. 12th century. In 1175, the venerable reformer, Countess Donna Fronilde, presented the monastery of Ferreyra to that of Meyra (both in the diocese of Lugo, in Galicia, Spain), thereby placing it under the authority of the Abbot Vidal, and subjecting it to the Cistercian rule, which had just been introduced into Spain, and had already acquired a great reputation for sanctity. Having secured the promise of other members of her family that the property should never be claimed again by them or their heirs, but regarded as given to God and the Cistercians for ever, she gave a handsome donation to the House of Ferreyra, and to all the nuns who chose to go over to the Cistercian Order. Her daughter, Donna Guiomar, confirmed the gift on condition that she

or any daughter of their house who chose to become a Cistercian nun there should be admitted and provided for in that monastery. Fronilde died in 1188 or 1196, and was buried in the cloister of Ferreyra. Risco, *España Sagrada*, xli. 31, etc.

St. Frontiana, March 14 (**FRONTINA**, **FRONTINUS**), M. at Nicomedia, with others. *AA.SS.*

St. Frostine, **EUPHROSINE**. *Cahier*.

St. Fructuosa, Aug. 23, M. with others, at Antioch, in Syria. Supposed 4th century. *AA.SS.*

St. Frudoca, or **FRUDOCHE**, **FINDOCA**. *Mas Latrie*.

St. Fua. **EVA**, M. at Avitina, Feb. 11, is called **FUA**, perhaps in error, by Baronius.

St. Fuinche, **FANCHEA**.

BB. Fulcide, Sancta, and Ruesella, Aug. 16, VV. sisters, who built the convent of Prato, near Douai, and became nuns there. *Bucelinus*.

St. Funchea, **FANCHEA**.

St. Furnata, Feb. 22, M. at Nicomedia, in Bithynia, with **ANTIGA**. *AA.SS.*

St. Fusca, **FOSCA**.

SS. Fuscina (1, 2), Feb. 5. Two relatives of **St. Avitus**, bishop of Vienne, are mentioned as holy nuns this day, with **ASPIDA** and **SEVERIANA**. *AA.SS., Præter. Stadler*.

St. Fustolia, Nov. 9, V. Nun. Supposed 14th century. Appears in a collection of prints of saints referred to by Guénebault.

G

St. Gabtina, **JABHTHENA**.

B. Gachilosoinda, or **GACHILO-SWINTHA**, **GALSWINTHA**.

St. Gadda, Aug. 19, M. at Amasea, in Pontus, with others.

St. Gadea. Under this name **St. AGATHA** has a chapel in the Cathedral of Burgos.

St. Gadron, **ANGADRESIMA** (1).

St. Gaène, or **GAËNNE**, **GAÏANA**.

St. Gærilla, Oct. 28, M. at Rome. Occurs in the *Mart. Labbeanum*. *AA.SS., Prefationes*, vol. iii. Apparently same as **CYRILLA** (1).

St. Gaffe, **EVA**, abbess of Gloucester.

St. Gagia, June 3, Roman martyr. *AA.SS.*

St. Gagiora, **GAJOSA** (2).

St. Gaiana, Dec. 10, June 4 (**AGAI-ETA**, **GAËNE**, **GAËNNE**). (*See RIPSIMA*.)

St. Gaida, or **LEGADIA**, Oct. 15. Supposed same as **LEOCADIA**, Dec. 9. *AA.SS.*

B. Gailesuinda, **GALSWINTHA**.

St. Gaiola, March 3 (**CACOLA**, **CAIOLA**). First in a long list of MM. in Africa this day. *AA.SS.*

St. Gaiora, **GAJOSA** (2).

St. Gajosa (1), March 3, M. with **MARTIA** and others. *AA.SS.*

St. Gajosa (2), March 4 (**GAGIORA**, **GAIORA**), M. The only woman's name in a long list of martyrs. *AA.SS.*

St. Galalia, or **EURALLIA**, Dec. 10, V. *Sir N. H. Nicolas, Notitia Historica*.

St. Galata (1), or **GALATUS**, March 13, M. with several others at Lacum Gerati, conjectured to be that part of the Sea of Galilee where the herd of swine perished (*St. Luke viii.*). *AA.SS.*

St. Galata (2), April 19, M. at Melitina, in Armenia. *AA.SS.*

B. Galena, Feb. 10. + 202. Daughter of the Emperor Severus. When the venerable Charalampus was living at Antioch, in Pisidia, in his 114th year, the devil, disguised as a king of the Scythians, accused him of taking away all his soldiers by magic. The Emperor Severus, lest he also should be deprived of his army, ordered the aged saint to be tortured. Galena reproached her father for his cruelty. She had a vision of Paradise, which was interpreted by Charalampus to mean that she should be admitted there, but her father should not. When Severus afterwards ordered her to sacrifice to the gods, she went to the temple and threw down their statues. The emperor sent 500 men to replace them during the night, and next day brought her to see the miracle the gods had wrought. She destroyed the new ones also. When **St. Charalampus** and some

other martyrs—three of whom were women—were put to death, she buried them honourably about the year 202. *AA.SS.*, from a Greek MS. Life of St. Charalampus.

St. Galesonda, or GALSONTA, GALSWINTHA.

St. Galla (1), M. with CHARIESSA.

St. Galla (2), or GALLUS, March 3, commemorated with MARTIA and others. *AA.SS.*

St. Galla (3), May 8, M. at Constantinople with St. Acacius. *AA.SS.* (*See AGATHA* (2).)

St. Galla (4), Sept. 4. Mother of St. SIMPLICIOLA. Mentioned in the German Martyrology of Walasser, and in Greven's additions to Usuard. *AA.SS.*, *Præter*.

St. Galla (5), May 31. SS. Galla and Alexander, confessor, are honoured at Clermont, in Auvergne, where they were buried in the church of St. Venerandus, and where miraculous cures were wrought at their tombs. Their history is unknown, but their worship is very ancient, being mentioned by St. Gregory of Tours in the 6th century. *AA.SS.* *F.M.*

St. Galla (6), PLACIDIA.

St. Galla (7), Nov. 16. 5th century. Wife of St. Eucherius, and mother of St. CONSORTIA.

St. Galla (8), Feb. 1, V. 5th or 6th century. This saint was of noble birth, renounced the world, and was veiled at Valence by seven bishops. She led a religious, ascetic life, worked miraculous cures, and cast out devils. A deacon who seduced her maid was destroyed by fire from heaven. A man who put an evil construction on her actions, and caused her to be spoken ill of, was seized by the devil, but released in answer to her prayers. She lived to a very great age. *AA.SS.*, *Appendix*, from an anonymous MS.

St. Galla (9), Oct. 3, 5. 6th century. A young, beautiful, and wealthy Roman widow, daughter of Symmachus, one of the most learned and virtuous of the Roman patricians. He was consul in 485, and was put to death at Ravenna in 526, by Theodoric, king of the Ostrogoths. Her sister, Rusticiana, married

Boethius. Galla lost her husband within a year of her marriage, and decided to devote her life to God. She soon had a serious illness, and was told that unless she married again very soon, she would have a beard, which indeed eventually happened. She was not to be turned from her pious purpose by fear of disfigurement, but took the veil in the monastery of St. Peter. In the last years of a long and holy life, she was afflicted by a cancer in her breast. Shortly before her death, St. Peter appeared to her standing between the two candles which she always kept burning at the foot of her bed. She said, "What is it? Are my sins forgiven?" He said, "Yes; come." She begged that BENEDICTA (11), her favourite among the nuns, might come with her. He answered that Benedicta should follow her in thirty days, but that another nun whom he named should die with her. She told her vision to the mother of all the nuns. She and the other nun died in three days, and Benedicta thirty days after them. St. Greg. Mag., *Dial.*, lib. iv. cap. 13; Migne, 77. This is the only St. Galla in the *Roman Martyrology*. *AA.SS.* Butler, Oct. 3. Yepez, sermon 40.

St. Gallena, M. with CHARIESSA.

St. Gallenia, NICETA.

St. Gallica, June 2. One of 227 Roman martyrs commemorated together in the *Martyrology of St. Jerome*. *AA.SS.*

St. Gallicia, June 3. Roman martyr. *AA.SS.*

Ven. Galliota, June 24, or MOTHER GAILLOTTE de Gourdon de Genouillac et Vaillac of Aquitaine. + 1618. Having been vowed to a religious life before her birth, she was brought up in the convent of Beaulieu, of the Order of Hospitallers of St. John of Jerusalem, took the veil at twelve, became assistant prioress at fifteen, and at sixteen prioress of Fieux, a small convent in the middle of a wood far from help or society of any kind. She was obliged to return to Beaulieu, as it was not thought proper that young nuns should live in such a lonely place. She then contemplated entering the Order of St. Clara, but was persuaded by her directors to attempt instead the

reformation of her own order, in which far too much liberty prevailed, the nuns receiving visits from secular persons of either sex. Mother Vaillac, as she was now called, resided some time with the nuns of St. Clara, at Tulle, to learn their rules, but her health having suffered from long fasts and other austerities, she did not live to complete the attempted reform, which was carried on by Mother Mirandol after the death of Galliot. She died in the odour of sanctity, and appears in collections of founders and reformers. Helyot, Part iii. chap. 15. Jubin, *Fondatrices*, says that she was called Ste. Anne in the Hospital of Beaulieu. Possibly she was not simply Ste. Anne, but Gaillotte of St. Anne.

St. Gallosa, March 3, M. with MARTIA and others. A.A.SS.

B. Galonia, or GALONICA, July 24, NICETA.

B. Galsonda, GALSOINDA, or GALSONTA, GALSWINTHA.

St. Galswintha, May 24, Dec. 26 (GALESONTA, GALSONTA, GALSOINDA, GALSUINTA, GACHILOSWINTHA, GAILESUINTHE, GAUSUENDA, GELESWINTHA, CELESWINTHA, CHILSWINTHA). + c. 568. Queen of the Franks. Daughter of Athanagild, king of the Visigoths in Spain, and wife of Chilperic I., king of the Franks, who had married and repudiated B. AUDOVERA. His share of his father's kingdom was Neustria, his capital was Soissons. With instincts not a whit less barbarous than those of his father and brothers, he had a certain love of Roman civilization, and a smattering of learning which emboldened him to make Latin verses, and to give opinions on theological subjects. He and his two elder brothers had an infinite number of wives, and made no scruple of putting some away at their pleasure, nor of taking others, whether the former ones were put away to make room for them or not.

Sigebert, king of Austrasia, the youngest of the four brothers, disgusted with the troops of low-born women with whom his brothers lived, determined to have only one wife, and that one a princess. Athanagild had two daughters. Brunehaut, the younger and more

beautiful, became the wife of Sigebert in 566. This marriage, said to have been the first solemnized with a religious ceremony in France, proved a happy one; and the following year Chilperic was induced, by the example and advice of his brother, to send an embassy to Toledo, to ask King Athanagild for his elder daughter Galswintha. Athanagild consented on condition that his daughter should be the only wife of Chilperic, which he solemnly promised. He settled on his bride several towns close to the Pyrenees, and in return received with her an immense dowry in gold and jewels. Galswintha's mother, Gaiswintha, loath to part with her child, accompanied her during the first few stages of her journey. At every large town through which the bride passed she left at the gates the lumbering cart in which she travelled, and entered the town in an ornamental chariot overlaid with silver. One of these towns was Poitiers, where, in accordance with the customs of the time, she lodged in the principal abbey of the place, hospitably entertained by St. RADEGUND, her husband's stepmother. She passed through Tours, visiting the famous shrine of St. Martin, and on to Rouen, where the king was waiting for her. Here she was received by the Frankish warriors who followed the standard of Chilperic. They stood in a half circle and swore fidelity to her as to a king, then all drawing their swords at the same moment and brandishing them over their heads, invoked a heathen curse on whomsoever should break the oath of allegiance. After this the king solemnly swore on holy relics never to divorce her, and never to take any other wife while she lived. It is supposed that she was not beautiful, but she won the favour of the wedding guests and her new subjects by her gentleness and tact. "Chilperic loved her," says Gregory of Tours, "with the more tenderness that she had brought him great treasures." He was delighted to have married as good a princess and received as large a dowry as his brother; and all went well for a short time, but he was incapable of appreciating her best qualities, and Fredegonda, who had

been discarded with several others to make way for Galswintha, was still a member of his household. Pretending humble attachment to her king and master, she had entreated to be kept at the court as a servant that she might at least have the happiness of ministering to his comfort. Then patiently watching Galswintha as she had watched Andovera, she became aware in due time that Chilperic's love for his new queen had diminished. With little difficulty she attracted his attention, and recovered her influence. Galswintha at first bore her injuries in silence, until, provoked by the insolence of the favourite, she complained to the king of the daily insults she received, and requested that he would send her back to her own country, offering as the price of her liberty to leave him all her dowry. Chilperic did not wish to provoke a war with the king of the Visigoths, nor did he choose to part with the wealth his wife had brought him, and this he knew Athanagild would demand whatever the unhappy princess might agree to, so he dissembled. He tried to appease her, and pretended to repent and renounce Fredegonda. The luckless queen spoke no more of separation. She hoped for a return of her husband's affection, but very soon afterwards she was strangled in her bed by one of the king's pages.

A crystal lamp was hung over her tomb on the day of her burial. It fell soon afterwards from its place and penetrated deep into the stone floor, as if it had fallen on a heap of sand, without breaking the glass or the fastenings, or extinguishing the light or spilling the oil. This wonderful occurrence attracted still more interest to the ill-fated young princess, increased the general respect for her innocence and piety, and the universal indignation at her murder, and established a belief in her miraculous sanctity. Other miracles followed. Although her worship does not appear to have been sanctioned throughout the Church, she is commemorated among the blessed in some calendars on May 24, in others Dec. 26.

The king and his mistress pretended to know nothing about the circumstances

of her death, and after having wept his bereavement for a few days, Chilperic married Fredegonda.

The fiercely energetic Brunehaut probably had a deep affection for her gentler sister. That her brother-in-law should have a dozen wives or mistresses would most likely have interested her very little, but that her sister's position and life should be sacrificed for any woman was unpardonable. She felt bound in honour to urge her husband, who stood in the place of next-of-kin to Galswintha, to avenge the insult to her family. Gontram, though convinced of the guilt of Chilperic, attempted a pacification. Chilperic was condemned to give up as *were-gild* to Brunehaut the five cities he had given to his wife. Nevertheless, there was war between the two kings as long as they lived, for although they would perhaps have made up their differences, the wife of each was the implacable enemy of the other. The two queens rivalled each other in the atrocity of their crimes, and vexed France with their outrages and their vengeance for many years. At last, having murdered her rival wives and their children, the two husbands of Brunehaut, her own husband and other persons, Fredegonda died at Paris in a bad old age, 597. Brunehaut, although not without some good qualities, was condemned when upwards of seventy to a violent death. She was tied by one foot and one arm to the heels of an unbroken horse, and was thus dragged and kicked to death.

Gregory of Tours is the chief authority for these occurrences, and he is largely quoted by all subsequent historians. The story is told with many details and interesting sidelights by A. Thierry, *Temps Mérovingiens*; Sismondi, *Hist. des Français*; Dreux du Radier, *Reines de France*; Mariana's history of Spain, etc.

St. Gamnite, or JAMNICA. One of the martyrs of Lyons who died in prison. (See BLANDINA.)

St. Garimnia, Feb. 22, V. An old Irish saint, daughter of Congal, commemorated by Gorman. *AA.SS.*

B. Garsenda d'Alphant, Nov. 8.

+ 1320. 3rd O.S.F. The pious governess and blood relation of St. Elzéar de Sabran. He was so sensible of the good he owed her that when he and his wife, St. DELPHINA, intended to take a solemn vow of celibacy, he requested Delphina to come to Naples from their home in Provence for the ceremony, and to bring Garsenda, who would rejoice at this great step towards the salvation of her pupil. She was ill and unable to come, so Elzéar put off the function, and got leave from King Robert to return to Provence rather than not have the blessing of the holy woman's presence, and to give her the satisfaction of seeing of the travail of her soul. They performed part of the ceremony in the church of Ansois, and the rest at the foot of Garsenda's sick bed. Having seen what she most desired on earth, she departed in peace in a few days. Baillet, *Vies*, "Elzéar and Delphine." Prayer-book of 3rd O.S.F.

St. Gaubourg, WALBURGA.

St. Gaudentia (1), June 26, M. in Africa. Probably the same as SS. GUDENE and GUDDENT. Tillemont, *Histoire Ecclesiastique*, bk. iii. Mas Latrie, *Trésor de Chronologie*.

St. Gaudentia (2), Aug. 30, V. M. at Rome with three others in the time of the heathen emperors. AA.SS. R.M.

St. Gaudiosa, May 8 (GLANDIOSA, GLAUDIOSA), M. at Constantinople with St. Acacius. (See St. AGATHA (2).) AA.SS.

St. Gaudosa, May 6, M. at Milan. AA.SS.

St. Gaudrée, WALDRADA.

St. Gaulbourg, WALBURGA.

St. Gauld, GUDULA.

B. Gausuenda, GALSWINTHA.

St. Gavina, May 6, M. at Milan. AA.SS. Guérin.

St. Gawdrysyve, Oct. 14, ANGADRESIMA (1), is so called in the *Martyrology of Salisbury*.

St. Gawen, COFEN.

St. Gebetrude, Sept. 17, Nov. 7 (CEBEDRUDE, CEBETRUDE, GEBERTRUDE, GERTRUDE (3), GOBERTRUDE, perhaps GONTRUDE (2), TECTA, TETTA (1)). 7th century. Granddaughter of St. Romaric.

Third abbess of Habend. Not to be confounded with GIBITRUDE.

When SS. Amatus and Romaric had built the great double monastery of Habend, in the Vosges, St. Romaric's married daughter Asselberga, being more worldly-minded than her sisters, who were nuns in the new monastery, was angry that her father had given so much to the Church and his new foundation, so she sent her little daughter to Romaric, hoping he would give the child the share of his property he had withheld from his daughter. The saint joyfully received the present of a little granddaughter, christened her either Gebetrude, Tetta, Tecta, or Gertrude, and gave her to the nuns to bring up. Asselberga, having gained nothing by sending her daughter, next sent her son to his grandfather, who gladly kept him also. St. Amatus was his godfather, and the two holy founders called him Adelphius, or Aliphius; these two grandchildren of St. Romaric grew up saints in the monastery. Adelphius succeeded his grandfather as third abbot of the male side of the house, and Gebetrude succeeded her aunt, St. GEGOBERGA, as third abbess of the nuns.

In 670 Adelphius went to the monastery of Luxeuil, to which Habend was subject, and there died. He was brought back to be buried in his own church, and his sister Gebetrude, at the head of all his monks and all her nuns, came out with music and candles and crosses to meet the funeral procession. St. Adelphius was laid in the church, and the mass was solemnized. When the psalm for the dead was being sung, the dead abbot joined distinctly in the singing, and a pious priest, who was watching by the bier, saw him raise his hand and make the sign of the cross. He called on God and St. Peter to witness the truth of his statement. St. Gebetrude ordered the account of these wonderful circumstances to be written.

The lives of St. Amatus, St. Romaric, and St. Adelphius are to be found in the AA.SS., and in the AA.SS. O.S.B. The relationships of the saints to each other are not distinctly stated in the

contemporary accounts, but are matter of tradition. (See MACTEFLEDE.)

St. Gegoberga, Aug. 12 (GERTRUDE (2), SEGOBERGA, SEGERERGE, CECILIA, CLARA (1)). + middle of 7th century. Second abbess of Habend. She succeeded **St. MACTEFLEDE** about 626, ruled for thirty years, and was succeeded by her niece, **St. GEBETRUDE**. Tradition says Gegoberga was one of three daughters of **St. Romaric**; the others were **Adzaltude**, a nun with Gegoberga, and **Asselberga**, mother of **St. Gebetrude**. Gegoberga either took the name of **Cecilia** when she became a nun, or was so called because much weeping had made her blind. She was called **Clara** after her death on account of the numerous cures wrought at her tomb, especially of blindness and diseases of the eye. All that is certain about her is known from the life of **St. Romaric**, which was dedicated to her in 653, and is given by **Mabillon**, *AA.SS. O.S.B.*, with commentaries and notes.

St. Gehulf, honoured at Mainz, is probably **WILGEFORTIS**. **Eckenstein**, *Woman under Monasticism*.

St. Gelasia, V., on whose wrath the sun never went down, was a disciple of **St. CANDIA** (10), and survived her. *Sylva Anachoretica*, from **Palladius**.

B. Geleswintha, **GALSWINTHA**.

St. Gelonica, **NICETA**.

St. Geltrude, **GERTRUDE**.

St. Gemella, Feb. 15, M. in Syria with **CASTULA** (14) and many others. Mentioned in *Jerome's Martyrology*. *AA.SS.*

St. Gemelliana (1), Feb. 24, M. One of a great number of Christians put to death at **Nicomedia**. *AA.SS.*

St. Gemelliana (2), **GERMILINA**.

St. Gemellina (1, 2, 3), June 1. Three martyrs of this name are commemorated with **St. AUCEGA**.

St. Gemellina (4), **GERMILINA**.

St. Gemilliana, **GERMILINA**.

St. Gemina (1), June 1, M. with **St. AUCEGA**.

St. Gemina (2), April 20, M. in Africa. **Guérin**.

St. Gemivera, Nov. 1. *AA.SS.*

St. Gemma (1), April 20, M. in Africa. *AA.SS.*

St. Gemma (2), May 16, V. M. c. 138. *AA.SS.*

St. Gemma (3), June 20, V. M. Perhaps 10th century, or earlier. In **Saussaye's Gallican Martyrology** she is said to have been a beautiful young girl dedicated to God from her childhood. Her father insisted on her marrying a young nobleman, and having vainly tried all means to tempt her to consent, he at last treated her with such cruelty that she died of the wounds and blows inflicted on her. She is honoured at **Saintes**. **Guy**, duke of **Aquitaine** and count of **Poitiers**, in the middle of the 11th century, built a monastery in her honour at **Casa Dei**, in the diocese of **Auvergne**. **Henschenius** does not consider the legend well authenticated, and says that some people suspect the name **Gemma** to be a corruption of **James**, and that the person who is worshipped under the name of **St. Gemma** in so many places in France, is no other than **St. James the Greater**, who is called **Iago** and **Diego** in Spain, and in some parts of France **Sint Jeme**. *AA.SS.*

B. Gemma (4), May 12, V. + 1429. Recluse near **Sulmona**, in the **Abruzzi**. She was the daughter of a peasant whose only worldly wealth consisted of a few sheep and goats. They lived at **Goriani Sicoli**, near the **Lake of Fucino**. When **Gemma** was twelve years old, the lord of the place, supposed to be **Count Roger of Celano**, had her carried off by his servants. She persuaded him to preserve her unharmed, and to build her a cell close to the church of **St. John the Baptist**, with a grated window looking into the church. Here she lived on alms for forty-two years. At the age of fifty-four she was seized with a mortal disease, asked to have the last sacraments, and happily departed. The bells of the church rang as for a funeral, although they were moved by no human hand. *AA.SS.*

B. Gemma (5), April 24, was of noble family. + 1435. She married **Francesco Figliuoli** of **Sulmona**, and had two daughters, **Margaret** and **Clara**, great servants of God. When she became a widow, she followed the example of her nephew, **Fra Benedetto**, a monk of the

Order of St. Augustine, in Sulmona, and took the veil in the same order and in the same place, in company with her daughter Clara and her niece Lisa. Troubles arising in Sulmona (see B. ALEX-ANDRINA), Gemma, with her daughters and niece, was obliged to go to Foligno, where, in July, 1425, the bishops and lords gave her the deserted monastery and church of St. Lucy, formerly occupied, for about one hundred years, by virgins of the Order of St. Augustine. The monastery required repairs, and Conrad Trinci, lord of the city, gave the nuns a garden and tower close by, to be enclosed within the convent wall, which was done as quickly as possible. For about two months during the building the nuns were hospitably received by B. ANGELINA DI CORBARA, in the convent of St. Anna of the Third Order of St. Francis. Then Gemma and her friends went to their own convent, and all took the habit of the Order of St. Clara. Gemma grew old in her own convent. She would never be abbess, but in great humility obeyed her own daughters and nieces, teaching and helping all with equal affection and charity. Jacobilli, *Vite de' Santi di Foligno* and *Santi dell' Umbria*, and his Lives of certain blessed members of the family of Letto, to whom Gemma belonged or was related. The Bollandists place Gemma among the *Prætermissi*.

St. Generosa (1), patron of Porent-ruy, where her relics are kept. One of the catacombs is called by her name; it is on the Via Portense, near that of St. Pontian. *Martyrum Acta*. Cahier.

St. Generosa (2), July 17, one of the Scillitan martyrs. *R.M.* (See JANU-ARIA (1).)

St. Generosa (3), July 18, M. in Africa, is probably the same as GENE-ROSA (2). *AA.SS.*

St. Generosa (4), or GENNOSA, April 27, M. at Antioch. *AA.SS.*

St. Generosa (5), June 2, one of 227 Roman martyrs. *AA.SS.*

St. Genesia (1), June 8, V. M. Honoured at Cherium, a town six or seven miles from Turin, where her relics were discovered in a wonderful manner. A ploughman, pursuing his toil in a field

between Cherium and Undeseno, was surprised by seeing the oxen kneel down. After careful search it was found that they did so in veneration of a buried sarcophagus, which contained the relics of the above-named saint and those of SS. Julian and BASILISSA. They received the usual honours, and the bones of Genesia were found useful in procuring fine weather. *AA.SS.*

St. Genesia (2) left her home at Micena, a ruined town of Argolis, with her son, St. Genez (Genesius), to escape the persecution raised by the Pro-consul of Achaia. St. Genez was baptized at Arles, by St. Trophimus. Shortly afterwards he was beheaded at Thiers, in the year 68, being eighteen years old. His day is Oct. 28 in the Martyrology of Franco. Guérin, *P.B.*

St. Genetrude (1), of Aachen, April 1, is said in an old MS. to have died on this day. Nothing further known to Henschenius. *AA.SS.*

St. Genetrude (2), Dec. 2, appears this day among English virgin saints in an ancient Litany. *Ancient Brit. Piety*.

St. Geneviève (1), Jan. 3 (GENO-VEVA, GERVEVE), V. of Paris. 421-c. 501. Patron of France and of Paris, Nanterre, Puisseux, Rosny, near Vincennes, of fields and harvests, and against fever. Represented (1) holding a spade; (2) with keys, because the gates of Paris opened to her when locked by order of Childeric, and because she prevented the Parisians from forsaking the city when threatened by Attila; (3) with a candle in one hand, keys in the other, the devil with bellows in hand crouching near her.

One night, after the departure of Attila from Paris, St. Geneviève went to the cathedral with one candle to guide her. She let herself in with the key, and went to the altar to pray. The devil blew out her candle, thinking she would be too frightened to go on with her devotions, but she knelt down and prayed undisturbed by his interference. Suddenly all the lamps in the church began burning, and the devil fled.

St. Geneviève was born at Nanterre, near Paris, and was the daughter of peasants, Severus and Gerontia. She

was early remarkable for her piety and modesty, and was encouraged therein by St. Germain and St. Loup, who first saw her when on their way to root out the Pelagian heresy in Britain. St. Germain counselled her to make a vow of virginity, and gave her a little coin with a cross on it, charging her to wear it always, and no other ornament, "Lest," said he, "by thinking too much of even the least ornament of this world, you should miss those which are eternal." Soon after the visit of the saints, Geneviève one day insisted on going to church instead of feeding her father's goats. Gerontia, exasperated by her obstinacy, struck her, and was herself instantly stricken blind. Geneviève dutifully attended her mother for some years, and finally her restoration to sight was granted miraculously to the prayers of the young saint.

At the death of her parents she went to live in Paris with her godmother, and was there the subject of calumny and jealousy. At the age of thirty-one she founded the Priory of St. Denis—now called Les Haudriettes—that other young women like herself might have a refuge from the persecutions and seductions of the world. She wrought a miracle to save her first nun, St. CILINIA (1), from the pursuit of a lover.

About 452, Attila, king of the Huns, surnamed "the Scourge of God," invaded France, and threatened to besiege Paris. The principal inhabitants prepared to leave the city, but Geneviève entreated them not to do so, and, in spite of much opposition, persuaded the ladies of Paris to resort to the churches and spend the time in prayer, vigils, and fasting. Attila not only renounced his plan of laying siege to Paris, but sustained a complete defeat from the combined armies of the Romans, Franks, and Goths.

Merovée, king of the Franks, and his son Childeric, soon afterwards besieged and took Paris. St. Geneviève, who was then at Troyes, succeeded in taking provisions to the famished Parisians during the siege. She was treated with great respect and consideration by the conquerors.

It is related that several persons being condemned to death, Childeric, fearing the influence of St. Geneviève, went out of the city, and had the gates locked and guarded to prevent her coming to intercede for the prisoners. On her approach, however, the gates opened of themselves, which fact increased Childeric's respect for her, although he was not converted to Christianity. Geneviève became the friend of his son Clovis, also of St. CLOTILDA his wife, who erected a church to her memory.

St. Simon Stylites once sent to ask Geneviève to pray for him.

Many miracles are recorded of her. When the workmen were building her church in honour of St. Denis, they wanted wine. Geneviève sent for the empty cup, made the sign of the cross over it, and it was full. She restored to life a child who was drowned, and to sight a man who was struck blind for working on Sunday.

Soon after her death she was chosen patron saint of Paris. In 1129 there was a plague in Paris, called the holy fire, of which numbers died. The bones of the saint were taken up and carried in procession to the principal church of the city. No sooner had they arrived at the gate than all the sick were made well except three, who perhaps had not sufficient faith. The chapel of Ste. Geneviève des Ardens, built to commemorate this miraculous cure, was demolished in 1747.

R.M. AA.SS. Baillet. Lemaire, Vie de Ste. Geneviève. Ott, Die Légende.

St. Geneviève (2), or GENOVEFA, of Brabant, countess palatine, April 2. + about 1100.

Once upon a time there was among the great lords at the court of the Archbishop of Treves a noble palatine called Sigfried, "the good Christian," who had married a lady of royal blood, daughter of the Duke of Brabant; her name was Geneviève. She was very pretty and very good. When he was setting off to the crusades, he placed her in the Castle of Symern, near Mayence, assembled his friends and vassals, and asked them to whom he should entrust the care of his

lands and subjects until his return. They all voted for Golo. As the gallant Sigfried rode away, he lifted up his heart to the Blessed Virgin in heaven, and said, "O Madame Marie, I confide my wife to you."

The devil entered into Golo, and inspired him with a criminal passion for the countess, and after her husband had been gone some time, he made up a story that he had perished in a shipwreck, and tried to console her by offering his own love. Geneviève received his suit with disdain. Moreover, the Virgin Mary, to whom Sigfried had entrusted her, appeared in a dream to the good countess, and told her her husband was not dead, and would return. One day, when Golo pressed his suit with unusual insolence, she struck him in the face. He now saw his love was hopeless, and determined to take vengeance on her. So, although her confinement was imminent, he took away all her ladies and maids, and all her pages, and shut her up with no attendant but a wicked old woman who was in his pay. Poor Geneviève, deprived of all human consolation, and not knowing whether her husband would ever come home, gave birth to a son, and called him Tristram. One of her faithful servants managed to convey to her the intelligence that the count palatine was on his way home. She was very glad, and did not conceal her joy from her faithless custodian. Golo was now in a great fright; he went out and walked about the hills in desperation. There the devil sent him an accomplice.

"What's the matter," said the old woman, "that you look so sad and so scared?"

He told her his trouble, and she began counting on her fingers, and said, "It's true our lady has a child; but who's to know who its father is? The count did not expect an heir when he went away. Nothing is easier than to make him believe that she has a lover."

"Nonsense," said the wicked man, beginning to feel a faint flutter of hope. "She has had no visitors; no one will believe it."

"Visitors, indeed! How stupid men

are! Say it's the cook. Go to meet your master, and have the first word with him."

So Golo went and met his master, and told him the story he and the woman had invented; and the result was that the miserable count ordered some of his men to take the countess and her baby into the forest and there kill them. The ruffians were touched by her youth and misfortune, and her protestations of innocence, and on her promising not to betray them by leaving the forest and reappearing in the town, they liberated her; but, to persuade their master that he had been obeyed, they killed a dog, and brought its tongue and a cloth stained with a great deal of blood, as evidences of the murder. The poor ill-used mother had no milk to give to the baby; but a white doe came running by, and she called it, and it came and lay down for the baby to suck as if he had been its own fawn. It stayed with them, and fed the baby as long as he wanted it. Geneviève made a hut of branches, and there she and little Tristram lived for six years and three months, during which time all Geneviève's clothes wore out. At last it came to pass that Count Sigfried invited all his vassals and many knights and nobles to keep the feast of Epiphany with great splendour and rejoicing. They assembled in the town some days before, and to keep them amused, a hunting party was organized. They had scarcely arrived in the forest when they started Geneviève's white doe, which ran to its mistress for protection. The dogs were close behind it, and Geneviève tried to beat them off with a stick. The hunters arrived, and found a naked woman defending their quarry against the pack. Count Sigfried was among the foremost, and gave his cloak to the woman. No sooner had she a garment on her than she began to look like herself, and one of the servants exclaimed, "By all the saints, I believe this is our good countess, whom God has preserved because she was innocent!" It was soon remembered that she had a mark on her face; and there it was, to help to identify her. Then her husband

recognized her wedding-ring, and questions were asked and answered. Golo now arrived. A full explanation resulted, and he was condemned on the spot to the death his crimes deserved. Sigfried in great grief was eager to restore his wife to her proper station, and atone for his cruelty. But Geneviève would not stir from the spot until it had been consecrated to the Blessed Virgin Mary; so they sent in all haste for the archbishop, and as soon as possible they built a chapel there.

They tried to restore her to health and strength with good food, but she would eat nothing but raw vegetables, such as she had lived on all these years. She lived till April 2, and then she died, and was buried at the new chapel, where two miracles on the day of its consecration attested the sanctity of the long-suffering Geneviève.

Sigfried built a monastery at the place, which was called "Our Lady's Mount;" and there, in 1113, he and his son Tristram took the monastic habit. While the ceremony of their profession was going on, one of the priests chanted "Sancta Geneveva, ora pro nobis." This was taken as an inspiration and a proof of her holiness, which was further attested by miracles.

Le Mire, *Fasti*, is the first to call her "Blessed." Migne, *Dic. des Légendes*. The story is told with many amplifications and variations by many writers, and in different collections of legends. A Life of her was written by Matthew Emich, of Boppard, in 1472, and this work is the foundation of all the others; but the whole account is said to be built on the true story of B. MARY OF BRABANT. Ram, *Hagiologie Nationale de Belgique*. Guenébault, *Dic. d'Icographie*. Molanus. Cahier says Geneviève has no business among the saints. Local belief has it that she is still sitting spinning behind the altar in the church of Frauenkirchen, on the site of the famous Abbey of Lach, and that the hum of her wheel is heard there. Eckenstein.

B. Gennaia, or JANUARIA (31), Jan. 17, V. + 1293. Married to B. Sperandeo, or Sperandio dei Sperandei, of

Gubbio. In 1250 they separated from religious motives. He became a monk in the Benedictine monastery of St. Peter, at Gubbio, where he died abbot, Jan. 15, 1260. Meantime, Gennaia, in 1250, took the veil in the monastery of St. Mary, O.S.A., commonly called Paradiso, outside the walls of Gubbio. Nearly a hundred years afterwards the nuns of that house removed into the new convent of Santo Spirito, inside the town; and thither, in 1482, by order of Pope Sixtus IV., the bodies of BB. GENNAIA, AGATHA (7), and CECILIA of the same order, were translated with great devotion. Jacobilli.

St. Gennosa, GENEROSA.

B. Génnoise, GENOVESE.

St. Genovefa, GENEVIÈVE (2).

B. Genovese, of Sienna, Dec. 23.

+ 1287. O.S.D. Represented conversing with her guardian angel. Her name is forgotten. She was called Genovese, the Genoese, because her father came from Genoa. She was a young widow, and her mother ill treated her, because she persisted in not marrying again. She was a friend and companion of B. NERA TOLOMEI, and the only person who knew how rough Nera's hair shirt was. Mentioned by Pio and Razzi in their histories of Dominican Saints, and by Guérin, who calls her GÉNOISE.

St. Gentiana, Sept. 11. Supposed same as ST. VINCIANA, sister of St. Landold. A.A.SS.

B. Gentile, Jan. 28. Born at Ravenna, 1471. + Jan. 28, 1530. Joint founder with B. MARGARET OF RAVENNA (whose disciple she was) and Father Jerome Maluselli, of the Order of the Good Jesus. Gentile was the daughter of Domenica and a goldsmith named Thomas Giusti. She married a Venetian tailor, named James Pianella, who treated her very unkindly. He mistook her abstraction from earthly things for dislike to himself, or love of some other man; he kept her up sewing for him the greater part of the night, and gave her unkind words, and sometimes blows. He denounced her as a sorceress, and when she was cleared of that accusation, he deserted her in a time of famine,

leaving her to starve. After a few years he returned repentant, was converted by her prayers and example, and led a most exemplary life. Some years afterwards, when she was a widow, she converted Jerome Maluselli, a great scamp, who was persuaded by his sister to visit Gentile. He became as eminent for his piety as he had formerly been for his licentiousness, and assisted in organizing the Society of the Good Jesus. She had a son named Leo, a priest, who lived with her, as did a pious woman related to them, and latterly Maluselli also. In the time of the plague they were banished from Ravenna on an accusation of superstition, but afterwards the holiness of Gentile was so well established, that the Pope gave her leave to have mass celebrated in her own room, as her increasing infirmities prevented her from going to church. On the death of Leo, 1528, she adopted Maluselli as her son, and left him all her property, including a house which she charged him to turn into a church, assuring him that although he had not the funds necessary to do so, God would raise up well-disposed persons, who would contribute by their alms to the good work, and so it proved. Seven years after her death, Pope Paul III. sent commissioners to Ravenna, at the request of Margaret Palæologus, duchess of Mantua, to inquire concerning the miracles of BB. Margaret and Gentile, with a view to their canonization. Some years later he approved the Order of the Good Jesus, which followed the rule of St. Augustine, and was protected by the princes of the house of Gonzaga on account of their devotion to BB. Margaret and Gentile. It was, however, suppressed by Innocent X. in 1651, at which date it is said it had only ten members. (*See B. MARGARET OF RAVENNA for further particulars.*) Helyot, *Ordres Monastiques*. Ferrarius and Firman, her biographers, call Gentile "Blessed." Bollandus, *AA.SS.*, calls her "Venerable."

St. Georgia, Feb. 15, V., at Clermont, in France. End of 5th or beginning of 6th century. She had many suitors, but as she had a vow of chas-

tity, she rejected them all. As her neighbours were carrying her to the basilica to be buried, an innumerable flock of white doves flew round and round the funeral procession. When they arrived in the church, the doves alighted on the roof. After Georgia was buried, they flew away to heaven. She is mentioned by Gregory of Tours. *R.M. AA.SS.*

B. Gerardesca, of Pisa, May 29. + 1240. Of the Third Order of Camaldoli. She was of the family of the counts of La Gherardesca, was piously educated in a convent, married young, but had no children. Her mother prayed that Gerardesca might be blessed with a child. The Lord appeared to her in her sleep, and said, "As you desire that your child should have children, in order that your devout petition should be fulfilled, I offer her John the Evangelist for a son;" and the Lord gave her in the same hour, sage and cypress and rosemary. When the mother awoke, she went to her neighbours to tell them her dream, carrying the herbs in her hands to show to them. She was punished for her pride by having her hands and arms covered with ulcers for two years. When Gerardesca heard of her mother's vision, she tried to persuade her husband to renounce the world, and spend the rest of their lives in devotion in some convent. As soon as he consented, she, fearing he might change his mind if she gave him time, hastened to the Abbot of St. Salvino, who was related to her. From him they both received the religious habit, and the good abbot, who had always loved them, now looked upon them as his own children. Gerardesca had a little cell outside the monastery, while her husband became one of the monks. As long as she lived in the world she never seemed happy, but now that she had adopted a religious life, she always appeared radiant with joy. One day, while praying in the garden in order to leave her cell to her mother, who was visiting her, she was knocked down by a golden eagle. A few days afterwards it returned with a golden throne on its back. Christ came

and sat on the throne, and with Him came His mother and St. John the Evangelist. This and many other visions are detailed, with her miracles, etc., in her Life given by Papebroch, in *AA.SS.*, from an old incomplete MS. in the convent of San Silvestro, at Pisa. Her immemorial worship was confirmed by Pius IX. in 1857. *Civiltà Cattolica*, viii. 237, Oct. 17, 1857.

St. Gerasine, Feb. 12. Queen of Sicily, honoured at Trèves. Sister of St. DARIA, mother of St. URSULA. Gerasine "made of her husband that was a cruel tyrant, a meek lamb." She went with her niece on her pilgrimage, accompanied by her four daughters, BABYLLA, JULIA, VICTORIA, and AUREA (6), and her little son Adrian. They were all murdered by the Huns. *Golden Legend*. *Leggendario*.

St. Gerberg (1), or GERBURG, July 24. + 883 or 884. Second abbess of Gandersheim, in Saxony. She succeeded her sister, St. HADUMADA. Leibnitz, *Scriptores*. Bucelinus. Guérin.

St. Gerberg (2), or GERBERTA, Dec. 19. Mother of St. ADELAIDE, of Willich. Latter part of the 10th century, and perhaps the beginning of the 11th. Daughter of Godfrey, duke of Gueldres. Wife of St. Megengoz (Dec. 19), count of Gueldres. They had a son, Godfrey, who was killed fighting in the emperor's wars in Bohemia. His body was brought home. To lay his ghost and get him to heaven, his pious parents gave all his inheritance to religious uses, and made God their heir. They built a church and double monastery at Willich, near Bonn. St. Adelaide was the first abbess; her mother became a nun under her, and was buried at Willich. Le Mire, *Fasti*.

St. Gerberta, GERBERG (2).

St. Geria, CYRIA, of Aquileia.

St. Germaine, GERMANA.

St. Germana (1), April 27, M. at Nicomedia, in Bithynia.

St. Germana (2), Jan. 19, M. in Africa with more than six hundred others. *AA.SS.*

St. Germana (3), GRIMONIA.

St. Germana (4). (*See* SILA.)

St. Germana (5), Oct. 1, V. M.

Probably 5th century. Patron of Barsur-Aube, where she was living piously at the time when that part of France was overrun by Vandals. One day she went to draw water at the river as usual. It happened that a number of the barbarian soldiers were there. They seized her, insulted and beat her, and threw her from one to another as if she were a ball for them to play with. At last their leader offered to rescue her from their hands, place her over all the women of his household, and give her plenty of money and fine clothes, with infamous conditions, which she declined. They then cut off her head. She took it up in her hands, carried it to the church, and sat down to rest, holding it in her lap. She was buried in the church of St. Stephen, and there she worked miracles. Castellanus says she was "Mactata a Wandalis." The legend says the soldiers would have eaten her alive if the Lord had not been dwelling in her. *AA.SS.*

St. Germana (6), June 15, Dec. 11, V. 1579-1601. Patron of Toulouse and Pibrac, and of shepherds.

Represented pursued by her step-mother with uplifted stick, to prevent her "wasting" by giving her food to the poor; Germana, turning, shows her apron full of flowers.

Germana, or Germaine Cousin, was born of poor parents, at Pibrac, near Toulouse. She was deformed and scrofulous, and was turned out of her home by her stepmother on account of her disease and deformity, and sent to keep sheep on the mountains. She was always contented and happy, praying continually, and going daily to church. She often brought her sheep, which remained obediently at the door while she stayed for confession and communion. She taught children, and shared her food with the poor, enduring many hardships without a murmur. She performed many miracles, and became famous for her sanctity, and especially for the virtue of humility. She died young. Forty-three years after her death her body was dug up and found fresh, and flexible. Her beatification took place in 1854; her canonization in 1865. *R.M. Ott, Die Legende*. Cahier.

St. Germania, GERMANA.

St. Germilina, April 27 (GEMELIANA (2), GEMELLINA, or GEMILLIANA), M. at Nicomedia, in Bithynia. *AA.SS.*

B. Geronima (1), or HIERONYMA, Dec. 12, O.S.F. + 1447. Baptista de Montefeltri, wife of Galeazzo Malatesta, prince of Pesaro, founded, in 1439, the convent of Corpus Christi, at Pesaro, where B. FELICIA de Meda was abbess. After her husband's death, in 1444, Baptista became a Franciscan nun at the convent of St. LUCY, at Foligno, and took the name of Geronima. *Franciscan Martyrology. Gynecæum.*

St. Geronima (2) of the Assumption (GIROLAMA, HIERONYMA). + Oct. 22, 1631. Founder and first abbess of the Convent of the Conception, of the barefooted Order of St. Clara, in the town of Manilla, in the Philippine Islands. She was born at Toledo, and was the daughter of Pedro Garcia, an esteemed advocate, and Catalina de la Fuente.

Geronima was pious from childhood. Her marriage was arranged, but during a dangerous illness she had a vision of St. Francis, who bade her take his crown. She took the veil in the convent of St. Isabel la Reale, of the Order of St. Clara, and was noted for her extreme holiness and humility. When she was nearly thirty, she was invited to found a new convent of Corpus Christi in Toledo. The older nuns were offended, and treated her very badly. She bore her trials with great humility. She pretended to be mad, but this her confessor forbade. She mortified her natural love of cleanliness by performing the "service of humility," doing all the dirty work of the house, and going about with her clothes and hands filthy. She would never eat her dinner until she had grubbed in the ash-pit.

Geronima went to Manilla in 1621, with a company of nuns, to found a convent. She rendered obedience to the abbess of every convent where she stayed; but when she heard of any grand preparations for her reception, she would not go on, but took, if possible, another road. She was also accompanied on her journey by the Franciscan monk Giuseppe de Sta. Maria, and obeyed all his commands. He ordered her companion,

Mother Magdalen of Christ, to reprove her on every possible occasion. Geronima inflicted great voluntary suffering on herself from heat and thirst, drinking a little only on Sundays and Thursdays; her tongue dried up, and she was covered with sores and vermin. She was considered so holy that people flocked to see her and to pick up any scrap of her clothes, and they brought her bottles of water to bless for sick people. At Seville a great crowd collected, but, in her humility, she refused to show herself, until commanded to do so by the Father Provincial. She arrived at Manilla in August, 1621, and there she died, Oct. 22, 1631.

It was not the custom to show the dead bodies of nuns, but crowds came to see the remains of St. Geronima. All the clergy of the cathedral and other great personages assisted at the ceremonies in her honour. The governor of the island sent an artist to paint a picture of the dead saint, who opened her eyes, as he wanted to see them. Her coffin was lined with silver brocade, presented by a devout follower.

The Life of St. Geronima, printed by the Congregation of Sacred Rites in 1734.

St. Gertrude (1), Oct. 18 (GUNTREDIS, GONTRUDE). Perhaps 4th century. Sister of SS. LIBARIA, MANNA, ODA, and SUSANNA, and their brothers, SS. Elphius and Eucharis. The names, number, and date of this group vary in different accounts, and they are sometimes confounded with another family of saints. (See HOYLDA.) Perhaps this Gertrude is confounded with GEBETRUDE, abbess of Habend.

St. Gertrude (2) (GEGOBERGA). Second abbess of Habend.

St. Gertrude (3) (GEBETRUDE). Third abbess of Habend.

St. Gertrude (4), Dec. 6. + c. 655. Founder and first abbess of Hamaye, on the Scarp, near Douai. She had a daughter, Gerberta, who, when a widow, lived there with her mother. Gerberta was the mother of St. Adalbald, who married St. RICTRUDE. Gertrude adopted her great-granddaughter, St. EUSEBIA, and left her the lands and monastery

of Hamaye. Mabillon, *AA.SS. O.S.B.*, Sæc. ii. 984, ed. 1669. *AA.SS.*, May 12. Sanderus, *Hag. Flandriæ*. Le Mire, *Fæsti Bouquet*, iii. 621.

St. Gertrude (5), or **GERTRUY**, V. Abbess of Nivello. *O.S.B.* + c. 658 or 664. Patron of Nivello, Gertruydenberg, Landau, Breda, Bergen-on-Zoom; of pilgrims and travellers; of cats; against rats, mice, and particularly field mice; against fever; invoked for good quarters on a journey. With St. Joseph (March 19) she protects seeds that are sown on her day. Fine weather on her day is of good omen for the gardens and fields.

Represented as an abbess, with rats and mice running up her pastoral staff and her cloak, or at her feet. These are sometimes to be seen in the pictures of another Benedictine abbess, **St. GERTRUDE** (13) the Great (13th century), but they have been transferred, by mistake, to her from St. Gertrude, of Nivello, whose proper attribute they are.

Pepin, of Landen, the first of the three famous Pepins, was mayor of the palace to three kings in succession—Clothaire II. (613) and Dagobert I. (628), kings of France; and Sigebert II. (638), king of Austrasia only. Pepin is conspicuous among the men of his time for his ability and integrity. His wife was **St. IDA** (3), a lady of rank and virtue equal to his own. They had three children—Grimoald, afterwards mayor of the palace, **St. BEGGA**, and **St. GERTRUDE**.

Landen was in Brabant, in the kingdom of Austrasia, over which Pepin ruled, in the king's name. Nivello was part of his estate, and belonged, after his death, to his widow and younger daughter.

Gertrude was a child, old enough to have learnt some lessons of piety, and young enough to have learnt little else, when Pepin, the duke, invited Dagobert, the king, to dine. A goodly company assembled to feast with the duke and his royal guest, and among them two of the king's courtiers, father and son, whose wealth and power placed them on an equality with the lord of Landen. During the feast the elder of these two asked the king and the duke to give

the youngest daughter of the latter in marriage to his son. Dagobert thought it a good match in a worldly aspect; and willing to be gracious, he requested Pepin to send for the young lady and her mother. Presently the duchess appeared leading her little daughter. The king took upon himself to make his friend's proposal to Gertrude. Showing her the boy who aspired to her hand, he said, "Look at this fine fellow, dressed in silk and covered with gold: will you have him for your husband?" The child, instead of being pleased or flattered, appeared to be filled with rage and indignation, and declared with an oath that she would neither marry the youth in question nor any other mortal man, but that her Lord Jesus Christ should be her only Love and Master. The young man was much discomfited, but from that hour her parents knew by Whom she was beloved and Who had chosen her.

A few years after this occurrence Pepin died. Ida was inconsolable. Her son and elder daughter were provided for, but she knew not what to do with herself and Gertrude, who was now a beautiful girl with a large estate. She consulted St. Amandus, who advised her to build a double monastery at Nivello, and there devote herself, her daughter, and her worldly goods to the service of God. She followed his advice. Before the monastery was quite ready for their reception—haunted by the fear that the world and its votaries would take possession of Gertrude in spite of her care—she took a knife and cut off her beautiful long hair, shaving her head after the pattern of a crown. Gertrude rejoiced that she should be found worthy to wear a crown for her Lord's sake on earth, as a token that she should receive an immortal crown from Him in heaven. As soon as all was duly arranged, Ida installed her daughter as first abbess, she herself being one of the nuns, and assisting Gertrude with her advice. Gertrude delighted to entertain pilgrims and pious travellers, and by this means often received sacred books or relics from Rome, or information and instruction in religious matters from those who were

able to give it. The Irish hagiographers say that she had Celtic monks to teach her community to sing psalms. Two Irish monks—SS. Foillan and Ultan (May 1)—visited her on their way from Rome to Peronne, where their brother, St. Fursey (Jan. 16), was buried. Gertrude and Ida gave them a piece of land called Fosse, or "St. Mors des Fosse," to build a monastery for a perpetual place of entertainment for pilgrims coming from or going to distant places. St. Ultan was set over the new house, and St. Foillan returned to Nivelles to instruct Gertrude's nuns, particularly in singing the psalms and offices of the Church, and otherwise make himself useful to them. One day Foillan left home to pay a visit to his brother, taking three of Gertrude's monks with him. On the way they were all murdered by robbers, and no one was left to bring the sad news; but St. Ultan saw in a vision a dove of dazzling whiteness with stains of blood on its wings. He thought it was his brother's soul, but knew not what had befallen him. Meantime, Gertrude could not sleep; she felt uneasy and depressed, and when the time had passed that Foillan was to have returned, she sent a message to Ultan to know whether all was well. The messenger came back in haste and grief to tell that the four monks had never been seen since they left Nivelles, and that Ultan had seen, in a dream, a snow-white dove with blood on its wings. Gertrude next ordered a fast of three days, at the end of which an angel appeared to her, and showed her the place in the forest of Soignies where the murder had been committed, and over the body of St. Foillan was a pillar of fire extending up to heaven. She described the place to some of the monks, who went and found the four bodies, that of Foillan with the head cut off, the other three stabbed in the mouth. They brought the bodies to Nivelles, and Gertrude would have had her friend buried in her own church, but his brother claimed him, and many of his friends and brethren testified that it had been his own wish to be buried at Fosse, so to Fosse they took him.

About ten years after the death of

Pepin, Ida died. It seems to have been on the occasion of her mother's burial that Gertrude translated her father's body from Landen to Nivelles.

After her mother's death, having the whole management and responsibility on her own shoulders, she employed the most capable and trustworthy of the monks to attend to the outer affairs of the double community, and appointed some of the elder nuns to the management in the house, that so she might reserve more of her own time for devotion and the study of the Holy Scriptures, which she already knew nearly by heart. A few years later, although only about thirty years old, she was so worn out with asceticism, and particularly with her incredible abstinence from food and sleep, that she found herself unequal to the fatigue of her office, and resigned it to her niece St. WULFETRUDE, who was only twenty, but who, having been brought up by Gertrude, was in all respects worthy to succeed her. The holy abbess now devoted herself exclusively to preparation for death, increasing her austerities. When she found herself very near the great change, she was afraid on account of her unworthiness. She sent one of her monks to Fosse to tell St. Ultan of her fears, and to ask whether God had revealed to him the time of her death. He answered, "This is the 16th of March, and tomorrow during the saying of mass, she will die; but tell her not to be afraid but to go boldly, for St. Patrick and many saints and angels with great glory are waiting to receive her soul." The monk asked whether this was a direct revelation from God or not, and St. Ultan replied, "Go, quick, brother; do not I tell you her death is to be tomorrow. You have no time to lose in asking questions. Make haste and take her my message." He went, and when Gertrude heard the message, her face was lit up with joy, and awaking as if from sleep, she called all the nuns and made them pray with her all night; and next day, during the singing of the mass, she died, being about thirty-three years of age.

At the moment of her death she

appeared to St. MODESTA, abbess of Trèves. She was buried, by her own desire, without any linen or woollen robes or sheets, merely in the cilicium she had long worn, her head wrapped in a shabby old veil which had been given her by a nun who stayed at the monastery for a short time on a journey.

Many years afterwards, when St. Begga, the sister of Gertrude, obtained from Nivelles a few nuns well qualified to establish the new community at Anden, in the holy rule and practices observed by them, she received also the present of a piece of the saint's bed, which was placed in the new church as a holy relic, and resorted to for miraculous cures. It was soon covered with gold and set in a band of precious stones by its grateful votaries.

According to Grattan, *History of the Netherlands*, the monastery was transferred, in the 12th century, to canonesses, and was occupied in the 18th by a double chapter of canons and canonesses. It was so rich in the 10th century as to have 14,000 families of vassals.

St. Gertrude was held in veneration from very early times. She seems to have been worshipped immediately after her death, and a church was dedicated in her name by a woman she had brought up, namely, Agnes, the third abbess. St. GUDULA is said to have been her relation and pupil.

In histories and chronicles where her contemporaries are called by their worldly titles or simply by their names, Begga, Pepin, Itta, Arnulf, etc., Gertrude is never mentioned without some epithet of respect, such as saint, servant of God, virgin of Christ, most blessed woman, holy abbess, etc. Many churches are dedicated in her name in Brabant and Hainault. Her worship and the fame of her sanctity and miracles were early spread over Germany. Her name is in the true Martyrology of Bede, and also in the metrical one attributed to him, and in that of Menard. It is not in the Martyrology of Ado, which is the *Vetus Romanum*, but it is in the *additamenta* to Ado, and in the present Roman Martyrology on March 17. In an Anglo-Saxon Missal, formerly be-

longing to the Abbey of Jumièges, and now in the public library of Rouen, her name is added to those in the canon of the mass. She is the most famous of eleven holy women of the same name honoured by the Benedictines as belonging to their order. Her contemporary biographer relates two anecdotes concerning her, the first of which she told him herself. One day when she was praying before the altar of St. Sixtus in her own church, a globe of fire appeared and hung over her head, to her great consternation, lighting up the whole place for about half an hour, and then returning whence it came. The second anecdote was told him by one of the persons saved by her miraculous assistance. Some monks were at sea on business connected with the affairs of her monastery, when their lives were endangered by a sudden storm, and still further by the approach of an enormous whale. They were giving themselves up for lost, when the narrator called out three times in an agony of terror, "Gertrude, help us." At the third mention of the abbess' name, the monster dived to the bottom of the sea, leaving the ship safely afloat, and the travellers all arrived happily in port the same night.

Baring-Gould, in his *Curious Myths of the Middle Ages*, tells that from being the patron saint of travellers on earth, Gertrude was next supposed to entertain departed spirits at their first halt on their three days' journey to Paradise; the second resting-place was with one of the archangels; and the third day brought them to the gates. As patron of souls, rats and mice became her emblems in German imagery, having from the most ancient times been regarded as typifying human souls.

All the stories of St. Gertrude are founded on the Life by a contemporary monk, who had some of his information from herself, and the rest from eyewitnesses of the events he records. This life is given in full by Mabillon, *Sæc. ii.* 464, and in part by Bouquet, *iii.* 517, *De Dagoberto*. She is also mentioned in almost all the biographies and chronicles of her time and country, which

appear in the collections of Bouquet, Pertz, Duchesne, and Bollandus, particularly in the Life of B. Pepin, the duke, Bouquet, ii. 603, and *AA.SS.*, Feb. 21, and that of St. Ultan, May 1, *AA.SS.*

Modern authorities: Baronius. Pertz, *Merovingischen Hausmeyer*. Butler. Baillet. Lanigan. McLaughlin, *Irish Saints*.

St. Gertrude (6), Monday after Ascension Day, V. M. at Vauxdiuellet, or Belval, in Lorraine, where there is a legend that she was murdered by her brothers on account of her opposition to a marriage with a heathen prince, arranged for her by her family. The Bollandists consider the story fabulous, and think the saint honoured at Belval is a niece of ST. GERTRUDE OF NIVELLE. *AA.SS.*

St. Gertrude (7), July 14. Third abbess of Blangy, succeeding her sister, ST. DEOTILA. They are represented as nuns, standing beside their mother, Sr. BERTHA OF BLANGY. The daughters are drawn on a very small scale, looking like babes or dolls in proportion to the size of the mother, to indicate their subordinate station. They were worshipped as saints in their own convent, but not throughout Christendom. *AA.SS.*

St. Gertrude (8), of Neustadt, built a church and monastery in honour of St. Michael, at Neustadt, in Franconia, and another at Carelborg, or Carlstadt, three miles from Würzburg, on the Main. Her footsteps were to be seen on the road between the two places, being always green when the rest of the path was burnt up, and brown when the surrounding ground was green. The monastery of Neustadt was sacked by the mob in 1525, all the books destroyed, the altars profaned, and relics dispersed, so that the story of this saint is lost. The legend that she was a sister of Charlemagne is judged by critics and hagiographers to be untrue, and they think that ST. GERTRUDE OF NIVELLE is the person commemorated at Neustadt. She is confounded with ST. HADELOGA, abbess of Kitzingen, who was great-aunt of Charlemagne. Her cloak is still kept there, and in the time of Henschenius it

was credited with miraculous qualities. Henschenius and Mabillon, in their notes and commentaries on the Life of *St. Gertrude of Nivelles*. She is mentioned in the Life of St. Burchard of Würzburg, Mabillon, *AA.SS. O.S.B.*, Sæc. iii. pars. I.

Ven. Gertrude (9), May 7. O.S.B. + 1160. Daughter of Boleslaus Crivousti, duke of the Poles. Nun at Zwifalt, and commemorated there. *AA.SS.*, *Præter*. Bucelinus. Mabillon.

B. Gertrude (10), March 17. + 1270. Abbess of the Cistercian monastery of Trebnitz, in Silesia, founded in 1203 by her parents, Henry Barbatus, duke of Poland and Silesia, and ST. HEDWIG. Gertrude is called "Blessed" by Henriquez, Bucelinus, and Ferrarius. The Bollandists place her among the *Prætermissi*. See also Mabillon.

B. Gertrude (11), Aug. 13, V. O.S.A. + 1297. Abbess of Altenberg, or Aldenburg, on the Lahn. The sculptor of her tomb has represented her with a lion under her feet, which may be in allusion to the arms of Hesse, or Thuringia. Tradition explains it in this way. She received from God a special manner of banishing all discord from her convent; but one day, when she could not reconcile two nuns, it happened that a lion belonging to the landgrave broke its chain and escaped, to the terror of everybody. Gertrude, to put to shame "the little hearts that knew not how to forgive," called the terrible beast, and he, obedient, went and lay down at her feet. Cahier.

B. Gertrude, of Altenberg, was daughter of Lewis, margrave of Thuringia, and ST. ELIZABETH, of Hungary, his wife. Gertrude was dedicated to God by her parents before her birth, and sent very young to be educated at the Præmonstratensian convent of Altenberg, in the diocese of Trèves.

At the moment of St. Elizabeth's death, in 1231, she appeared to her daughter. At twenty-one Gertrude was appointed Abbess of Altenberg, where she governed for twenty-four years. She and her nuns took the cross of the holy war—that is, they obliged

themselves to promote, by their prayers in the cloister, the object for which the war was undertaken. She was famous for healing discords and making peace. She collected, in the vase of her conscience, the oil of divine grace, and having lit her lamp and ornamented it with good works, she went to meet the Bridegroom, Aug. 13, and lies buried at Altenberg.

Clement VI. ordered her festival to be kept, promising many indulgences to those who should visit her relics, preserved in her monastery. *A.R.M.*, Mart. of the Canons Regular and nuns of the same order. *AA.SS.* Helyot. Le Paige, *Bibliotheca Præmonstratensis Ordinis*. Azevedo, *Pantheon Sacro*, calls her "Saint."

The Two SS. Gertrude of Helfta (12, 13), Nov. 17, 15. Cistercian abbess and nun. 13th century.

It appears that there were at the same time in the monastery of Helfta two Gertrudes and three Matildas, all distinguished for extraordinary intellectual and spiritual gifts. One of these Gertrudes was the abbess, and one of the Matildas was her sister. The two SS. Gertrude are confounded together, and ST. MATILDA, the sister of Gertrude, is constantly credited either with the actions of another ST. MATILDA, who lived more than a century earlier, or with the inspirations and revelations of the two more famous contemporary Matildas, who were inmates of the same house.

One of the Gertrudes was the author of the famous book, *Liber Insinuationum divinæ pietatis*. She is called "the Great" in the Cistercian appendix to the Roman Martyrology. She is represented (1) in the dress of her order, holding a heart cut open, and showing a picture of the Saviour seated on a throne; (2) in her hand, over her heart, a heart of rays, in the midst of which is the infant Christ holding a ribbon that bears the inscription, "In corde Gertrudis invenies me." B. Ypres, of Taragona, confessor to Philip II. of Spain, was so delighted with her book of Insinuations, that he had a great devotion to her, and had her picture copied from one in the royal cabinet at Madrid, re-

presenting a Cistercian nun; and to distinguish this great saint from any other Cistercian, she holds the above-mentioned heart in her left hand, and on her right hand she wears seven rings. This is called a miraculous picture, because the painter never could get the face like the one he was copying; it was always more beautiful and holy than his ideal, so that it was believed to be, by heavenly intervention, like the real Gertrude (*Life and Revelations of St. Gertrude*, by a religious of the Poor Clares). Alban Butler says that next to the writings of ST. THERESA, the *Liber Insinuationum* is the most useful book for promoting piety in a contemplative life with which any woman has enriched the Church. The writer was about five and twenty when the simple daily round no longer sufficed to fill her soul: she became deeply sensible of her unprofitableness, and felt unfit to be a nun; for a few months she was very unhappy.

Early in 1281 she stood in the dormitory of the sisters at the twilight hour. As the mistress went by, Gertrude bowed her head according to the custom. When she raised it, she saw with the eyes of her soul Jesus, in the form of a youth, standing before her. He said, "Thy salvation is coming soon. Why dost thou fret?" Her senses told her she was in the dormitory, yet it seemed to her that she was in the choir of the church where she usually prayed, and that she heard *there* the words, "I will make thee free and blessed. Fear nothing." The Lord then laid His hand in hers, and went on, "With My enemies hast thou licked the earth, and sought honey among thorns." She tried to approach nearer to the Lord, but found a hedge of thorns, which she could neither get round nor break through. She understood this to mean her sins. Suddenly she found herself standing by Him, and as she looked at His hand, she saw that on it was the mark of the nail.

Her religious impressions and opinions were of the sort that have been called in modern times "evangelical." She discovered that the grace of God had greater power than the indulgences of the Church. She thought much of the

Saviour, very little of saints and relics. She relied instead on God's grace, and was joyful and full of hope. She advises the devout soul sometimes to set apart a day to be devoted without interruption to praise and thanksgiving, lest this duty should be imperfectly fulfilled in the daily devotions; she says that in this function we should endeavour to be united with the saints and angels. She had a great gift of grace in the matter of the Holy Communion. She says in her book that any one approaching this great sacrament without repentance, or any one who is in the habit of indulging in vain or scandalous conversation, receives the Lord as if when receiving some distinguished guest he were to assail him on the threshold with stones or strike him on the head with a club. Yet, although so impressed with the danger of unworthy reception, her humility made her regard all her own piety and the practices by which people prepare themselves for this rite as so small and unimportant, that she never abstained from Holy Communion for want of them, regarding all the efforts of piety as a mere drop compared to the measureless splendour of the grace given in the Lord's Supper. She used willingly to tear herself away from contemplation on every opportunity, for industry and for benefiting others, and then she could return to her pious meditations with great ease.

St. Gertrude, abbess of Helfta, and her sister St. Matilda, have been called Countesses of Hackeborn, of Lachenborn, of Rodarsdorf, or Rodarda, of Eisleben, of Mansfeld, abbesses of all these places, of Ettelstettin, of Heldelfs, of Delft, of Helfta, of Halberstadt. According to Preger, *Geschichte der deutschen Mystik im Mittelalter*, the facts are these—

Count Burkhard von Mansfield and Elizabeth, countess of Schwarzburg, his wife, founded a Cistercian cloister at Mansfeld in 1229. Burkhard died the same year, and his widow removed the community to Rodarsdorf, near Eisleben, and there she spent the remainder of her life among the nuns. The house was soon filled with the daughters of the

Thuringian nobles. In 1251, Gertrude von Hackeborn, at nineteen, became the second abbess. Her family owned lands extending from Eisleben to the Hartz, and had on their eastern frontier a castle called Helfta, or Helfde, about a mile from Eisleben. As the house at Rodarsdorf suffered from want of water, Gertrude obtained from her brothers the gift of this castle with its surrounding lands, and thither, in 1258, she took her community. The annals of the monastery record many grants from the Lords of Hackeborn, with the explanation that these gifts are made for the sake of members of the family among the nuns. Gertrude and her sister Matilda had already received a good education in this convent, and under Gertrude's rule the house of Helfta was characterized by a joyous activity and an intellectual life rather in advance of the age. She busied her community with books, herself with adding to their store. She bought some, she made the nuns copy others, and ornament them with drawings and paintings inside and out; they studied the Bible and the other books. Her house very soon became a famous school. The gifted MATILDA von Wippra was the chief teacher. Gertrude ruled for forty years, and died about 1292. Helfta continued to be the residence of this community for half a century longer, when it was destroyed in a feud between the Duke of Brunswick and the Count of Mansfeld. The nuns were removed to a suburb of Eisleben.

ST. GERTRUDE (13). 1256-c. 1311. Was more than twenty years younger than St. Gertrude the abbess, and was under her care and influence from childhood to middle age. Preger says she was born in 1256, in Thuringia, apparently of poor parents, and was received into the convent of Helfta in her fifth year. She was very clever, and had an unbounded thirst for knowledge, and was soon in advance of all the other scholars. He comes to the conclusion that Gertrude the Great was the nun and not the abbess. Butler, Nov. 15, ignores the nun, and dates the birth of the abbess ten years earlier than Preger does.

B. Gertrude (14) van Oosten, Jan.

6 (GERTITUDE, GHEERTRUDE), + 1357 or 1360, was born of peasant parents at Vorburg, or Voolburch, between Delft and the Hague. She was a servant girl, and had two devout friends of her own station—Diewer, who lived in the Béguinage, and Lielt. The three girls used to sing together on the bridges of Delft, a song of the East, beginning, "Het dagnet in den Oosten" ("It dawns in the East"). It was from this circumstance that Gertrude was called "van Oosten." Numbers of people used to flock to the town on the great festivals to sing in the choirs, and Gertrude waited on them. In after years she used to say she experienced as much of the sweetness of God in the turmoil of her work amid the crowd, as in the solitude of her later days. She was betrothed and deeply attached to a young man, who preferred another girl. Gertrude remonstrated with her rival, and adjured her not to take her husband from her. The girl nevertheless married Gertrude's fiancé. Gertrude was much distressed, but soon resolved to devote herself to One who would never break faith with her. The other woman had children, but suffered great agony in her confinements, and never could be delivered until Gertrude came and assured her of her forgiveness, and prayed for her. Gertrude was, for a time, so poor that she had to beg. After this she became a Béguine, and had visions and temptations. Her friend Lielt, who also belonged to that order, foretold that a wonderful grace of God would be granted to Gertrude. Soon after this, the five wounds of Christ appeared on her body, which caused a great sensation in the whole place and neighbourhood. She was much afraid of being deceived by the devil or tempted to pride, so she prayed that they might be removed, and, in answer, they ceased to bleed, although the marks remained. She lived eighteen years longer, but in wretched health; she was fat and heavy, and took hardly any food, so that she had to rest several times on the way to church. Once she had a great longing for bread and cheese. A peasant brought it, not knowing who it was for, further than that it was wanted

by a person living in Delft. She sent Diewer to meet him, and receive it from him. Several instances of her knowledge of future or distant events are recorded in her Life. AA.SS. *Sanctorale Catholicum*. Cahier. She is thus mentioned by Adam Walasser in his German Mart., "Das selige gedechtnisz Gertrudis von Oosten Begin zu Delph in Holand welche di nägelmal Christi an irem leib het und trug."

B. Gertrude (15), Aug. 3, 31. 14th and 15th century. Thirteenth Prioress of Biloka.

Gertrude de Pottelis was the daughter of a gentleman of Ghent, who begged and obtained for one of his children a place in the Cistercian nunnery of B. MARY of Biloka, in that city. Gertrude was sent there as a child, and was blessed with a true vocation to the religious life. With ease and diligence she learnt Latin and everything else that was taught to the pupils in the monastery. A few years afterwards it seemed to the father better to bring Gertrude home and marry her, sending her sister to be brought up a nun in her stead. On the appointed day the girl was dressed up according to custom, and taken with great pomp to Biloka, escorted by numerous friends. She wept all the way, and when they asked her why, she said she was being sacrificed like Jephtha's daughter, and had no wish to bury her youth in a monastery. When Gertrude was told of the change in the family arrangements, she also wept, and said she feared she would lose her soul if she were torn away from the holy seclusion in which she had hoped to live and die. Her father saw the will of God in the marked inclinations of the two sisters, and yielded to their wishes. The secular daughter was married and had many children, and Gertrude took the veil, and was soon made manager of the affairs of the house. This office she quickly resigned, saying that it vexed her to have so much to do with secular persons, so many visitors, so many feasts to prepare for them, and to have the nuns going out visiting, so she humbly prayed to have no particular office, but to be allowed to be quiet in her cell.

In 1400 she was appointed abbess. Thenceforth the monastery grew stricter and holier. She restored the discipline, which had become lax. She would not suffer the nuns to go out visiting nor to receive visits; and whereas individual nuns had things which they called their own, she insisted on community of property. The rule of abstinence from flesh meat had fallen into disuse, and was strictly restored by her. She attended the poor in the hospital, and had strangers and pilgrims entertained in their proper place, namely, in the house of the Father Confessor. She encountered opposition both from seculars and ecclesiastics; but she was firm, and as the rule grew stricter, the community grew holier. Pious parents were happy if they could get a daughter into her flock, so that the house filled, and Gertrude had more (spiritual) children than her married sister. She was prudent in the worldly affairs of the convent. She died at the age of sixty, and was buried in the choir among the priests, on the ground that she was as good as a priest, because all the sons of David were called priests (II. Paralipomenon Regum, chap. viii.), and as Christ among the Apostles, so she among her predecessors, the abbesses, was thirteenth and chief. She was worshipped as a saint at Biloka.

Vita B. Gertrudis de Pottelis, in Sanderus, *Flandria Illustrata*, lib. ix. Mabillon. Bucelinus. AA.SS., *Præter*.

B. Gertrude (16), Nov. 27, V. Began at nine to serve God, and was a Cistercian nun from childhood in the monastery of Mont S. Sauveur, in the diocese of Liège. Henriquez. Bucelinus.

St. Gerveve. ST. GENEVIÈVE, of Paris, is so called in Rouergue. Chaste-lain.

St. Gerwis, Feb. 6, V., in Silvolde. Mentioned by Greven, and in MS. Floriario, and several calendars; but Bollandus could obtain no information concerning her. AA.SS.

St. Getulia, June 1, M. with ST. AUCEGA. AA.SS.

St. Geva (1), Jan. 25, V. M. (See ELVIRA.)

St. Geva (2), Feb. 6. 9th century.

Wife of St. Ewerwald. Aunt of ST. THIADILD. AA.SS.

St. Ghani. (See FAITH, HOPE, and CHARITY.)

B. Gherardesca, GERARDESCA.

St. Ghiselind, with HERWIG and JUTTA (1).

St. Giacinta Mariscotti, HYACINTH.

St. Gibitrude, Dec. 7, Oct. 26, and Jan. 23. + c. 655. She was very desirous to become a nun at Brie, under ST. FARA, to whom she was nearly related, and who was anxious to welcome her; but her parents refused their consent, as they wanted to make a grand alliance. They even forbade her to frequent the church and spend so much time in devotion. In her distress, Gibitrude sought the help of the abbess, saying she feared that her parents would extinguish the light of her soul, and thus deprive her of eternal light. Her father was struck down with fever, and begged her to pray for his recovery. Her prayer was heard, and he withdrew his opposition to her wish. She took the veil at Brie, and lived there piously for many years. St. Fara was very ill, and appeared to be dying, but Gibitrude prayed that her own life might be taken instead of the more valuable life of the holy mother. She prayed that Fara might survive her nuns, which was granted. Gibitrude was taken away first by a fever, but on presenting herself with a troop of others for admission to paradise, the Lord reproached her with having borne a little grudge against three of her companions. She was sent back to her mortal life to complete her repentance. She humbly confessed her fault in presence of all the community, and asked pardon of the sisters. After six months she died of fever, evident signs of sanctity and divine favour attending her last moments. She is worshipped, on Oct. 26, in the diocese of Meaux. Crétien Du Plessis, *Hist. de l'Eglise de Meaux* and *Calendrier propre du diocèse de Meaux*. She is mentioned in the Life of St. Fara, Dec. 7. Mabillon. AA.SS. O.S.B. Butler. Bucelinus, Jan. 23.

B. Gilia, or EGIDIA. 3rd O.S.F.

Disciple of St. MARGARET, of Cortona. Jacobilli.

St. Ginevra, M. Sister of St. QUI-TERIA.

St. Girolama, GERONIMA.

St., B., or Ven. Gisala, GISELA.

St., B., or Ven. Gisela (1), Feb. 1, May 7 (GISALA, GISILA, GISLA). + 1095. Queen of Hungary. Benedictine abbess of Passau, in Bavaria. Daughter of Henry II., or Hezelo, duke of Bavaria, and sister of St. Henry II. of Germany, emperor. She and her brother had for tutor B. Wolfgang, a Benedictine, who foresaw their destiny, and strove to make them worthy of their positions. In 996 Gisela married St. Stephen, first Christian king of Hungary, then aged nineteen. He was already baptized, and he and his wife had a holy rivalry in the sanctity of their lives. They had one son, St. Emeric, who died before his father. Basil, a cousin, was heir male to the throne of Hungary; but Gisela favoured the succession of Peter, another nephew of St. Stephen, and son of the Doge of Venice. By Gisela's orders Basil was blinded, and molten lead poured into his ears. St. Stephen died in 1038. Then Gisela returned to her own country, and became a nun under her aunt Helica, in the monastery of Passau, and eventually succeeded her as abbess, and lived to be more than a hundred years old. Her tomb at Passau is visited with veneration by the Hungarians.

She is called "Saint" in Ferrarius's *Catalogus*; "Blessed" by Bucelinus, *Menologium Benedictinum*; "Venerable" by Menardus. She is mentioned without the title of "Saint" by the Bollandists in their Life of St. Stephen, Aug. 20, and among the *Prætermissi*, May 7. See also Rader, *Bavaria Pia*, and Böttiger, *Weltgeschichte in Biographien*.

St. Gisela (2), or GISLA. Sister of RICTRUDE (2).

Gisla, GISELA, or GISLEBERGA, IDA-BERG.

St. Giulia, JULIA.

St. Giuliana, JULIANA.

St. Glandiosa, GAUDIOSA.

St. Glaphyra, Jan. 13; April 26 (Greek Church), V. of Amasia, in Pontus.

+ c. 324. She was one of the attendants of Constantia Augusta, sister of Constantine, and wife of Licinius, who shared the empire with Constantine. Licinius having insulted Glaphyra, she sought the protection of Constantia, who sent her away disguised as a man, with many presents, attendants, and everything necessary. She went to Amasia, where she was well received by Basileus, the bishop. With the money received from Constantia, Glaphyra built a church. Constantia then sent her more. Licinius, however, heard of her flight, and sent orders to the Governor of Amasia to send her and the bishop in chains to him. Glaphyra died before the order could be executed, but Basileus was put to death, according to Eusebius, in the year 324. *R.M. AA.SS.* Baillet, "St. Basileus," April 16.

St. Glassuinta, GALSWINTHA.

St. Glaudiosa, GAUDIOSA.

St. Gliceria (1), or GLYCERIA, May 13, V. M. c. 177. Represented with stones falling in heaps round her. She lived in the reign of Antoninus Pius, and was daughter of a Roman named Martin, who had been three times consul. She and her father were living at Trajanapolis, in Greece, at the time that the persecution of the Christians raged fiercely. Sabinus, prefect of Greece, by the emperor's command, ordered a universal sacrifice to Jupiter, which persons of all ages and ranks were to attend, each bearing a lighted torch; instant death to be the penalty of disobedience. Gliceria, who had secretly become a Christian, harangued and encouraged her fellow-believers. Soon the streets of Trajanapolis were full of crowds hurrying to the sacrifice. Gliceria appeared before the tribunal of the prefect and begged him to allow her to begin the sacrifice. He consented, not guessing her real intention. When asked where her lamp was, "I have a lamp," replied the young saint, "engraved on my forehead, which shines in the soul and lights the sacrifices which are offered by us to the true God." "Very well," said Sabinus; "take your lamp and sacrifice to Jupiter." Gliceria further requested that all the lamps should be put out. By Sabinus's

order this was done. Then Gliceria turned her face to the people, and they all saw the holy sign of the cross imprinted on her forehead. She prayed to God to break the idols to which the sacrifices were to be made. Her prayer was miraculously answered. A strange noise was heard, and the marble statue of Jupiter fell to the ground, shattered in pieces. Sabinus, attributing this to magic, ordered Gliceria to be stoned, but the people who ran to drag her away fell down and over each other, thus forming a wall round her. She was sent to a miserable prison, where she was visited and comforted by a Christian priest, Filostratus. She was hung up by the hair and beaten, then cast into a furnace, from which she came out uninjured. She was scalped, but on returning to prison, an angel healed her wounds. As nothing seemed to hurt her, Sabinus decided to keep her in prison until the time of the Games, and then hand her over to be torn by wild beasts. While in prison she converted her chief gaoler, Laodicius. When the time came for her to be led to the arena, he accompanied her, declaring his willingness to die with her for Christ's sake. This so enraged Sabinus, that he had Laodicius killed on the spot. The first lioness that was let loose against Gliceria lay down at her feet and began to lick them. The young saint, weary of waiting, prayed to God to take her to Himself. Her prayer was granted. The second lioness gave her one little bite and touched her no more; but Gliceria soon died of that slight wound, and went straight to heaven. *R.M. AA.SS.*, from Basil's *Martyrology*, and *Arabico-Egyptian Mart.* *Fiamma, Vite dei Santi*, May 11.

St. Gliceria (2), or GLYCERIA, Oct. 22, M. 2nd or 3rd century. Was converted by seeing the constancy under torture of St. Alexander, bishop, and was put to death immediately after him. *AA.SS.* (See ANNA (5).)

St. Gliteria, July 8, M. at Heraclea with many others. Entered this day in *St. Jerome's Martyrology.* *AA.SS.*

St. Glodesind, July 20, July 25, Aug. 8 (CHLOSENDIS, CLODESWIDE, CLO-SIND, CLOSSEINDE, CLOTHSEND, CLOSEND,

GLOSSINE, etc.), V. + c. 608. Patron of Metz. Abbess and founder of a convent at Metz. Daughter of Winter and Godila, in the time of Childeric, king of France. Married a young nobleman named Obeleno. He had no sooner taken her to his house than the king sent for him and put him in prison for a year because of some villainy that he had committed, and at the end of that time had him beheaded. Her father wished her to marry again. As she was unwilling, he intended to take her to his sister, Rotelinda, a holy woman at Trèves, that she might persuade her to gratify him. Glodesind, however, fled to Metz, and took refuge there in the Church of St. Stephen. Afterwards she went to her pious aunt Rotelinda at Trèves, and was instructed by her in monastic observances. Then her parents gave her means to build a convent at Metz, where she had more than a hundred nuns. Migné, *Patrology*, vol. cxxxvii. Bucelinus. *AA.SS.*, July 25. *F.M.*, July 20. Baillet, Aug. 8.

St. Gloriosa (1), May 10, M. at Tarsus, in Cilicia. *AA.SS.*

St. Gloriosa (2), July 26, M. at Laodicea. *AA.SS.*

St. Glossine, GLODESIND.

St. Gobdela, or GUDELA, Sept. 29, M. in Persia. Perhaps the same person, perhaps two sisters, perhaps Gobdela, a magician (man), and Gudelia, a woman. Gobdelaas and Dada are mentioned as men and relations of Sapor in one of the accounts of this persecution. *AA.SS.* (See TABULA.)

St. Gobretrude, GEBETRUDE.

St. Gobrnat, Feb. 10 or 11, V. Abbess of Borneach. Contemporary of St. Abban, who was one of the chief Irish saints of the 6th century, but of whom existing accounts are contradictory and confused. His days are March 16 and Oct. 27. Gobrnat was the first abbess of a monastery founded by him at Borneach, now called Ballyvourney, co. Cork. She is said to have been a descendant of a famous king of Ireland of the name of Conar, and also, without sufficient ground, a daughter of O'Connor, of Sligo. Lanigan. Colgan.

St. Gocla, Oct. 8, V. Commemorated

with St. REPARATA of Cæsarea. *AA.SS.*, *Præter*.

St. Goda, Oct. 23. Worshipped in the parish of Heron, near Liège, as patron against tumours and diseases of that sort. *AA.SS.*, *Præter*. [Possibly GUDA (1).]

St. Godditis, Jan. 27, M. in Africa. *AA.SS.*

St. Godeberta, April 9, April 11 (GOTHEBERTA, GOTHOBERTA), V. O.S.B. + 670, Bucelinus (April 11) says 640. Patron of Noyon against pestilence and against rain. Represented holding a ring. According to Baillet, Godebert is a Gothic name signifying fervour. She was the daughter of one of the chief officers of Clothaire III., son of Clovis II. While her father was consulting the king on the subject of a marriage for his daughter, St. Eloy came and put his ring on her finger, saying, "I betroth you to Jesus Christ." The king, understanding that she was thereby dedicated to the service of God, gave up his palace, as well as an oratory of St. George at Noyon, that she might there undertake the care and direction of twelve maidens, who devoted themselves to a religious life. Her sanctity was shown by many miracles. Some years afterwards, when the plague was raging at Noyon, St. Godeberta proposed to the inhabitants to observe a fast of three days in sack-cloth and ashes, after the example of the Ninevites. They followed her advice, and the plague disappeared from the town and neighbourhood. She died of her austerities, 670. *F.M.*, April 9. Le Glay, *Gaule Belgique*.

St. Godefas, *SODEFA*.

St. Godelaine, *GODELEVA*.

St. Godeleva, July 6 (*GODELAINE*, *GODELIÈVE*, *GODLIEF*, *GODOLEPH*, *GODOLEVE*, *THEOPHILA*), V. M. c. 1070. Patron of Ghistelle, and against sore throat and quinsy. Addressed in her Litany as the saint of marriage. Sometimes represented with three crowns, but generally being held between two men and put head downwards into a pond. She was born at the village of Lodefot, between Boulogne and Calais (diocese of Therouenne). Her parents, Wifroy and Ogine, or Infrid and Ogeva,

chose as the richest of her suitors, and the most ardent in his admiration, Bertold, lord of Ghistelle, a village near Bruges and Ostend. He was a bad man, and took a dislike to her from the time he brought her home. His mother reproached him for bringing her a daughter-in-law with black hair and eyebrows. "Had we not crows enough at home," said she, "without going so far to look for one?" He would not even be present at the feast in honour of his marriage. His mother kept up the estrangement, so that whereas he at first only neglected his wife, he soon began to persecute her, first depriving her of all authority or charge of the house, and then putting her under the care of a servant, who was only to give her a certain quantity of bread and water. The servant added insult to cruelty. Meantime Godeleva's conduct was irreproachable. Bertold hoped she would die, but did not dare to kill her. He curtailed even her scanty allowance of bread. She then fled to her father, who complained to Baldwin VI., count of Flanders, who referred the complaint to the ecclesiastical courts, promising that if Bertold did not obey the judgment of the bishop of Noyon, he would interfere in person. Bertold, in obedience to the bishop, took Godeleva back, and treated her with more humanity, but resolved to get rid of her altogether. She regarded him as an instrument in the hands of God, and although she perceived his design, she would not irritate him by a second flight. Feigning a reconciliation, he told her that their misunderstandings had doubtless been caused by a jealous demon, and that he would get a woman to dissolve the spells and dissipate the aversion with which the sight of Godeleva inspired him. She said she would gladly be reconciled, but declined to use witchcraft for the purpose. He instructed two of his servants to murder her, and went away to Bruges that suspicion might not fall on him. Lambert and Hacca, the two assassins, came into her room at midnight, and dragged her out of bed, pretending that the woman of whom Bertold had spoken was at the

door. They tied a rope round her neck, and put her in a pond. After keeping her there long enough to be sure she was dead, they put her back into her bed, and arranged things so that it should seem that she had died a natural death. The mark of the cord, however, was livid, and bleeding, and no one doubted that the murder had been done at the instigation of her husband. Bertold married again, and had a daughter who was born blind, and recovered her sight by washing her eyes in the pond where Godeleva had been drowned. This miracle led to the conversion of Bertold and his mother, for which Godeleva had prayed before and since her death. Bertold became a monk in the monastery of St. Winnoek, and built a church and convent at Ghistelle, O.S.B., which was dedicated in honour of St. Godeleva. The first translation of her body was made in 1088. Rain on her day is specially dreaded in Belgium.

Her contemporary Life was written by Drogo, or Dreux, bishop of Therouenne. He had lived at Ghistelle, and wrote soon after her death, on the authority of witnesses of her actions. He dedicated his work to Radbod II., bishop of Noyon and Tournay, who had given a judicial sentence in favour of the saint against her husband. *R.M. A.A.SS.* Baillet. Eckenstein.

St. Godeliève, GODELEVA.

St. Godelu, VERONICA (1).

B. Godina, Oct. 1. 10th century. Abbess of the Benedictine convent of St. John de Vieira, at Basto, in Entre Minho y Douro, in Portugal, diocese of Braccaro. She brought up her niece, St. SENORINA, who succeeded her as abbess, and died 982. Tamayo calls Godina "Blessed." *A.A.SS.*, "St. Seniorina," April 22.

St. Godliof, GODELEVA.

St. Godoleph, GODELEVA.

St. Gæda, GUDA.

St. Goële, GUDULA.

St. Gofen, COFEN.

St. Golenddyd, daughter of Brychan. (*See* ALMHEDA). Perhaps the same as NEFYDD. *Rees.*

St. Golinduca, July 12 (*CHOLINDUCHE*, MARY). 6th century. In the

time of Cosroës, king of Persia, there was at Hierapolis a woman named Golinduca, a native of Babylon, of a family of Magi. Her father was one of the chief receivers of taxes and of the king's revenues. She married young. One day, while sitting at dinner with her husband and others, she suddenly lost all strength and power of movement. When she recovered, they asked her what had caused this seizure. She said she had seen in a trance the horrible torments prepared for the wicked, and the delights in store for those who worship the God of the Christians. Her husband at first treated her with ridicule, afterwards he threatened to kill her. She had another vision. On the death of her husband, she left Babylon, and went to Nisibis, where she applied to the Christian priests for instruction. The Magi heard of her conversion, and when they had exhausted arguments, bribes, and threats, they had her imprisoned. Delivered by an angel, she escaped to Roman territory, visited Jerusalem, and returned to Hierapolis, where she predicted to Cosroës many things which were to happen. She also foretold to the Romans that Cosroës would come and ask their help. She set a holy example during the rest of her life. Theophylacte Simocatte, *Hist. de l'Empereur Maurice*, liv. v. chap. xii., Cousin's translation. *A.A.SS.*, "St. Sira."

St. Golinia, July 6, V. in Ireland. Nothing known of her; supposed corruption of some other name. *A.A.SS.*, *Præter*. Possibly MONTINIA, *i.e.* MODWENNA.

St. Gondeine, GUDDENA. (*See* GAUDENTIA (1).)

St. Gonthilde, GONTILD, GUNTILD.

St. Gontrude (1), GERTRUDE (1).

St. Gontrude (2), GEBETRUDE.

St. Gorgone, Sept. 9, M. at Nicomedia, under Diocletian. Canisius.

St. Gorgonia (1), June 3, M. at Rome. *A.A.SS.*

St. Gorgonia (2), Dec. 9. 4th century. Daughter of the elder St. Gregory, bishop of Nazianzus, in Cappadocia, and of St. NONNA, his wife, and sister of the more famous St. Gregory of

Nazianzus, and of St. Cesarius. She married a man of some importance in Pisidia. He seems to have been a heathen, and is sometimes called Vitolian, sometimes Meletius. She had several sons and three daughters, the eldest of whom, Alypiana, remained unmarried, and consecrated herself to God in a religious life; the two others intended to do the same, but changed their minds, so that their uncle St. Gregory withdrew his affection from them to bestow it all on Alypiana. They appear, however, to have done very fair credit to the careful training of their holy mother. Gorgonia was a pattern of a married saint. Once her mules ran away and upset her chariot, and she sustained some severe injuries, but she would have no doctor, as she thought it indecent. Her modesty was rewarded by perfect cure. Another time she cured herself of a desperate illness by anointing herself with the sacred elements of the Eucharist mixed with her own tears, which were shed with her head on the altar, amid groans and cries. Baillet says this must have been in the later years of her life, because she could not have obtained the consecrated elements until after her baptism. She converted her husband, and was baptized with him and her sons and grandsons. Her father and mother were alive but extremely old at the time of her death. St. Gregory calls her "The Paragon of Women," and "The Diamond of her Sex." *R.M.* Baillet, from the writings of her brother, St. Gregory Nazianzen.

St. Gormanda. The church of Roche, in Cornwall, bears this saint's name. Parker.

St. Gosia, June 1, M. with St. AUCEGA.

St. Gotha, perhaps GUDA (1).

St. Gotheberta, GOTHOBERTA, GODEBERTA.

St. Gothia, or COTIA, Oct. 1, M. at Tomi, in Lower Moesia. *AA.SS.*

St. Goule, GUDULA.

St. Govein, COFEN.

St. Goveinwen, COFEN.

St. Grace (1), ENGRATIA.

St. Grace (2), Sept. 27. Date un-

certain. Patron, with St. Probus, of a church in Cornwall. The tradition is that St. Probus built a plain church, but as he had not money to add a tower, he applied to a rich lady, named Grace, to help him. She built, at her own expense, the most beautiful tower that had ever been seen in the "West country;" she spared neither trouble nor expense to have the very best workmen and materials that could be procured. The fair in the parish is on Sept. 17. Hunt, *Popular Romances of the West of England*.

St. Græciniana, June 16, V. M. (*See* ACTINEA.)

St. Grasse, or ENGRATIA. Patron of an abbey in the diocese of Oleron. Chastelain, *Voc. Hag.*

St. Grata (1), or AGRATA. One of the martyrs of Lyons, beheaded (being a Roman citizen) instead of being killed by the beasts in the amphitheatre. (*See* BLANDINA.)

St. Grata (2), Sept. 4. Daughter of St. Lupo and St. ADELAIDE (1), duke and duchess of Bergamo. Her husband was a great king in Germany. When he died Grata took St. HESTERIA for a companion. Grata converted her father and mother to Christianity, and persuaded Lupo to build the Cathedral of Bergamo. St. Alexander, a soldier of the Theban legion, was beheaded outside the gate, and she buried him honourably. After the death of her parents, she governed the republic of Bergamo with the greatest wisdom. She built three churches and a hospital for the poor and sick, to whom she ministered with her own hands. The writer of her life and miracles places her in the time of Diocletian, early in the 4th century, but it seems more probable that she lived in the 9th century. *AA.SS. R.M.* Mrs. Jameson, *Sacred and Legendary Art*.

St. Gratia (1), Aug. 21. Sister of St. MARY of ALIZRA. They are patrons of Algeziras. *AA.SS.*

B. Gratia (2) **Valentina,** V. + 1606. Nun of the Third Order of St. Francis of Paula. She lived to the age of a hundred and twelve. Guénebault.

St. Gregoria (1). Companion of St. URSULA. *Brit. Sancta*.

St. Gregoria (2), Jan. 23, V. 6th century. Her contemporary, St. Gregory the Great, who was born about 540, Pope 590-604, gives her testimony as his authority for his Life of St. Isaac, abbot of Spoleto (+ c. 550), which is in the collections of Mabillon, Bollandus, Surius, etc., April 11. In her youth, Gregoria was going to be married, but preferring a religious life, she fled to the Church, and claimed the protection of the venerable abbot. She was afterwards a nun at St. Mary's in Rome.

St. Gresinda. Supposed same as GLOSSINE. Guérin.

St. Grimonía, or GERMANA, Sept. 7, April 29, V. M. of chastity. Recluse in Picardy. Irish. Martyred in her own defence. A chapel having been built on the spot, a town grew up round it, called from its origin, "Chapelle." This is the saint worshipped with St. PROBA (3), but it appears uncertain whether they were companions in life, or only their relics united and worshipped together. Butler calls them fellow-martyrs. A.A.SS. Butler. Stadler.

Grita. MARGARET is so called in Dalecarlia.

St. Guda (1), Feb. 15 (GODA, GOTH, GYTHA, JUTA, JUTTA). + 1055. Queen of Denmark. Princess of Sweden. Wife of Svend, or Sveno Estridson, king of Denmark, 1047-1076. In 1057, when King Svend had three kingdoms, Denmark, Norway, and England, and when everything was going well with him, he forgot the King of kings and married his cousin-german from Sweden. Mas Latrie calls her Juta, and says she was the stepdaughter of his first wife. Whether that was the relationship objected to by the clergy, or that the king and queen were actually cousins, Adalbert, bishop of Bremen, denounced the marriage as unlawful, and ordered the couple to separate. At first Svend was very angry, and threatened to burn and lay waste the whole town and territory of Hamburg, but the bishop remained firm, and the king at last consented to divorce his wife. She spent the rest of her life in penance for the sin she had ignorantly committed. She built a monastery in Westrogothia,

called from her name, Gudheim, and there she lived in the practise of hospitality, charity, and industry. She and her nuns worked magnificent embroidery for churches. In her time a mission was sent from Bremen to christianize Sweden. The missionaries were very badly received, persecuted, and driven out of the country. Guda entertained them in her monastery, and sent them safely back to Bremen. Meantime Svend, having bowed to the teaching of the Church on one point, immediately took to himself a great many concubines, one of whom, named Thora, jealous of the great veneration in which Guda was held, had her poisoned. Guda was buried in her own monastery. Svend sent for Magnus, the only child of Thora, to be crowned, but he died on the way. Svend had ten natural children, most of whom became kings and queens. Five of his sons were successively kings of Denmark. Vastovius, *Vitis Aquilonia*. Langebek, *Scriptores Danicarum*. Mas Latrie. This Guda is probably the same as GODA.

B. Guda (2), or GUTA de Bonnechurch, Aug. 17. 12th century. Wife of B. Louis, count of Arnestein. Founder, in 1139, and first abbess of a nunnery of the Præmonstratensian Order not far from Coblenz. Migne, *Dic. des Abbayes*. Le Paige, *Bibliotheca Præmons. Ord.* Helyot, *Ordres Monastiques*, ii. 26. A.A.SS., *Præter*.

B. Guda (3), or JUTTA, March 19, V. Companion of St. ELIZABETH OF THURINGIA. + 1252, with many proofs of sanctity. Her worship is not authorized, but she is called Sancta Virgo by Trithemius, in his *Chronico Hirsaugiensi*; and called Beata by Monstier. The Bollandists will have more to say about her in the Life of St. Elizabeth, Nov. 19.

St. Guda (4), June 28. Lay-sister at Hobenes, in Germany. Henriquez, *Lilia*.

St. Guddena, or GONDEINE, July 18, V. M. at Carthage, at the end of the 2nd century. Probably same as GAUDENTIA (1). Tillemont. Mas Latrie. Cahier.

St. Guddent, June 27 (GUDDENS, GUDDONE). St. Augustine preached in

the Church of the Elders at Carthage on her festival. Probably same as GAUDENTIA (1). Tillemont. Mas Latrie.

St. Guddone, perhaps GAUDENTIA (1).

St. Gudelia, or GOBELA, Sept. 29. 4th century. Converted several persons in Persia, in the reign of Sapor, and refused to worship the sun and the fire. She was kept long in prison suffering agonies of hunger; then had the skin torn off her head, and was tied and nailed to a stake, where she died. For other martyrs in this persecution, see JA, PHERBUTHA. Tillemont, vol. vii. p. 89. R.M.

St. Gudila, GUDULA.

St. Gudilana, or GUDILAS, Sept. 8. Honoured at Toledo. Guérin. Mas Latrie.

St. Gudula, Jan. 8, July 6, Sept. 14, Nov. 15, 16 (ERGOULE, GAULD, GOULE, GUDILA; in Flemish, SINTE R. GOELEN, or SINTE R. GOOLE), V. + 712. Patron of Brussels.

In art, she often carries a lantern, sometimes an embroidery frame, sometimes a book in one hand and a long candle in the other. In common with ST. GENEVIÈVE, of Paris, she is attended by an angel and a devil, the latter blowing out her torch or candle, the angel relighting it (Cahier).

Gudula was the youngest daughter of Count Witger and ST. AMALBERGA, niece of Pepin, of Herstal, mayor of the palace. Gudula was sister of St. Emebert, bishop of Cambrai, and of SS. REYNELD and PHARAÏLDIS, and related to ALDEGUND and WALTUDE. She was brought up at Nivelle by her great-great-aunt and godmother, ST. GERTRUDE, after whose death she returned to her father's house. She made a vow of virginity, and led an austere religious life, giving all her fortune in alms. Early every morning she used to walk two miles to church at Morzelles, accompanied by a maid-servant carrying a lantern. One day the light was blown out, but the saint took it in her hands, and it was miraculously lighted again. She used to go into church barefooted, but her humility led her to conceal this act of mortification. The priest, however, perceiving

that she had no shoes on, lent her his gloves to put under the soles of her feet; she took them and thanked him, but when he had turned his back, she threw them away, and they remained hanging in the air for an hour. She cured miraculously a woman in an advanced stage of leprosy.

Gudulda was buried on Jan. 8, before the door of the oratory of the village of Ham. Next day a poplar that grew close to her grave appeared in full leaf, or, according to another version of the story, it sprang up in one night.

The oldest Life of St. Gudula is by Hubert, who lived 350 years after her death. It is preserved in Bouquet's *Recueil de Documents*, iii. p. 628, by Bollandus, *AA.SS.*, Jan. 8. Duchesne. Some of the legends are of later growth. She also appears in Surius, Butler, Martin, and other collections.

St. Guenfrewi, WINIFRED.

St. Guenfrida, WINIFRED.

St. Guenne, GWEN, GWENDELIN.

St. Guenwera, WINIFRED.

St. Gueodet, HAUDA.

St. Guibor, according to Cahier, sometimes means WALBURGA. Perhaps same as VIBORADA.

St. Guiborat, VIBORADA.

St. Guinefroie, WINIFRED.

St. Guiteria, May 21, V. Famous for miraculous cures, particularly of mad persons. Commemorated in several convents in Aquitaine. Papebroch could discover nothing about her, and supposed her to be the same as ST. QUITERIA, V. M. in Gascony, May 22. *AA.SS.*, *Præter*.

St. Guivina, Dec. 8, V., WIVIN.

Guivrée, VIBORADA.

St. Gulalia, Dec. 10, V. Occurs in a very ancient calendar, which bears the name of Bede, found in an old missal, probably of the 11th century. Migne, cxxxviii. 1301. Perhaps a clerical error for EULALIA.

Gulval, WELVELA.

St. Gundeburga. 7th century. Queen of the Lombards. Represented wearing a crown surmounted by a saintly halo, and looking from the window of her prison at two armed and mounted

men fighting a duel. She was one of three daughters of St. THEODOLIND, to each of whom St. Gregory sent a ring, and sister of Adoald the young king. Her father was Theodolind's second husband, Agilulph, duke of Turin, and king of the Lombards. She married, first Arioald, prince of Turin, whom the Lombards chose for their king when they drove out Adoald and his mother. A certain Adalulf tried to seduce her. She treated him with such opprobrium that he, to be revenged, accused her to her husband of intending to poison him and give the kingdom to Jason, lord of Etruria. Arioald bound her with chains, and shut her up in a castle. After some time, it was settled that the case should be referred to the "Judgment of God." A champion undertook to fight her accuser, and killed him, which proved the innocence of Gundeburga, and she was restored to her place until the death of Arioald. Secondly, she married Harod, who kept her in prison for five years, and then, for fear of the Franks, took her about with him, making a great parade of the honour with which he treated her. She built a church at Pavia in honour of St. John the Baptist. Rader, *Bavaria Sancta*. Fredegarius, *Chronicon. St. Gregory I.*, lib. xiv. ep. xii.

St. Gundelinda. 8th century. Abbess of Nidermunster, or Bas Hohenburg, in Alsace. Niece of ODILIA (3). Sister of EUGENIA (4). Migne, *Dic. Hag.*

St. Gundenes, July 18 (GUDDENES, GUDDENS, GUNDENA, GONDEINE), V. M. 203, at Carthage, under Rufinus, proconsul. Four times put on the rack, torn with nails, kept in prison, slain with a sword. Compare with GAUDENTIA (1). R.M. Azevedo, *Pantheon*.

St. Gundrada, or GONDRAD, V. 8th and 9th century. Daughter of Bernard, son of Charles Martel. Sister of Theodrada, a nun at Soissons, also of SS. Adelard and Wala, abbots of Corbie on the Somme, and founders of New Corbie, or Corvey, in the diocese of Paderborn. St. IDA was their sister or cousin. After the death of their cousin-german, Charlemagne, her brothers were

suspected of plotting to place on the throne his grandson Bernard, who had been the pupil of Adelard; and lest their sister Gundrada should assist them, she was imprisoned in the monastery of Ste. Croix, at Poitiers, where in course of time she took the veil and became a saint. She is mentioned in the Life of St. Adelard by St. Pascasius Radbert, one of his monks, and in the Appendix to Saussaye's *Mart. Gallicanum*. Smith and Wace, *Christian Biography*, "Adalhard."

St. Gundred, or GUNNETT. A well at Roach Rock, in Cornwall, is called by her name, and stands near the ruins of a chapel. A leper once lived in the hermitage, apart from his fellow-creatures, and was dutifully attended there every day by his daughter Gunnett, or Gundred. Hunt, *Popular Romances of the West of England*.

St. Gunnett, GUNDRED.

St. Gunthildis, GUNTILD.

St. Guntild (1), Oct. 6 or Dec. 8 (BILHILD (2), CUNGILD, CUNHILT, CUNICHILDIS, CHUNHILT, GONTHILDE, SUANCHILD, perhaps KYNEGILD). 8th century. Patron of Eyestadt. Abbess of Strennesheim. She and her daughter St. BERATHGIT were among the English nuns whom St. Boniface, archbishop of Mayence and apostle of Germany, fetched from Wimborne to be mistresses in the schools he established for his converts. They have been venerated as saints in Thuringia from time immemorial. Guntild had a nephew, St. Lullus, who succeeded St. Boniface as bishop of Mainz. *Thuringia Sacra* (Frankfort, 1737). Lechner. She is probably the real person on whom is built up the legend of GUNTILD (2).

St. Guntild (2), or CUNGILD, etc., Sept. 22. The "cow-maid." Patron of Eyestadt, and specially worshipped in the monastery of Plangkstetten, or Blankensteten, and in the villages of Piperbach, or Biberbach, on the Saltz, and Schambach, near Arensperg. In these villages she is patron of cattle, and offerings are made to her of money, butter, eggs, meat, candles. Masses are said in her honour. At Biberbach a church is dedicated in the names of St. Guntild, virgin, St. Sigismund, king,

and St. Michael, archangel. In this church is a gilded statue of St. Guntild holding a jug of milk. During her life the contents of her milk-jug were inexhaustible. Local tradition says she was a farm-servant, and she is represented holding a sickle, herding cows, bringing a fountain of water by her prayers out of a willow tree, which fountain afterwards had miraculous healing powers. Once she gave the milk to the poor, and when her master interfered and grudged the gift, all the milk in his jugs and tubs turned into ashes.

At her death, her body was drawn on a cart by unbroken bullocks to a hill at Suffersheim, where a chapel was built over her grave, and miracles honoured the shrine.

Suysken the Bollandist, in *AA.SS.*, says that, although her worship is of long standing—being mentioned as already ancient in the time of Gundekar, bishop of Eystadt, in 1057—there is no authority for her story but the tradition of the place. He says that possibly the real Guntild was none other than the disciple of St. Boniface.

She was brought repeatedly by St. Wunibald, from Thuringia, into the country about Eystadt, when the schools and convents there required her presence; and thus she came to be considered one of the patron saints of Eystadt, so that it is uncertain whether there were two, or whether the legend of the *heilige Vieh-Magd* is entirely fictitious.

St. Guntild (3), Feb. 21. 12th century. V., O.S.B. First abbess of Biblisheim, founded by her father, the Count of Mompelgard, or Mombelgard, in the diocese of Strasburg. Mentioned in a chronicle dated 1131. *AA.SS.*, *Præter. Menard, Mart. Ben.*, quoting Trithemius. *Chron. Hirsauensis*. Buce-
linus only calls her "Venerable."

St. Guntrudis, GEBETRUDE.

St. Gurdinella, May 13. Translated to Douai with St. Onesimus, bishop. Martin.

St. Guria, M. with SAMO.

St. Gwawrddydd. Same as GWENDEDDYDD. Worship uncertain. (*See ALMHEDA.*)

St. Gwen (1), GWENDELIN Rees.

St. Gwen (2) (in French, GUENNE). Mother of St. Guingalois. Not to be confounded with St. Guin, a man. Cahier. Mas Latrie.

St. Gwen (3), WENN.

SS. Gwenafwy, Peillan, and Peithien. First half of 6th century. Daughters of St. CAW. No churches dedicated to them remain. They had two sisters, SS. CAIN and CWYLLLOG, and several brothers, saints. Rees, p. 230.

St. Gwenaseth. Latter part of 5th century. Daughter of Rhufon ab Cunedda, related to St. David. She married either St. Pabo Post Prydain or his son Sawyl, the supposed founder of Llanbabo, in Anglesey. Rees, p. 166.

St. Gwenddydd, or GWAWRDDYDD. Daughter of Brychan. (*See ALMHEDA.*) Either a saint, i.e. probably a recluse, at Tywyn, in Merionethshire, or mother of Cyngen, who married one of the granddaughters of Brychan. Rees. She is perhaps the same who is called St. ENODOC, or WENODOC. Arnold-Forster.

St. Gwendeline, otherwise GWEN. Granddaughter of Brychan. (*See ALMHEDA.*) Wife of Llyr Merini. She was murdered by Saxons. Rees.

St. Gwendoline, Oct. 18. 6th century. Abbess. Worshipped in Wales. The parish of Llanwyddelan, in Montgomeryshire, is called after her, and several churches are, or were, dedicated in her name; but she is one of many Welsh saints of whom only the names survive. *AA.SS.* Perhaps same as GWENDELIN.

St. Gwenfaen, Nov. 5. First half of 6th century. Founder of Rhoscolyn, in Anglesey. Daughter of Pawl Hen, or Paulinus, and sister of two holy men who built churches in Wales. Rees, p. 237.

St. Gwenfrewi, WINIFRED.

St. Gwenfyl. (*See CALLWEN.*)

St. Gwenn, or OUENNE. Sister of St. EURIELLA, of Bretagne.

St. Gwenog, Jan. 3, V. Patron of Llanwenog, in Cardiganshire. Must not be confounded with Gwynnog, or Gwinocus, a man. Rees, pp. 258, 307.

St. Gwentirbron. Early in 6th century. Mother of St. Cadfan, one of many Armorican warriors driven out by

Franks, under Clovis ; afterwards a saint in Wales, Nov. 1. He founded churches at Tywyn and Llangadfan, and was the first abbot of a monastery in the island of Bardsey, off Carmarthen, founded by him in conjunction with Einion Frenhin. He is said to be buried there. There

are no churches in honour of Gwentir-bron. Rees, p. 215.

St. Gyth, or GYTHA, sometimes means EDITH.

St. Gytha, GUDA (1). Queen of Denmark.

H

St. Haberilla, or HABRILIA, Jan. 30, Dec. 1, V. 7th century. Abbess. Patron of Bregentz, on Lake Constance. Disciple of St. Gall, who gave her the religious veil, and on account of her piety and asceticism, chose her to rule over a community of nuns at Bregentz. *AA.SS.*, Jan. 30. *Bucelinus*, Dec. 1.

St. Hadassah, ESTHER.

B. Haddewig, HEDWIG (2).

St. Hadeloga, Feb. 2 (*ADALOJA*, *ADELOJA*, *ADELHEID*, *ADELAIDE*, *HADLAUGIS*, *HALLOIE*, *Hruadlauga*, *Rothlauga*, etc.), V. 8th century. Founder and abbess of Kitzingen (*Cuceingum*), in Franconia, in the diocese of Wurtzburg.

Bollandus inclines to the opinion that she was the daughter of Pepin, of Herstal, who was mayor of the palace, and virtually, though not actually, king of the Franks. In that case, she was great-niece to *St. Gertrude*, of Nivelles. Some historians make her daughter of Charles Martel; others of Pepin the Short, father of Charlemagne.

Hadeloga was born and brought up at Schwanberg, the residence of her father, in Franconia. As she was very beautiful, and renowned for her piety, amiability, and wisdom, she had many suitors—kings, sons of kings, and nobles from England, Hungary, Greece, and other countries; but she found some excuse for refusing every one of them, preferring a celibate religious life. Her father was very angry, and she became more popular at his court from the meekness and cheerfulness with which she bore his unkindness. Then the devil put it into the king's heart to put an evil construction on the favour with which Hadeloga treated his chaplain, and he sent one of his guards to tell the priest that if he did not take her away,

he would turn them both ignominiously out-of-doors next day. So they went away, and coming to a wood, the priest made a clearing, and there they built a monastery, where they were joined by a few religious persons, and led a holy life under the rule of St. Benedict and St. SCHOLASTICA. The king, hearing the fame of his daughter's sanctity, repented of his harshness, and gave extensive estates to the institution over which she presided. The chaplain, in the mean time, went to Jerusalem, and died there; and some time afterwards he appeared in a dream to the king, warning him of his approaching death, and exhorting him, as he wished to save his soul, to repent of his injurious suspicions against St. Hadeloga and himself. The king accordingly visited his daughter, and begged her forgiveness and her prayers, endowing the convent richly. From that time it increased greatly in power and in fame of sanctity. St. Hadeloga built a stone bridge over the river Main at Kitzingen, which is still pointed out, although superseded for use by a modern one. St. Hadeloga's bridge is said to have been thirty-two years in building.

Tritheim supposes her to be the Abbess THECLA (19), whom Boniface brought from England. *AA.SS.* Chastelain.

B. Hademunda, Nov. 11. Widow in Palestine about 1030. Descended from Carloman, king of Bavaria and Italy. Daughter of Adalberon I. Wife of Marguard, regulus of Carinthia. He died young. She left all her possessions and made a pilgrimage to the Holy Land. *Gynecæum*, from Rader's *Bavaria Sancta*.

St. Hadmoda, HADUMADA.

Haduinada HADUMADA.

St. Hadumada, Nov. 28 (ADUMADE, HADMODE, HATHMUTHE, HATHUMOD, HATHUMOTH, HAYMODE). + 874. First abbess of Gandersheim. Granddaughter of St. Ida. Her parents were Ludolf, duke of the Saxons, son of Ecbert and St. Ida, and Oda, daughter of Billung and Eda. They went as pilgrims to Rome, and brought thence the relics of the holy Popes Innocent and Anastasius to enrich the new monastery of Gandersheim, which they had founded 852. They had twelve children, one of whom, Bruno, is regarded as the founder of the house of Brunswick. Another, Otho the Illustrious, was duke of Saxony and father of the Emperor Henry the Fowler. (See ST. MATILDA (2).)

Ludolf died in 866. Oda lived through the whole of the 9th century and part of the 10th, and attained to the age of one hundred and nine. She was born in the reign of Charlemagne, and lived until after the birth of her great-grandson, Otho the Great. Five of her daughters were veiled nuns, living in her house at Brunshausen; but as they were joined by others, the place was soon too small for them, and Oda removed them all to Gandersheim. Hadumada was the eldest of these five. Her contemporary biographer says that from her infancy she never cared for toys or fine clothes, but addicted herself to letters which others were compelled with blows to learn, and was soon conspicuous for her acquaintance with the Holy Scriptures and for her charity, her great kindness and obedience to her mother, and all virtues. She was for several years a nun at Herford, on the Werra, which was the first great nunnery on Saxon ground, and was called "Dat Hillige Hervede," being very rich in bones and other holy relics. It was founded by King Louis, about 822, on the model of Notre Dame de Soissons, where Ludolf's grandmother, St. THEODRADA, was abbess. The abbess and all the nuns of Herford were very sorry when the time came that Hadumada, now twelve years old, must leave them and take the post of abbess of Gandersheim, six leagues from Goslar. It was one of the conditions of the foundation

and endowment that the abbess should always be a member of the house of the founders when one of suitable learning and piety could be found. Accordingly, the three first abbesses were daughters of Ludolf and Oda. It was one of the four great abbeys where none but daughters of princes were received. The abbess was *ex officio* a princess of the empire, and sat in the German diet.

Hadumada died in her thirty-fifth year, and was succeeded by her sister, B. GERBERGA, and she by another sister, Christina.

A contemporary Life of St. Hadumada in the appendix to the works of Hroswitha (Migne, *Cursus Completus*, cxxxvii.), is chiefly a panegyric, and tells little but her extraordinary virtues. The particulars of her family and of the two abbeys are in Clarus, *Die Heilige Mathilde*; Migne, *Dic. des Abbayes*; Giesebrecht, *Kaiserzeit*. Pertz and Leibnitz have among their *Monumenta* several chronicles in which Gandersheim and its founders and inmates are mentioned. The chronicle of Henry Bodo, for instance, contains copies of sundry grants of land and other privileges given to this abbey by the sovereigns of the 9th and 10th centuries.

St. Hæcaterina, CATHERINE (1).

St. Hæmorrhøissa, July 12. The woman cured of a twelve years' illness by touching the hem of Christ's garment (St. Mark v. 25-34). Her name is unknown; she is sometimes called VERONICA, VENICA, VENISA. (See VERO-NICA.)

St. Hagne, Jan. 14, M. A name of St. AGNES, (2) in the Greek Church. AA.SS., *Præter*.

St. Halas, or ALLAS, M. with ANNA (7), the Goth.

St. Halena, ALENA, of Forêt.

St. Halloie, HADELOGA. Chastelain.

St. Hanna, ANNA (1).

St. Harlind, Oct. 12, March 22. 8th century.

St. Harlind, or HERLIND, with her sister, St. RELIND (1), or RENILDIS, abbesses of Maseych, on the Meuse, in the county of Liège, were disciples of SS. Boniface and Willibrord, apostles of that country. They were the daughters

of Adelard and Grinnara, or Grumiara, and were brought up in a convent at Valenciennes, on the Scheldt. They were learned in all religious matters, and in reading, writing, singing, painting, spinning, embroidery, sewing, and all arts feminine as well as clerkly. When they were grown up they returned to their parents, who, seeing their holy disposition, meditated building a monastery for them; and when they had found a suitable place and taken steps for beginning the work, the sisters went out early every morning, and carried sand and stones for the building. The old German story says that one morning Adelard saw his daughters carrying immense stones. He was on the point of forbidding them to do so lest they should hurt themselves, when the stones turned into roses. The building was completed with wonderful rapidity, and called *Eike*, or *Heike*, which means *oak* in the Belgian tongue. Adelard and his wife were buried in it, and left it as an inheritance to their two daughters, both of whom were consecrated abbesses by SS. Willibrord and Boniface. Several other young women placed themselves under their guidance, and were instructed by them in all the arts they so well understood. They had a great horror of idleness, and avoided it like a pestilence. They embroidered a *palliola* with gold and pearls in curious devices. They wrote a copy of the Gospels and the Psalms, and other parts of the Holy Scriptures, beautifully ornamented with gold and silver and pearls. They edified their nuns by precept and example.

While the sisters were still young, Harlind died, Oct. 12. Relind survived her many years.

Several miracles are recorded of them; the most known is that of changing water into wine, which was on this wise: SS. Willibrord and Boniface used to visit them alternately, but one day they both happened to come, and the hostesses were in great trouble because they had not enough wine for the multitude of their followers and disciples; but at the prayers of the abbesses, a cask, which was nearly empty, became full, and sufficed for all the company.

Their translation is commemorated March 22.

AA.SS., March 22, from their Life written in the 9th century. Baillet, Oct. 12. Peter Cratopol, *De Sanctis Germanis*, dates the death of Harlind as 718.

St. Hathes, HATI. (See BAHUTA.)

St. Hathmoda, HADUMADA.

St. Hathumoth, HADUMADA.

St. Hati, or HATHES, M. with St. MAMLACHA. (See BAHUTA.)

St. Hauda, Nov. 18 (HAUDE, HEAUDEZ, EODET, GUEODET). + 545. V. of Armorica, killed by her brother, near Brest, on account of the calumnies of her step-mother. Sister of St. Tanneguy, abbot. Mas Latrie. Cahier.

B. Havydis, Oct. 7 (HAVIG, HELEN, BEATRICE (8)). 13th century. Cistercian abbess of Clairfont, in Luxemburg. Sister of Theobald, duke or prince of Luxemburg. Worship uncertain. AA.SS., *Præter*. Bucelinus.

Hawstyl, the twenty-fifth daughter of Brychan, is perhaps the same as St. AUSTEL. Arnold Forster.

St. Haymoda, HADUMADA.

St. Hazeka, or HASEKA, Jan. 26, V. + 1261. She was for 36 years a recluse at Schermbek, Westphalia. She had a devoted servant named Bertha. Hazeka lived in a cell outside the church in Schermbek, which was near the monastery of Sichern. She gave her labour to the community, and they gave her her daily food and necessary clothing. Once some very bad butter was given to her for herself and her servant. When it had stood in the hut a few days, Bertha said she would not and could not tolerate the smell of it any longer, and was going to throw it away; but Hazeka prayed over it, and said they would eat it in the name of God, and if He chose, He could make His gift good for them; so they sat down at their little table, one inside the cell and the other outside, and lo, the butter was quite fresh and newly churned. Miracles attended her burial. AA.SS.

Heaburg, EDBURGA (5).

St. Heanflet, EANFLEDA.

St. Héaudez, HAUDA. Cahier.

St. Heda, disciple of St. HELEN, empress.

St. Hedwig (1), May 2 (*ADVISA, AVIA, AVIS, EDVIGE, etc.*). Year unknown. Honoured in Bretagne and at Paris. Chastelain.

B. Hedwig (2) d' Arc, April 14, 24 (*AVIA, EDWIG, HADDEWIG, etc.*). + 1189. Prioress. Daughter of B. *HILDEGUND*. Le Paige, *Bib. Præm.* Chastelain.

St. Hedwig (3), Oct. 17 (*AVIS, HADWIG, HEDWIGIS*; in French, *AVOIE, EDVIGE*; in Polish, *JADWICZ*). + 1243. Duchess of Silesia and Poland. Patron of those countries and of Frankfort on the Oder. Born in 1174, of an ancient German princely house, distinguished no less for its piety and magnificent foundations than for its worldly wealth and importance; no less for its saints and missionaries than for its warriors and its queens. Hedwig was the daughter of Berthold, of Andechs, lord of Carinthia, Istria, Meran, and Tyrol, and of Agnes, of Rochlitz, a near relation of the house of Austria. The castle of Andechs, which was probably the birthplace of St. Hedwig, was afterwards called the Holy Mountain on account of the number of saints buried there. On another hill near it stood the famous Augustinian monastery of Diessen, built by an ancestor of Hedwig, and a church of St. George, built by a sainted member of the same family as early as 850.

St. Otho, of Bamberg, apostle of Pomerania, and his sister, St. *MATILDA*, of Diessen, were great-uncle and aunt of Hedwig, and were still alive at the time of her marriage. Other saints illustrated the family both before and after the time of which we are speaking, particularly St. *ELIZABETH*, landgravine of Thuringia, who was born, married, died, and was canonized during the life of her aunt Hedwig, and whose mother, Gertrude, queen of Hungary, was Hedwig's sister.

St. Hedwig was educated in the monastery of Kitzingen, and there trained in great admiration of asceticism and great fear of the snares of the world and the wiles of the devil. About the year 1186, at the early age of twelve, she was taken from her convent school to be married to Henry, son of Boleslaus I., duke of Silesia. In 1201, Boleslaus

died, and Henry succeeded to his dominions.

Hedwig, in common with many of her contemporaries, good and bad, regarded cloister life as the most pleasing to God, and the most profitable to the human soul, and considered worldly affairs, ducal state, married life, as so many traps set by the enemy of souls. She acknowledged the duty of princes to have heirs, but her standard of virtue demanded celibacy, so she trimmed her life ingeniously for the attainment of both objects; and after providing three sons for the state and three daughters for the cloister, the young couple, by mutual consent, made a vow of celibacy. After this they never met, except for the planning of works of piety or charity, or to discuss the founding or endowment of the churches and religious houses they built in various parts of their dominions, and subjects affecting the public good; and even these conversations were always held in presence of friends or attendants.

From this time Henry never shaved, and is therefore distinguished from other Henries as "Henry with the beard," nor did he wear gold and silver ornaments, nor robes of purple, such as were used by other persons of his rank. Hedwig wore the plainest and coarsest clothes, and often went barefooted.

They continued to live peaceably and happily together, acting in concert on many recorded occasions. Henry was influenced by her in many ways, and showed his appreciation of her piety and charity by having prisoners released at every place she visited, and by tempering his justice with mercy. Duke Henry continued to enlarge his dominions both by war and by diplomacy. Under him Silesia attained to her greatest extent, and continued to advance in the prosperity and civilization his father had laboured to promote. He put down robbery and rapacity, and established safety and justice throughout the land. He was beloved by his subjects, and esteemed by his neighbours.

Hedwig brought up numbers of orphan girls according to their rank,

with the greatest solicitude, especially for their spiritual welfare. Her behaviour in church, her tears during mass, her many prostrations, edified all beholders. She prayed for hours with neither carpet nor kirtle between her knees and the stones; she made light of chilblains and swellings earned in her austerities. She had pictures of the saints taken with her wherever she went, and carried reverently before her on her way to church. In church, a heap of pence was laid beside her, which she distributed to the poor. She taught many prayers and portions of holy writ to her maids and to her husband.

In 1203, two years after their accession to the dukedom, Henry and Hedwig founded the great Cistercian nunnery of Trebnitz, which was finished and its church consecrated in 1219.

The origin of this pious work is thus related by contemporary historians—

Some years before it was begun, Henry, who, like all the doughty warriors of his time, was also a mighty hunter, was one day out with several of his friends and servants hunting in the neighbourhood of Breslau, his capital. He suddenly found himself in a morass, his horse sinking into the ground. In his desperation he vowed that if God would save his life, he would build on that spot a house for nuns. He commended himself to God, and threw himself from his horse. He sank up to his knees in the marsh; but, oh joy! he felt hard ground under his feet; and soon, with slow and careful steps, he reached the solid ground.

Back to life, with its struggles, its pleasures, its rivalries, his vow is well-nigh forgotten; but Hedwig, to whom he told it at the time of his narrow escape, remembers and reminds. Money is wanted. Hedwig gives her own dowry for the expenses and the endowment, and the workmen are provided in a strange fashion. All the male-factors condemned to different punishments have their penalties commuted to working for certain periods as labourers at the building of the new monastery. Hedwig, who had always felt a special pity for prisoners, found a double happi-

ness in mitigating their sentences and accomplishing her husband's vow.

Some nuns of approved capability and experience were brought from Magdeburg to establish the Cistercian rule in the new monastery. It was intended to be a home and a place of education for the daughters of the nobles; some of the girls brought up there were to receive dowries from the foundation, and be married according to their rank, while others were to become nuns. The town of Trebnitz was given to the house for revenue. The buildings were calculated for the accommodation of a thousand persons, with ample provision for hospitality. Of the thousand, only a hundred were nuns. Before long this monastery received many daughters of the family that had created it.

Here, in 1208, while the house was building, St. Hedwig received into her care a little girl, who was to become a great saint—Princess AGNES (21) of Bohemia. She came as the destined bride of Boleslaus, eldest son of the Duke and Duchess of Silesia. Hedwig is credited with instilling the religious principles and aspirations afterwards so conspicuous in this saint. Boleslaus died, and the bride was sent back to her parents; and some years later, about 1216, his brother Henry married the Blessed ANNA (19) of Bohemia, sister of St. Agnes (21).

The duke and duchess had lived until now in perfect amity, and had happily arrived at middle age; but their tranquillity was sadly broken and some degree of estrangement occasioned by the jealousy and ill feeling between their two only surviving sons, which, in 1213, broke into open war. Hedwig preferred her eldest son, Henry, and took his part, while the duke favoured his second son, Conrad. In vain they tried to make peace, until, finding themselves unable to prevent a battle, they retired, the duke to Glogau, the duchess to Neptz, leaving their sons to fight for the mastery. The brothers fought at Studnica, near Liegnitz, and there Henry gained a complete victory. Conrad fled to his father at Glogau, where he was soon afterwards killed in hunting. He was

carried to Trebnicz, where his sister Agnes was already abbess, although the building was not finished. She had been very fond of him in his life, and she buried him in the chapter.

They feared to tell Hedwig of her son's death, so they first announced his accident, and asked her to come and see him; but she divined the truth at once, and went with her usual composure to see him buried.

While Silesia was extending her borders and improving her internal condition, the rest of Poland was in a very unsettled state. Several kings abdicated and were restored, every change giving opportunities of plunder to the enemies of the public peace. Lesko V., the White, had succeeded, for the second time, to the throne of Poland in 1206. He fell a victim to the malice and ambition of one of the twenty-four crowned vassals, who paid him a doubtful allegiance, and arranged a conspiracy to massacre the king and all the party of order assembled in council. Lesko was murdered, and Henry, duke of Silesia, was severely wounded, and only escaped death through the devotion of his servant, who threw himself over his fallen master, and received the mortal stab intended for him.

Lesko the White was succeeded by his infant son, Boleslaus V., the Chaste, who afterwards married St. CUNEGUND(4). He, his mother, Grzymislawa, and his sister, St. SALOME, afterwards queen of Galicia, fell at once into captivity to Conrad, duke of Masovia, brother of the late king. Grzymislawa appealed for protection for herself, her children, and their inheritance to Henry, duke of Silesia. The saintly Duchess Hedwig responded to the confidence and sympathy of the young queen, and Henry wanted little persuasion to fulfil the chivalrous duty of befriending the widow and orphans of his kinsman and suzerain—a duty of which he was not insensible to the worldly advantages. The struggle between the two dukes for the care of Boleslaus and his kingdom lasted as long as Henry lived. He quickly took Cracow, and thenceforth called himself Duke of Cracow. He

twice beat Conrad in open battle, but was soon afterwards, 1228, taken prisoner while hearing mass in the church of Spytkowicz, and carried captive to Plock, or Czyrsko.

His son, Henry the Pious, prepared to rescue him with an armed force; but Hedwig resolved that there should be no more bloodshed if she could help it, so she went in person to Conrad to negotiate her husband's liberation. Conrad was charmed with his visitor and with her appeal to him. He said he could refuse nothing to an angel. A ransom was given, and the captive duke was delivered up to his wife.

In 1233, or soon afterwards, the people of Cracow and Sandomir revolted against the tyranny of Conrad of Masovia, and their young duke, Boleslaus V., incited by his mother and the clergy and nobles of Cracow, appealed again to Henry to interfere. Conrad imprisoned Grzymislawa and her children in the monastery of Sieciechow. They bribed the abbot to favour their escape, fled to Breslau, and threw themselves on the protection of the Duke and Duchess of Silesia.

In 1237, to the joy of the Cracovians, Henry took possession of the city and province of Cracow, and held it until his death. He was virtually king of Poland. He styled himself Duke of Poland and Cracow, and is called by Dlugosz prince and monarch of Poland.

In the same year, Hedwig and her family derived new lustre from the canonization of her niece, St. ELIZABETH OF HUNGARY.

Poland had a short interval of peace and prosperity under Henry's rule. Among other efforts at progress, he established a colony of Germans at Cracow, and their descendants are there to this day.

In 1238, Henry fell ill at Krosno, on the borders of Bohemia, and sent messengers in haste to his wife, who was living in her favourite monastery of Trebnicz. She would not come lest any human affection should revive in her heart at the sight of his sufferings. No syllable of blame is bestowed upon her by her historians. When he was carried a corpse to Trebnicz, she alone did not

go out to meet the funeral procession in honour of the deceased sovereign ; and, moreover, when a great weeping and lamentation was made for him, she rebuked some of the nuns for murmuring against the will of God. From that time she wore the habit of a Cistercian nun, but she never took the vows. She never would sit down to eat until she had fed twelve poor persons in memory of the twelve apostles. She tended the sick, dressing and kissing their sores.

Two years after the death of Henry I., the Bearded, in the reign of his son, Henry II., the Pious, Poland and Silesia, already frequently desolated by famine, pestilence, and civil war, and only beginning to profit by peace and grow in civilization, were overrun by a countless horde of Tartars. Their ferocity, their ugliness, their illimitable swarms, remind us of the Huns, who overran the ancient civilization of the Romans. Henry II. was the leader and virtual monarch of Poland ; for Boleslaus, though now nearly arrived at man's estate, seems to have been afraid to venture out of his fortress of Skata. Henry sent for assistance to his neighbours. Austria and Hungary were engaged in other wars, so that no steady united resistance was at hand to quell the inroad in the beginning. Wenzel, king of Bohemia, brother of Henry's wife, the Duchess Anna, was on the way to his aid, but Poland could not wait. She called in vain to her king ; she looked to her dukes. The flood of Tartars swept on over the land ; the new villages, churches, and fields lay before them, ashes and corpses were all they left behind.

Henry sent his mother, wife, and children, with many other persons, for safety to Krossen, or Crosna ; he gathered his forces together at Legnicz, and joyfully resolved to fight the unequal battle, which all looked upon as a crusade and a martyrdom. As he rode out of the gate of Legnicz to meet the enemy on the plain of Wahlstadt, a stone fell from the building above his head, struck the crest off his helmet, and narrowly missed breaking his skull. This was regarded as a bad omen. All had received the Holy Sacrament, and went gallantly forth

to victory or death in a sacred, although almost hopeless, cause.

Henry, with the best and noblest of the Poles, was killed ; but the Tartars received a severe check : the many lives so gallantly laid down were not sacrificed in vain. The number of Tartar dead far exceeded that of the whole Christian host. Soon afterwards, they heard of the death of their khan, and hurried home ; and, with the exception of an occasional raid, they came no more into Poland. There was no second invasion.

Search was made for the body of the Duke of Silesia ; but the hacked and disfigured trunk, despoiled of its dress, as well as of its head, would never have been recognized among the ghastly heaps of slain had not Anna bid the seekers know him by the peculiarity of a sixth toe on his left foot. He was buried temporarily, with many others, in a neighbouring church, and eventually removed to the Franciscan convent, which he had founded at Breslau, and which his widow completed the following year ; and there they buried him like a great duke, with a nation's lamentation.

A church was built on the battlefield in memory of those who fell there, and many of them were buried in it.

Although the news did not arrive until three days after the battle, Hedwig, at Crossen, knew her son's fate, and told it to the venerable Adelaide, one of the nuns of Trebnitz, who was with her. When the disastrous event was announced, Hedwig took it with the same unnatural or supernatural coolness which she had exhibited on the occasion of her husband's death. Anna was overcome with grief and dismay, the nuns and attendants were loud in their lamentations. Hedwig alone shed no tear, but thanked God that He had made her the mother of a son who had never vexed her by an undutiful act, and who had met his death so bravely and piously against the enemies of Christ.

Henry II. was succeeded by his son Boleslaus, called the Bald and the Furious. His mother and grandmother had often in his childhood deplored his violent temper, base inclinations, and unreasonable disposition, which bordered

on insanity; they foresaw that if he should ever succeed to the dukedom, he could not be a good ruler.

Hedwig lived among the nuns at Trebnitz, where her daughter Gertrude was abbess, practising wonderful austerities, and paying extraordinary reverence to all religious objects and persons. Among the proofs of her sanctity, it is recorded that one day, when she had stood for a long time barefooted in contemplation before a crucifix, her maid, who was better clothed, complained that she could no longer endure the cold, and begged that her highness would bring her devotions to an end for this time. Hedwig moved a little aside, and bade the woman stand where she had stood. She did so, and felt a glow of comfortable warmth in her freezing feet and through all her frame.

Besides Trebnitz, Henry and Hedwig founded or completed many other religious houses and churches.

It is told of St. Hedwig, and also of her grand-niece, ST. KINGA, or CUNEGUND (4), to whom, I think, the story more truly belongs—that she habitually went barefooted, her feet a mass of chilblains, frightful to behold. Her friends begged in vain that she would wear shoes: her confessor at length enjoined it. She obeyed him, and continued to go barefooted nevertheless, for she wore her shoes hanging from her girdle.

Hedwig died at Trebnitz, 1243, and was canonized by Clement IV. in 1266.

Through her grandson, Conrad, second son of Henry II. and B. ANNA, of Bohemia, Hedwig is the ancestress of our most gracious King, and of the representatives of most of the illustrious families of Europe, including the Czar of Russia and the Bourbons. Tables showing these descents are to be seen in her Life in the *Acta Sanctorum* of the Bollandists.

Đlugosz, *Hist. Polon.*, lib. vi., vii. Stenzel, *Geschichte Schlesiens*. Butler. Some old annals and chronicles preserved in Pertz's *Monumenta*. A full and interesting account of the Tartar invasion is given in Palacky's *Geschichte von Böhmen*.

St. Hedwig (4), July 12, 17, Feb.

29, queen of Poland, called by the Poles JADWIGA. c. + 1371-1399. Youngest daughter of Louis the Great, king of Hungary and Poland, by his second wife, Elizabeth of Bosnia. Louis was a scion of the house of Anjou, and heir, through his mother, to the famous Polish dynasty of the Piasts. He had no son, but he was careful to arrange brilliant marriages for his three daughters. The eldest was to be married to the Dauphin, but she died in childhood; Mary, the second daughter, became "King" of Hungary, and married Sigismund, afterwards emperor; Hedwig, the youngest, was married, in 1377, at the age of six, to William, who was about two years her senior; he was a son of Leopold, duke of Austria. The children were brought up together, sometimes at Vienna, sometimes at Budapest. The intellectual King Louis educated his daughters with great care. They were instructed in the Holy Scriptures and the homilies of the Fathers. They knew several languages, and excelled in all the arts and accomplishments taught to women of their rank in those days. The king died in 1382; and the Poles, tired of being subservient to Hungary, declared they would have for their queen whichever of his daughters would bring her husband and settle amongst them. Elizabeth promised to send the Princess Hedwig, but delayed so long that other pretenders to the throne asserted their claims, and the Poles threatened to make a new election if their young queen were not sent to them immediately. She arrived in June, 1384, and was crowned in October of the following year. Three at least of the rival claimants to the crown aspired to the hand of the queen. The most powerful of these was Jagiello, duke of Lithuania. He ruled from the Baltic to the Black Sea; part of Russia, and many wandering tribes of Tartars, paid him tribute. He promised, if accepted, to make good all Poland's claims in neighbouring countries, to fill her empty exchequer, and, above all, to be converted and baptized with all his people. In case of refusal, he would, he said, invade Poland, take the crown by force, and make his own terms. Most

of the Poles favoured his claim, and the prospect of winning over this, the last heathen nation in Europe, went far to reconcile the clergy to the breaking of a marriage contracted in childhood. Hedwig's heart said "No." She wished to keep her faith with the husband her father had given her. He arrived in Cracow, but Dobrozlav, the governor of the castle, would not admit him. The queen could only see him by going daily with her ladies to the Franciscan convent, where he was staying. Plans were made for his entrance into the castle. According to half the historians, he came and remained there in concealment for some time, but was discovered before long, and Hedwig only saved him from assassination by letting him down from her window by a rope. According to others, the stratagem was betrayed before it could be put into execution, and William found the gates barred against him. Contemporary writers, and even those about the person of the queen, never seemed to know the rights of the story. When she found that her husband would never be suffered to reign with her in Poland, she resolved to fly with him; and finding the doors locked and guarded, she seized an axe from the hand of the sentinel, and attempted to break open the door. But this forlorn hope was frustrated, and William, after hiding in chimneys and undergoing all sorts of hardships and vexations in the desperate attempt to see her again, escaped from Cracow, leaving his money and jewels, which were speedily appropriated by Gniewosz, the chamberlain, in whose house he lodged. Hedwig now renounced her love and her hopes of happiness, and determined to live only for God and for her people. The rest of her life justified the assertion of contemporary historians that no meaner motive directed her actions. She consented to the marriage with Jagiello. In February, 1386, he arrived in Cracow, was baptized by the Archbishop of Gnesen, married to the queen, and crowned King of the Poles as Ladislaus V. Ambassadors were at once despatched to the Pope to procure his blessing on the union.

It has been said of Jagiello that there never was an elected king more faithful to his pledges than he was. He took an active part in the stipulated conversion of Lithuanians; he had his soldiers summarily baptized, he and Hedwig being godfather and godmother to many of them, and helping to teach them the faith they were commanded to adopt. Jagiello translated some simple prayers into the language of his people, and with the assistance of some of the Polish nobles and clergy, established the Christian religion amongst them almost within a year from the time of his marriage.

King Ladislaus and Queen Jadwiga soon became very popular throughout their dominions. Ladislaus was none the less appreciated that he was prompt in his decisions and somewhat high-handed in carrying them out. At the same time Jadwiga was enthusiastically beloved because she tempered his severity with her angelic kindness. The Canons of Gnesen offended him, and he, to punish them, laid waste their lands to the injury of their innocent vassals. The poor peasants came in great distress to the queen, who warmly took up their defence. The king, at her request, ordered their cattle and possessions to be restored to them; and the sympathetic woman said, "Yes, you can give them back their cattle, but who will give them back their tears?" Jagiello was always much attached to her, notwithstanding some quarrels and jealousies. Once on his return from a visit to Lithuania, Gniewosz, the chamberlain, who had enriched himself with William of Austria's treasure, and who dreaded that the upright and open-handed Ladislaus might order him to restore it, insinuated that, during the king's absence, Jadwiga had received visits from the Austrian prince. The queen soon discovered that her husband was displeased and jealous. She demanded a minute inquiry into her life. She insisted on being cleared of all suspicion. According to the custom of the time, the cause was to be referred to the "Judgment of God," by a combat between twelve knights on either side. Then was all Poland as one man ready to

fight for the honour of the queen. Not a man but would have fought his brother to the death that the survivor might be the champion of the adored lady. At last twelve were chosen and received her oath of innocence; but the battle never took place, for the traducer confessed that he had lied, and was condemned to the ridiculous punishment of crawling on all fours under a bench, barking like a dog, and confessing his meanness.

From this time William of Austria comes no more into the life of Jadwiga. He remained unmarried as long as she lived, and always declared she was his wife. After her death he married a very different woman, who became Queen of Naples as Joanna II. He died in 1406.

Once, Queen Jadwiga, at duty's call, put herself at the head of an army. It was when, in 1390, in her husband's absence, an expedition against the Russians became necessary. So much was she loved, and so great was the general confidence in her judgment, and in the blessing of God on all her undertakings, that the Poles obeyed her as they had never obeyed mortal before, and at her bidding, even acted in concert—a thing Poles never did before or since, so that the campaign was quickly brought to a happy end.

Sienkiewicz says that in her life it was universally believed that she could perform miracles: it was said that she could cure the sick with a touch of her hand. In the provinces of Poland it was firmly believed that anything the saintly lady asked of God would be granted. Some affirmed that they had heard Christ speak to her from the altar. Foreign monarchs worshipped her. Minstrels sang of her in every court. Knights from the remotest countries came to Cracow to see her. Nobles in castles on the frontiers, who had become robbers or waged war among themselves, sheathed their swords at the command of the queen, released their prisoners, restored the herds they had stolen, and clasped hands in friendship.

For thirteen years of her married life Jadwiga had the sorrow of childlessness, which in those days was considered a manifestation of the Divine displeasure.

Notwithstanding the purity and self-immolation of her conduct and motives, there was a doubt in some minds, and not improbably in her own, whether, after all, she had done right.

The contemporary chronicler of Sagan speculates curiously which of the two princes is really her husband. He testifies that, "however this may be, she lives like a saint, caring not for royal splendour or feminine vanities; seeking neither pleasure nor profit for herself; living only for God and her people. She encourages learned and pious men to settle in her dominions, and is the friend of all the good, the mother of the poor and the oppressed,—but childless."

At last, to the universal joy, it was announced that the queen expected to become a mother. The king was beside himself with delight. He invited the Pope, among other sovereigns and magnates, to be godfather, "in order to propitiate God" in the interests of his son. Boniface IX. replied by a congratulatory letter, and appointed a high dignitary of the Church to be his proxy at the christening of the royal child. Ladislaus ordered his wife's rooms to be sumptuously decorated with the most costly materials; silk and gold were to be freely used for the accommodation and service of the heir. Jadwiga was less exultant. She had long renounced all luxury and splendour for herself, and, at her request, the gold and jewels he gave her were used to build a college, and to send newly converted Lithuanian youths to foreign universities. She consented, however, to lay aside her nunlike dress and veil, and said she would humbly await what God might send, be it life or death. Her physician was Wysz, bishop of Cracow, already famous in other lands.

On June 21, 1399, she prematurely gave birth to a daughter, and the christening for which such magnificent preparations had been made was hastily performed during the night. The condition of mother and child continued to be critical. Prayers, processions, votive offerings, were made by all sorts of people of every age and rank. They encouraged each other to believe that a life so

necessary to the kingdom and the world would not be cut off in its prime. The infant, Elizabeth Bonifacia, died July 13; the mother was still in danger, and received the Holy Communion daily. On each occasion her room was filled with celestial light. This was seen from without, but although it heightened the veneration in which the queen was held, people feared that her heavenly life had already begun.

She died on July 17. All confidently expected that miracles would be performed at her tomb, and that immediately after her burial she would be canonized. As she lay on a bier in the cathedral, calm and smiling, the sick, the paralyzed, the deformed, were brought to her to be cured; and as the fame of her miracles spread, persons in distant places besought her intercession, each for his special difficulty or distress, and vowed to acknowledge her favour by making a pilgrimage to Cracow to offer a gift at her tomb.

She was never canonized, but she continued to be adored by the Poles. They were convinced that one so sympathetic in her life would not disregard in Paradise the prayers and the sorrows of those who appealed to her. Among the relics shown in the cathedral is some beautiful embroidery worked by her.

The chief authorities for this narrative are the histories of Poland by Dlugosch and Cromer; the annals and chronicles collected by Pez, Stenzel, Ekkart, etc.; Böttiger, *Weltgeschichte in Biographien*; and for the state of feeling and the estimation in which this saint was held in life and death, Sienkiewicz, *Knights of the Cross*, chap. iv.

St. Hegatrax, EGATRACIA.

St. Heina, HEIU.

St. Heira, IRENE (9).

St. Heiu, March 12 (HEINA, HEJU, HEYA, HEYNA), V. 7th century. The first woman who took the vow and habit of a nun in the province of the Northumbrians. She was consecrated by St. Aidan, the bishop. She founded a monastery at Hereteu (Hartlepool), but soon left it, being succeeded there by St. HILDA, and went to Tadcaster. The village of Healaugh, three miles from

Tadcaster, is supposed to be on the site of her second foundation; the name was perhaps originally Heinlag, Hein's territory. Bede, iv. 23, and a note to the passage in Gidley's translation, quoting from Murray's *Yorkshire*. Bucelinus gives her day as March 12. Suyskon, Montalembert, and several other writers identify her with BEGU, but Bede mentions them in the same page as distinct persons, and says nothing to imply that they were one.

St. Helan, HELEN (6). Sister or brother of St. Tressan.

St. Helca, HELIA.

St. Helen (1), May 26, 20, 24, V. M. Sister of St. Abercius, who was stung to death by bees. Helen was stoned. They are worshipped in the Greek Church, and are mentioned in an ancient German Martyrology. AA.SS.

St. Helen (2), Aug. 13. Patron of Burgos. M. with St. CENTOLLA in one of the early persecutions. Their history, taken from the records of the church at Burgos, is briefly this—

Centolla, having professed Christianity, was put to the torture. A crowd of women came round, and besought her to abjure the Christian faith and suffer no more. Helen, however, a noble virgin, approached Centolla, praised her constancy, and exhorted her to endure to the end. Centolla answered that she gladly suffered, and added, "See that thou fail not; thou wilt suffer with me for Christ." The governor, fearing lest the heresy should spread, ordered both to be beheaded. Sierro on the Ebro, Cantabria, and the neighbourhood of Burgos, are mentioned as the scene of their martyrdom. Their bodies were brought to Burgos in the 13th or 14th century. R.M. AA.SS.

St. Helen (3), empress, Aug. 18, May 21, 248–326 or 328. Mother of Constantine. Represented wearing a crown, and holding a large cross, sometimes also a nail.

FLAVIA JULIA HELENA AUGUSTA, also called HELENA STABULARIA, ELENA, ELLEN, is supposed to have been a native of Britain, and tradition makes her the daughter of King Coel, or Coilus, who gave his name to Colchester, which he

fortified and enlarged. Drepanum, in Bithynia, also claims the honour of being her birthplace. She has been called a Jewess of Palestine, and it has been conjectured that her parents were Christians. Some say she was the daughter of an innkeeper or stable-keeper, and the mistress rather than the wife of Constantius, and that her famous son Constantine was illegitimate. On the whole the evidence is in favour of her having been "a woman well reputed," and born in England, either at York or Colchester.

As for the rank of her father, there were probably in the 3rd century more kings than innkeepers in Britain. She may have been the daughter of some officer whose duties related to the horses and stables of the Romans. On the other hand, it is said that the surname of STABULARIA was given to her long afterwards by the clergy in compliment to her eagerness to visit the place of our Saviour's birth, and discover the very manger where He was laid.

Flavius Valerius Constantius, surnamed, from his paleness, Chlorus, the husband of Helen, is much praised by contemporary writers, both heathen and Christian. He believed in one God, and protected the Christians, placing some of them in offices of trust under him. In 292, Diocletian raised him to the rank of Cæsar, and gave him for his province Gaul, Spain, and Britain, on condition that he should repudiate his wife, and marry Flavia Maximiana Theodora, the step-daughter of Maximian Hercules.

Constantius died in 306, and his son Constantine assumed the purple. He was one of five claimants for the imperial throne, and seventeen years elapsed before he became sole emperor.

His conversion to Christianity occurred about 312. We do not know with certainty when St. Helen became a Christian, nor where or how she spent the years between her divorce and her son's accession, although it is supposed that she lived at Tricassium (Troyes, in Champagne). One of Constantine's first acts of power was to declare her Augusta, to recall her to court, and to have medals struck in honour of her; some of

these still exist. Her portrait bears a strong resemblance to that of her son. She is called on these medals Flavia Julia Helena. He gave her estates in various parts of the empire, and revenues befitting her station and bounty.

She was now openly declared a Christian. A strong affection existed between the mother and son. It is supposed to have been in some measure owing to Helen's capable and tactful management that Constantine's half-brothers never were in a position to dispute the empire with him; and to her grief and anger is attributed the repentance of Constantine and the punishment of Faustina for the judicial murder of his promising son Crispus—a tragedy which can be read in all the histories of the period.

In 325, Constantine convoked the first general council of the Christian Church, at Nice, in Bithynia. The following year, the twentieth of his reign, was celebrated with great rejoicing throughout the empire, and he resolved to sanctify and commemorate the occasion by building a church at Jerusalem on the site of the Holy Sepulchre. Helen eagerly interested herself in the project, and, though now nearly eighty, set out on a journey to Palestine to share in the pious undertaking and visit the scene of the Saviour's life and death.

She travelled with great state and magnificence, as became the emperor's mother, but her charity and liberality far outshone her royal splendour. In passing through the provinces of the Eastern Empire, she took care to ascertain the condition and wants of the people, and made them known to the emperor. She showed special kindness to soldiers for the sake of her husband and son. She freed many slaves and debtors, and relieved numberless cases of distress.

Jerusalem had been utterly destroyed by Titus in 70, and half a century afterwards, the city of Ælia Capitolina had been built in its stead, and as the church of Jerusalem had been dispersed and driven away, it was difficult to ascertain the exact site of the garden and cave where the Lord had lain. It was understood that a temple of Venus, since

fallen to ruin, had been built on the spot, partly to desecrate it. The remains of the temple were discovered and cleared away, and then the diggers came upon the rock.

St. Helen and her companions satisfied themselves and Constantine that this was the right place, and a church was built there, although it was not finished and dedicated till 336, after the death of Helen, and there the Church of the Holy Sepulchre stands to this day.

The empress visited all the churches in and around Jerusalem, not in royal robes or sitting in a place of state, but in the simplest attire, kneeling humbly amongst the other women.

The great ecclesiastical event with which her name is connected is the discovery of the Cross of Christ. Being at Jerusalem, and much interested in the identification of the holy places, she conceived a great desire to find the very cross on which the Lord was "lifted up." There was no tradition regarding it, but she was informed that it would probably be found near the sepulchre, as it had been usual among the Jews to bury near the grave of a criminal the instruments of his punishment as unclean things; therefore, when they had discovered the site of the Holy Sepulchre, they dug to a great depth, and found three crosses buried in one hole. This discovery filled the good empress with pious exultation, but it seemed impossible to distinguish the cross of the Saviour from those of the two thieves, until St. Macarius, the bishop of Jerusalem, ascertained that one of the crosses would perform miraculous cures and the others would not.

The aged saint then provided a costly shrine for part of the cross, and placed it in the new church in April or May, 326; she took another part to Constantinople, and presented it to her son, who received it with great veneration; and the rest she carried with her to Rome in the course of the same year, and gave it to be placed in her new church of the Holy Cross of Jerusalem, where it remains to this day. The nails, the crown of thorns, the title, the sponge, the lance, each has its history. It is

said that three nails were brought home by the empress, and in after times minute pieces of these were enclosed in new nails made in imitation of them, other copies being merely touched with one of the true nails, and in some cases a church having one of these secondary nails boasted of the possession of one of the original three.

St. Paulinus, in his twelfth epistle to Severus, relates that, although small pieces of the wood of the cross were cut off daily, and given to devout persons, the sacred wood suffered no diminution.

Many of the most trusted historians mention the finding of the sepulchre. The strongest doubt that is thrown upon the finding of the cross arises from Eusebius's silence concerning it. He mentions the building of the church, but does not describe the discovery and identification of the cross.

One great church, or rather two joined together, bore the name of the Basilica of the Holy Cross. Part of it was on the site of the Crucifixion, and the other part, called the Church of the Resurrection, was on the site of the sepulchre. The piece of the cross kept in the church was annually shown to the people at Easter with great solemnity.

The "Invention of the Cross" is celebrated on May 3. This day is called, in Adam King's Calendar, "The halie rude Day or finding of ye halie croce at Jerusalem be Helene Mother to Constantine ye greit." It is called in some parts of England "St. Helen's day in Spring," and was the appointed day for certain rural and agricultural proceedings. (This festival has been observed in the Latin Church since the 5th or 6th century.)

Adam King has, on May 7, "The apparitione of ye starnes in forme of ye croce at ierusalem vnder Constantine." And on May 21, "S. Helene mother to constantine ye greit quha fand ye halie rude vnder hir sone."

Sept. 14 is the anniversary of the Exaltation of the Cross, the day on which the piece of the cross was put in its place in the newly dedicated church, ten years after the foundation of the one and discovery of the other.

According to Mant's Prayer-book, this festival began to be kept about 615, on this wise: Cosroës, king of Persia, having plundered Jerusalem, took away a great piece of the cross which St. Helen had left there, and in times of mirth made sport with it. The Emperor Heraclius fought and defeated him, and recovered the holy relic. He brought it back in triumph to Jerusalem, but found himself unable to enter the gate. He then acknowledged that it did not become him, a sinner, to enter the holy city on horseback and in pride and state, where the King of kings had entered meek and lowly, and riding on an ass. He wept for his sins, and entered the city barefooted and carrying the holy wood reverently in his hands; after which, the anniversary of the Exaltation, also called Holy Rood Day, was observed as a holy day.

Besides a nunnery in Jerusalem, a church at Bethlehem, one on the Mount of Olives, and several in Europe, St. Helen is said by immemorial tradition, and with every appearance of truth, to be the founder of certain extremely ancient and curious Coptic monasteries (still to be seen in Egypt), notably the Dair al Bakarah or Convent of the Pulley, and the Dair el Abiad or White Monastery at the foot of the Libyan Hills (Butler, *Coptic Churches*).

Helen died on Aug. 18, 326, either almost immediately after her return from Palestine or nearly two years later. She is generally said to have died at Rome; but it is also said that she died at Nicomedia or Constantinople, and was carried to Rome. She was laid in a porphyry urn—one of the largest and handsomest in the world—and placed in a great mausoleum, the ruins of which are now called Torre Pignattara, near the road from Rome to Palestrina.

Constantine had a statue of her and one of himself placed on either side of a large cross in the principal square of his beautiful new city, Constantinople. He outlived his mother about ten years, and was baptized a few days before his death.

Next to the B. V. MARY, St. Helen has more dedications in England than

any other saint. *R.M. AA.SS.* Tillemont. Geoffrey of Monmouth.

Robert of Gloucester gives some curious particulars of her supposed father, King Cole, and the history of Britain in his time, full of amusing anachronisms.

Elene, or the Finding of the Cross, is the subject of one of the poems of Cynewulf, a minstrel at the court of the Northumbrian kings in the 8th century.

St. Helen (4). Daughter of Kilian. (*See BRIDGED* (1).)

St. Helen (5) of Auxerre, May 22. 5th century. A holy V. famous for her virtues and miracles. One of many persons who, being in the church of Auxerre, May 1, 418, when the Bishop St. Amator died on his pontifical throne, saw his soul, in the form of a dove, borne to heaven by a choir of saints singing hymns. Henschenius in *AA.SS.* Her name is in the *R.M.*, and in the ancient calendar of Reichenau, which is reproduced in *AA.SS., Præfationes*, vol. iii.

St. Helen (6), or HELAN, Oct. 7. 5th or 7th century. One of the brothers or sisters of St. Tressan (Feb. 7) and St. Gibrian (May 8). Tressan was an illiterate but very good and religious man. He resolved to lead the life of a pilgrim, and taking with him his six brothers and three or four sisters, they came to Rheims during the episcopate of St. Remigius (in the 5th century), who ordained Tressan priest, after he had acquired the necessary amount of learning. Tressan spent the rest of his life in that country, and was buried at Avenay, in Champagne. Some say they lived in the 7th century. FRACLA, PROMPTIA, and POSENNA are given as the names of the sisters. Compare with HELEN (7), of Troyes, who is perhaps the same.

St. Helen (7), May 4. V. of Troyes, in Champagne. After the capture of Constantinople by the Latins, in 1204, the body of Helen was brought from Corinth to Troyes in a perfect state of preservation. Ferrarius makes her a martyr, but who she really was, when or where she lived, history does not inform us; and although there is an account of her given in an old breviary of the church at Troyes, it is styled in the *Acta*,

"plane fabulosa." In the 13th century the inhabitants of Troyes thought they possessed the remains of the Empress Helen, but they by-and-by ceased to hold this belief. The relics may have been those of a certain St. Helenus, or Helynus, of Arcis-sur-Aube, who performed prodigies of fasting. *AA.SS.* Compare with HELEN (6), who is perhaps the same.

St. Helen (8). One of the saints who went to Cornwall with IA and BREACA.

B. Helen (9). One of the sisters of ST. RAINFREDE.

St. Helen (10), Aug. 24, the name taken in baptism by OLGA.

St. Helen (11) of Sköfde, July 31. First half of the 12th century. Patron of Westrogothia. She was a young widow of an illustrious family in Westrogothia, in Sweden, and instead of contemplating a second marriage, devoted herself to works of charity and piety, keeping her gates open to the poor, and clothing them with the wool of her sheep. She built the greater part of the church of Skedevig (pronounced Shadywig, now Sköfde) at her own expense, and it was called by her name in the Middle Ages. While she was building a portico between the church and the tower, people asked her why she left that space there, and she said, "God will give us some saint whose body and relics can be suitably placed there." In that spot her own body was by-and-by laid.

One day, being in the villa of Gotene, she dreamt that the church of Gotene, and she in it, flew away to Sköfde. She understood this to foretell that she should die at Gotene and be buried at Sköfde, which eventually happened.

Her beautiful daughter was married to a man who ill treated her. He was murdered by his servants; and when his relations seized them and were going to avenge his death by killing them, they admitted the crime, but said Helen had incited them. The relations then became enemies and persecutors of Helen. She made a pilgrimage to Jerusalem. After her return, she was going one day for indulgences to the consecration of the church of Gotene. One of her enemies

stabbed her, inflicting dreadful wounds. She immediately began to work miracles. On that very day, after sunset, a blind man passing by came near the place of the murder. A boy who was directing his steps saw a light like a burning candle in the bushes. He told the blind man of this strange appearance. The man ran to search, and he found Helen's finger wearing a ring which she had brought from the Holy Land. The blind man touched the finger, and with the blood touched his eyes, and immediately his blindness vanished.

When her body was being carried to Sköfde, the bearers rested at a place where there immediately sprang up a fountain, called to this day *Lene Kild*, "St. Helen's Fountain." When her sacred body was brought to Sköfde, it was washed on a great stone in the cemetery. The stone was afterwards cut in two parts; that part on which the blood had run out of her wounds was set up, and the other half laid on the ground, in order that human feet should not tread on her blood. The same stone stood there for many years, and many miracles were wrought there that the place might be had in veneration.

This story is given at greater length, as the *Legenda S. Helenæ Schedviensis*, in Annerstedt's *Scriptores Rerum Suecicarum*. The notes to the legend explain that whereas all modern writers identify her with Helen, daughter of Guttorm, jarl, who married, first, Esbern Snare, and secondly, Waldemar II, the annotator says that Vastovius, *Vitis Aquilonia*, is the first to call her Guttorm's daughter, and that St. Helen must have been older than Guttorm, who only became jarl in the year that Helen was canonized, and he believes her to be the wife of Ingo the Elder, the Good (1090-1112).

Stephen, archbishop of Upsala, reported her miracles and prophecies to Pope Alexander III., who ordered that she should receive the honours due to a saint, which was done in 1160 or 1164.

Compare with ST. HELEN (12).

St. Helen (12), July 31, Aug. 1. At Tiisvilde, in the parish of Tibirke, in the island of Zealand, in Denmark, is

the tomb and well of St. Helen, or Lene. Pilgrimages are made to the place every summer, and cripples and blind or sick persons come there to be cured. They remain all night at the grave, and take away with them little bags of earth from under the tombstone, and when they go, they make offerings in gratitude for their cures. Those who have come on crutches and have been cured, plant the crutches in the earth, and crosses are seen stuck about and hung with articles of clothing in memory of benefits received by the intercession of the saint.

Three distinct legends are told to account for her cure-working well and tomb there. The first says she is St. HELEN of Sköfde, and that when she was killed in Sweden, she floated on a great stone to the opposite coast of Zealand. The cliffs were so steep that the stone and the corpse could not have come ashore had not the rocks split to allow the holy burden to pass. The body was carried towards Tiisvilde. On the spot where she was first laid down, a spring of water gushed from the ground, and the saint became so heavy that horses could not draw her any farther; so she was buried there. Close to the shore lies the stone on which she floated, and on it may be seen the marks of her hair, hands, and feet, and the rift in the rock is plainly visible.

The second legend is, that St. Helen was a princess of Skania, in Sweden, famed for her beauty and modesty. A king fell in love with her, and as his attentions were not altogether respectful, she fled across the country until she came to cliffs high over the sea. As he was nearly overtaking her, she threw herself into the sea, whereupon a large stone arose from the deep and received her, and on this she sailed to Skælland (Zealand), and where she first set foot a fountain sprang up. She lived long in that country, and was revered as a saint. The fountain is called by her name to this day, "Helen's Kild." Thiele says that Helen possibly means *Helle Lene*, "The Holy Lena."

The third legend is this. Three holy sisters went to sea together. Their boat upset, and they were drowned. The sea

carried them to different places: Helen to Tiisvilde, in Zealand; KAREN, *i.e.* CATHERINE, to St. Karen's spring; and the third to another place; and where each landed, a fountain arose from the earth. J. M. Thiele, *Danske Folksagn*. Compare with St. HELEN (11).

B. Helen (13), or ELENA of Padua, Nov. 4. + 1230 or 1242. O.S.F. She was of the noble family of the Enselmini. At the age of twelve she took the veil in the Clarissan convent of Sta. Maria di Arcella, outside the walls of Padua. She bore with exemplary patience a long illness which deprived her of the power of speech and the use of her limbs and eyes. Her sufferings were increased by the efforts of her friends to cure her. She could hear and could make herself understood by those who attended her. The superiors commanded her to tell these sisters her bodily and spiritual experiences, and had it all written down. She was canonized by Innocent XII. in 1695. She is spoken of as "Blessed" by Lambertini (afterwards Benedict XIV.), in his book on canonization. *A.R.M.*, "Romano-Seraphic Mart." Biographies of her were written by her countrymen, Scordoneo and Portinario. *Chron. Seraphica*, ii. fol. 97, col. 1. Francis van Ortroy, in *AA.SS.*, gives an account of her life and visions, with notes.

B. Helen (14), of Hungary, O.S.D., Nov. 8, Aug. 18, March 16. 13th century. Governess of B. MARGARET OF HUNGARY.

Represented with a crucifix in her right hand and in the left a city.

She encouraged Margaret to wear a hair shirt occasionally at the age of five that she might get used to penance, and that it might keep her from self-indulgence. She had a great devotion to the sufferings of Christ, and He rewarded her with the stigmata. Once, on the festival of St. Francis, while she prayed, God wounded her with His wounds in the right hand, she opposing it, and crying out, "Lord, do not do this." She received the wound in the left hand at midday on St. Peter and St. Paul's day. The wounds did not bleed, but the marks and the pain were there, and the

left hand showed a thread of gold and a little effigy of a lily. She never could read, but knew the office of the Virgin and the Psalter by heart. When she was praying, several times crosses or images came from the altar and placed themselves in her hand, and could not be removed until her ecstasy of some hours was over. She is worshipped in her own order and diocese, on account of her sanctity and miracles. Her story is given by Razzi and by Pio in their histories of Dominican saints. Castillo, *Hist. gen. de Sancto Domingo*, Part I., bk. iii. ch. 7, p. 456.

St. Helen (15), HAVYDIS, of Clairfont.

B. Helen (16), duchess of Galicia, YOLAND (3).

BB. Helen (17) and **Flora** (4), of Todi, March 3. + c. 1310. Two famous courtesans of Todi, converted about the year 1285, by St. Philip Benizi, general of the Servites, and shut up by him in a place near the convent of his order, at Porcaria, between Narni and Todi. They observed the rule of the Servites, and attained, through penitence, to such a degree of sanctity as to deserve the veneration of the faithful after their death, which happened about the year 1310, in the said convent. This is the earliest convent of Servite nuns known with any certainty, although sisters of that order are mentioned during the life of the seven founders. *A.A.SS., Præter*. Helyot.

B. Helen (18), April 23, of the Third Order of Hermits of St. Augustine, + 1458.

Helen Valentini was born at Udine, in the province of Friuli, and married at fifteen to Antonio Cavalcanti, a noble knight at Florence, with whom she lived very happily for twenty-seven years. They had many children. When Antonio died, she cut off her hair, which was very beautiful, and buried it with him. She spent her widowhood in sorrow and devotion in her own house until she heard a sermon from a certain monk of the Hermits of St. Augustine setting forth the advantages of that order and the indulgences to be obtained in it. She took the habit, gave all her money to the poor, and her jewels

and fine clothes to the Church of St. Lucy of the same order. She became a mirror of penance, wore a hair shirt, and a crown with iron spikes to remind her of the crown of thorns; she drank vinegar mingled with gall; she compelled her maids to tie her hands behind her, and lead her about by a dirty rope tied to her neck. She wore thirty-three pebbles in her shoes as penance for having danced in her youth and in memory of the thirty-three years of Christ's weary walking about on the earth for our advantage. When the festival of the order was held, she went with several other women of the same rule to the Provincial, who, having heard of her great piety, desired her to ask what she would of the order, and it should not be refused her. She answered that she required nothing but a command of perpetual silence, so that it should not be allowed her to speak to any one except by express command of her confessor. Notwithstanding her silence and almost perpetual solitude, the devil molested her, by making a frightful noise in her room while she was at prayer. He afterwards used to appear in a bodily form, chasing her round her room, and beating her until she fell exhausted with terror and fatigue. Several visions and miracles are recorded in her Life. At her death, the brothers of the order obtained authority to have all the bells in the town rung; but when they attempted to ring the one which was usually tolled for the death of a criminal, its tongue fell out. The other bells were all rung, and an immense concourse assembled at her house and accompanied her body to the Church of St. Lucy, where it lay for two days. The second night, being the eve of her burial, as two friars were watching the body, she said to them, "Do not bury me near the high altar; if you do, I will not stay there; bury me in my own oratory in the corner of the church, and do not keep me longer above ground, but restore earth to earth." *A.A.SS.*, from her Life by Simone Romano.

B. Helen (19), Sept. 23, called also **LENA DALL' OGlio** (in Latin, ab Oleo), 1462-1520. Helen was the daughter of

Silverio Duglioli, a notary in Bologna, in Italy; her mother's name was Penthesila Boccaferri. She married at seventeen, Benedict dall' Oglio, aged forty. They lived very happily for thirty years.

The legend concerning her is that she was the daughter of the Emperor of the Turks, by a Christian mother of the family of Paleologus, and was related to the Marquis of Montferrat, to St. CATHERINE of Alexandria, St. Petronius, bishop of Bologna, and the VIRGIN MARY; that she was miraculously transported on the day of her birth to the house of her reputed parents at Bologna, while their child was taken to Constantinople, and placed in the cradle vacated by the infant saint. This fable is supposed to have arisen from her parabolic way of saying, "I'm not an inhabitant but a pilgrim. This is not my country. These are not my relations."

She was worshipped from the day of her death. She was buried in the chapel of St. CECILIA, said to be built by her, in the church of the Lateran canons, called San Giovanni in Monte; it afterwards belonged to the lords of Bentivogli. Peter Lucensis, one of these canons, wrote her Life from a contemporary anonymous one. Her worship and miracles are described by Prospero Lambertini, afterwards Benedict XIV. Stillington, in *AA.SS.*

St. Helena Stabularia, HELEN (3).

St. Helindrude, or HELENTRUDE, HELIMDRUDE.

St. Helia, June 20 (*ÆLYA*, *ELIE*, *HELCA*). + 750. Fourth abbess of the convent of Horres, at Trèves. Bucelinus, June 19. *AA.SS.*, *Præter.*, June 20. St. HELYADE, whose arm was kept with veneration by the grey sisters at Abbeville, is believed to be the same. *Gynæceum*.

St. Heliana (1), Aug. 18, M. at Pontus. *AA.SS.*

St. Heliana (2), or HELIUS, June 8, M. at Cæsarea, in Cappadocia. *AA.SS.*

St. Helico, or HELICONIS, May 28, V. M. at Corinth in 244. After many frightful tortures, through which she was miraculously defended, she was put to death with a sword. *AA.SS.*, from Basil's *Menology*.

St. Heliena, April 20, V., was born of humble parents at Lauriano, near Pæstum, and was so pious that she was considered mad by her friends and neighbours. Guided by an angel, she went and lived in a cave, where she had nothing to eat but raw vegetables. When it became known to the monks in the neighbouring monastery of Rofrano, they offered to send her her daily food, which she accepted on condition of being allowed to work for the Church. She made gowns and cowls for the monks, and garments of different coloured pieces for the shepherds. After a time, the fame of her sanctity spread abroad; sick people came to her from the surrounding country. She laid her hands on them and they recovered. When she died, the bells of the monastery began to ring without being touched by mortal hand. The monks wanted to bury her in their own church, but the angel who had first led her there would not allow it, but quickly appeared in a vision to the Bishop of Pæstum, and told him to send pious and trustworthy men to bring the body of the saint and bury it at Pæstum. The bishop awoke in a fright, and sent immediately to the place described by the angel, brought the body to his church, and buried it there with all possible honour.

The city of Pæstum is believed to have been destroyed by the Saracens, consequently these events must have happened before their time. Under the Norman rule the bishop no longer took his title from Pæstum, but from Capaccio Nuovo. The first document referring to a Bishop of Capaccio Nuovo (*Caputauæ*) is dated 1126.

AA.SS., from the lessons for her festival in the church of Capaccio Nuovo.

St. Helimdrude, May 31 (*HELENTRUDE*, *HELMETRUE*, *HELMTRUTH*, perhaps *HILTRUDE*). 11th century. A recluse at Iborg, in the diocese of Osnabruck, and honoured at Herse, or Heerse, in the diocese of Paderborn, in Westphalia. She is perhaps the same as *HILTRUDE* (2), to whom St. CORDULA appeared and told her story. If so, she probably lived in the 12th century. *AA.SS.*, *Præter.* Migne, *Dic. Hag.* *Gynæceum*, Oct. 31.

St. Helis. (*See* FAITH, HOPE, and CHARITY.)

St. Hellen, JOLENTA.

St. Helmetrude, HELIMDRUDE.

St. Helmtruth, HELIMDRUDE. Perhaps HILTRUDE (2).

St. Help of the Hulfensberg at Eichsfelde, WILGEFORTIS.

St. Helpidia at Alexandria, May 2. *Mart. Rhinoviense.*

St. Helpis, or ELFE, or AMMIA. One of the martyrs of Lyons, beheaded, being a Roman citizen. (*See* BLANDINA.)

B. Helsvind, May 22. Abbess of a Cistercian convent near Aix-la-Chapelle. When she was scarcely nine years old she took the religious habit at St. Saviour's convent, contrary to the wishes of her family. Her father and brothers broke open the doors and carried her off, but after a time the Bishop of Liège compelled them by a threat of excommunication to send her back. She wrought miracles. There is no authority for her worship, but she is called "Blessed" by several writers. Bucelinus. *AA.SS., Præter.*

B. Helvisa, Feb. 11. + 1034, a recluse near the Benedictine monastery of Coulombs, in Normandy, to which she gave a considerable amount of land, etc. Called "Saint" by some writers. *AA.SS. O.S.B., vol. viii.*

St. Helyade, HELIA.

St. Hemelaydis, May 23, HERMELEND, sister of GUDULA, is so called in *Gynæceum*.

B. Hemelina, or EMELINE, Oct. 27. + 1178. Lay-sister at the Cistercian abbey of Boulancourt, once standing where now is the parish of Valentigney, *dép. de l'Aube*. The Cistercians had lay-brothers and lay-sisters who did not live in the cloister but devoted themselves, for the good of the others, to the care of their corn, cattle, etc. B. Hemelina appears to have lived at a grange. She used to spin very industriously, meditating all the while on the Psalms. She carried her self-denial and poverty even beyond that prescribed for nuns of the order. She wore an iron chain so tight round her body that the flesh grew over it and hid it. Many persons sent her offerings of food, but she never would

taste it. She ordered the crows and ravens to depart from the neighbouring wood because they disturbed her; and they obeyed. Her Life was written by B. Goswin, a contemporary Cistercian monk of Clairval. *AA.SS.*

St. Hemma. The name of Hemma was common in Germany in the Middle Ages, and several ladies bearing it appear in the records of the times. This has given rise to some confusion in the accounts of those who became famous. We have perhaps four Saints Hemma, but it seems possible that some of them have borrowed honours that belong to one or other of their namesakes: (1) there is a queen of Bavaria in the 9th century; (2) a landgravine of Carinthia; (3) a sister of Meinwerk, of Paderborn; (4) an abbess buried at Ratisbon.

Hemma (1), queen of Bavaria, June 28. 9th century. Represented teaching her three children to pray. At their feet lie the three crowns—Germany, Italy, and France—which eventually came severally to her three sons. She was the wife of Louis, king of Bavaria. She died before him, and was buried at Ratisbon. She was mother of Charles the Fat, who reigned 881-887. Guénebault, *Die. Incon.*, gives as his authority Rader's *Bavaria Pia*, where the illustration is as he describes, but she is not there called "Saint," although described as a holy queen.

St. Hemma (2), or EMMA, April 19. + c. 1040, sister of Meinwerk, bishop of Paderborn, and for forty years the widow of Count Liudger. She gave the whole of her enormous wealth to the poor and to the Church. Her body rests in the church of Bremen in Saxony. Meinwerk was a relation as well as a school-fellow and friend of the Emperor Henry II., and was a good, although not very learned, bishop and ruler, and a fearless reprover of wrong, as appears from many amusing anecdotes in German history of that period. It was perhaps this Hemma, and not the founder of Gurk, who was spoken of as a kinswoman of the emperor, and brought up at his court; but this supposition does not reconcile all the contradictions. *AA.SS.*

St. Hemma (3), June 29. + 1045.

Countess and Landgravine of Carinthia, etc. Founder of the double monastery of Gurk, in Carinthia, which seems to have been of the Order of St. Augustine. She is said, in the Life given in the *AA.SS.*, to have been a near relation of the Emperor St. Henry I., but that Life is far from contemporary, and Papebroch regards it as by no means certain that Hemma, the founder of Gurk, and Hemma, the niece of the emperor, are the same. Her father was Count of Murtzall and Lord of Eppenstein. When she was grown up, she was sent to the court of St. CUNIGUND, the empress; and on her marriage with the Landgrave William, lord of Friesach and Celtschach, in Carinthia and Styria, SS. Henry and Cunigund gave her several towns and castles as a dowry. She had two sons, William and Hartwick, who were murdered in one day, in revenge for the severity with which they, ruling in their father's name, strove to put down lawlessness and immorality in his dominions. The Landgrave William, instead of taking a cruel vengeance on all who were concerned in the outrage, only condemned the chief conspirator to death, and pardoned the others. Then, with the consent of his wife, although far advanced in life, he made a pilgrimage on foot and unattended, to Rome, to visit the scene of the martyrdom of St. Paul. On his way home, he died at Lavanthal; and Hemma took the veil at Gurk, in the monastery she had built for twenty monks and seventy-two nuns. In 1120 the nunnery was suppressed and the monastery given to canons regular to serve the cathedral at Gurk. William and Hemma were both honoured as saints in Carinthia. *AASS.* Butler.

St. Hemma (4), June 29, widow. An abbess near Ratisbon, who, in 1067, hospitably entertained the learned Irish monk Marianus, with other pilgrims, on their way to Rome. He, however, in obedience to a vision, remained at Ratisbon while the others continued their journey; whereupon Hemma made over to him the church of St. Peter. The Emperor Henry IV. confirmed the grant, and Marianus built a monastery there. Butler. Lanigan.

B. Henedina, May 14, V. M. with JUSTA and JUSTINA in Sardinia. (*See* JUSTA.) *R.M.*

St. Heraclea, or ARACLEA, Sept. 29. Place or person. First of a list of names of MM. in Thrace. *AA.SS.* Called in the *Martyrology of Salisbury*, "The Holy Woman St. ERCLEY."

St. Heraclia (1), Sept. 12; Sept. 13 in the Coptic Church. M. in Asia. *AA.SS.*

St. Heraclia (2), June 1, M. at Rome. *AA.SS.*

St. Heraïs (1), RHAÏS (1).

St. Heraïs (2) March 4 (ÆRAÏS, HEROÏD, HEROÏS), M. Commemorated as put to the sword with 150 others in an old Greek Calendar (Synaxary) of Crypta Ferrata and in some other Martyrologies. *AA.SS.* Perhaps the same as IRAÏS.

St. Heraïs (3), IRAÏS.

St. Hercantrudis, May 14, Dec. 7. + 655. A girl, of noble birth, who entered the monastery of Brie as a lay-sister, under St. FARA, at a very early age, and was so carefully brought up by the nuns that she never knew there were two sexes. She was grievously tried with bodily pain, and was covered with sores like Job, but bore her sufferings with his patience. When she was at the point of death, she told the nuns to make haste and expel from amongst them one who was dead, and did not deserve to live with them. They were all puzzled and anxious, and one, struck with terror, threw herself on the ground and confessed that she was the dead one, as her heart was in the outer world and she desired to return to it; she promised to amend herself. It was now night, and the dying saint lay in her dark cell. She requested them to put the light out. They said, "What light?" She declared her cell was lighted up with a brightness she could not look upon. *AA.SS. O.S.B.* Bucelinus.

St. Heredina, or HERECTINA. (*See* ST. VICTORIA (2).)

St. Herembertha, BERTANNA.

St. Heremita, March 13, M. The name of a saint whose relics were shown to the Bollandist fathers at the Monastery of St. Anthony, in the diocese of Vienne,

in France, March 13, 1662, when they were travelling in search of information concerning the saints. The bones were all believed to be those of early martyrs, some of whom were put to death in Rome, some in Sardinia, but of whom nothing is known with certainty. Ignatius and Heremita, possibly a husband and wife, are mentioned together, both on this day and Feb. 20. AA.SS.

Other women in the same list are SS. LAURENTIA, SPECIOSA, and ROMANA.

St. Heremnone, HERMIONE, daughter of St. Philip the apostle, is so called in the *Græco-Slavonian Calendar*.

St. Herena (1) or ERINA, sometimes written for IRENE.

St. Herena (2), Feb. 25 (ERENA, HIRENA, HIRENEUS), M., c. 252 with more than fifty others in Africa. AA.SS. Baronius, *Annales*.

SS. Herenia, March 8 (ÆRENIA, ÆRENIA, ARSENIA, EREMA, HERONIMA), with Felicitas and Beata (BAROMA, BERA, BEROMA, BIRONA, BOREMA), MM. with others in Africa. They are mentioned in the *Roman Martyrology* and in some MSS. AA.SS.

St. Hereswitha, Sept. 23, Dec. 1 (ERESVYTHA, HÆRESVID, HERESUID, HERWIDE, HERESWYDE), c. 615-647 or 650, Princess of North Deira, Queen of East Anglia. She was one of the sainted daughters of Hereric, nephew of St. Edwin, king of Deira. Her mother was Breguswida or Beorswitha. Her sister was St. HILDA. When King Edwin was christened at York, in 627 (see St. ETHELBURGA, queen of Northumberland), by St. Paulinus, the holy rite was administered at the same time to a great number of his relations, among whom was probably his nephew Hereric, with his wife and daughters, Hilda and Hereswitha. These young princesses, being at an impressionable age, could not fail to be influenced by the beauty and charm of their great-aunt, St. ETHELBURGA, about ten years their senior, who had brought with her from Kent, and from her semi-Frankish birth and semi-Roman teaching, a degree of refinement and culture somewhat in advance of the rough north-country usages.

Most of the later mediæval writers

say that Hereswitha was married twice. Her second husband was St. Anna, king of the East Angles. According to this theory, she was the mother, by her first marriage, of St. SEDRIDO or SETHRYTH, second abbess of Brie; and by her second marriage, with Anna, she had a large family, all of them saints, namely, St. ETHELBURGA, St. SEXBURGA, St. ETHELREDA, St. WITHBURGA, St. Jurminius, who was killed fighting against the heathen Mercians, and therefore honoured as a martyr, and St. Adulf, king of East Anglia. The Rev. Charles Hole, resting on older authorities, describes her as the wife of Ethelhere, brother and successor of Anna, mother of Aldulf and Alfwold, kings of the East Angles, and says it is uncertain whether she was mother of Jurminius.

There were already many nunneries in France, but in England the first had only been founded in 633, a few years before the time when Hereswitha desired to take the veil. She had heard much of the holiness of women devoted to the service of God in other countries, whereas in England the system had hardly taken root. Three French houses in particular were much resorted to by English ladies who had the vocation. These were Brie, still under its first abbess, St. FARA; Chelles and Andelys, founded by St. CLOTILDA. Hereswitha took the veil at Chelles, near Paris, then a small building and community, but soon after, and probably during the residence there of Hereswitha, magnificently refounded and endowed by St. BATHILDE, queen of France.

Bede, iv. 23. Watson, *English Mart.* Bucelinus. Lappenberg, *Hist. of the Anglo-Saxons*. Montalembert. Broughton, *Monast. Brit.* Smith and Wace.

St. Herlenda or HERLINDA, HARLIND.

St. Herluka, April 8 (HERLUCA, HERLUE, HERULCA), V. + c. 1142. Represented in a chapel with a book in her hand and others lying about, a sainted bishop appearing to her. When she was young she would have given herself up to worldly pleasure, but she fell into bad health, and became more serious. On her recovery, the love of the world

revived in her; she then became blind, and understood that God would have her heart for Himself. She recovered the sight of one eye by praying to St. Ciriacus. She is chiefly known by her revelations concerning St. Wicterpus, bishop, of whom nothing was known but his name until he appeared in visions to St. Herluka. Henschenius, in *AA.SS.*, from her Life by Paul Bernried, a German priest, who knew her personally. Guénebault.

St. Hermelende, Oct. 25, V. Sister of St. GUDULA. Honoured at Meldar, now Meldert, in Brabant. Martin.

St. Hermione, Sept. 4 (HEREMNONA, SEREMIONE). 1st century. One of the four daughters of St. Philip the apostle, or St. Philip the deacon. Hermione and her sister Eutyche went to Asia Minor in search of St. John the Theologian, but he was already taken to heaven like Enoch and Elias, so they ruled their lives by the teaching of St. Petronius, a disciple of St. Paul. Hermione devoted herself to the study and practice of medicine, and great numbers resorted to her to be cured. The Emperor Trajan, on his way to Persia, passed through the place where Hermione practised, and she was accused to him of being a Christian. He sent for her, and enraged at the boldness with which she confessed her faith, he ordered her to be beaten, but when he saw the patience and courage with which she bore that trial, he was ashamed of his conduct, and set her at liberty. She then opened a public hospice, where, as long as Trajan lived, she received all comers who wanted cure or comfort for body or mind.

But in 117 he was succeeded by his son-in-law Adrian, who recommenced the persecution of Hermione. Among other torments to which he subjected her, she was put into a burning fiery furnace, which, however, was powerless to hurt her, and the emperor condemned her to be beheaded. Whenever the executioners attempted to touch her, their hands burned as if they were in the fire, until, perceiving that she was a servant of the true God, they fell at her feet, and begged her to forgive them and pray for them. She prayed that they might give up their

converted souls to God in her presence, which happened immediately, and then she also died. Another account says they were all beheaded. *Mart. of Basil. AA.SS.*, from the Greek Meneas.

St. Hermynhilda, *ERMENILDA*.

St. Herneldia, Aug. 13, V. Mentioned with *ERMELINA* in an old calendar as holy virgins. Herneldia is unknown. Ermelina supposed same as *ERMELENDA*, Oct. 20 or 29. *AA.SS.*, *Præter*.

St. Hero, Jan. 18. One of thirty-seven martyrs in Africa commemorated together this day. *AA.SS.*

St. Herod, *HEROTES*.

St. Herois, *HERAÏS*, March 4.

St. Heronima, *HERENTIA*, and perhaps sometimes written for *HIERONYMA*, which is *GIROLAMA*.

St. Herotes, March 3 (*HEROD*, *HIEROTES*, *HOROTIS*, *IHEROTIS*), M. with *MARCIA* and others. *AA.SS.*

St. Herswind, or *HILSUIND*, May 4. + c. 1028. First abbess of Thora, or Thorn, on the Meuse. She is said by Molanus, in his *Historie de Louvain*, to have been of the family of the Dukes of Louvain and Brabant, and to have married St. Ansfrid (May 3), count of Bratspanium. They separated from religious motives, and he became Bishop of Utrecht in 997, and died the same year. Other accounts place him a few years later. Compare with her daughter, St. *BENEDICTA OF THORN*.

St. Hertrue, *HILTRUDE* (1).

St. Hertula, April 12, M. 303. *AA.SS.*

St. Herulca, *HERLUKA*, and perhaps *HERULIA*.

St. Herulia, honoured at Augsburg, April 18. Possibly *HERLUKA*.

St. Herundina, O.S.A., at Rome. Mentioned by Torelli, *Secoli Aug.* Probably the same as *HERUNDINES*, or *HERUNDO*. (*See ROMULA*).

St. Herundo, or *HERUNDINES*. (*See ROMULA*.)

St. Herwide, Sept. 23, *HERESWITHA*.

SS. Herwig, Jutta (1), and Ghiselind, Nov. 30, VV. Sisters at Meessene, in the diocese of Yprès. Daughters of Hezo and Ida. They kept sheep and cows. The devil entered into three keepers of the woods. The saints

prayed to the VIRGIN MARY, and the earth opened and swallowed them. The three rogues, terrified, became anchorites, and the three saints wrought so many miracles that ADELA (3), countess of Flanders, built a nunnery on the spot, and in digging the foundations, the workmen found the bodies kneeling, in perfect preservation. *Gynæceum*. Stadler.

St. Hesia, July 18 (HESSA, NESSA), M. in Africa. *AA.SS.*

St. Hessa, HESIA.

St. Hesteria or ASTERIA, Aug. 10, V. M. 307.

When St. GRATA, princess of Bergamo, was a widow, she chose a holy virgin named Hesteria to be her companion. Duke Lupo, Grata's father, gave his daughter an estate, and Hesteria added her patrimony. They devoted their lives and possessions to works of mercy and piety.

When St. Alexander was martyred at Bergamo, Grata took up his head, and Hesteria gathered up his blood.

After many years, Grata, who had succeeded her father in the sovereignty of Bergamo, found herself dying, and calling the chief men of the state together, recommended them to take Hesteria for their ruler. They did so, notwithstanding her representation that she was not of royal birth, and therefore not fit to reign over people of their rank and importance. Two messengers were sent from the Emperor Diocletian to confirm Hesteria in her new government. They praised her wisdom and goodness, and required her to inaugurate her reign by a sacrifice to Jupiter. She refused on the ground that she was a Christian, and they reminded her that St. Alexander had suffered death at Bergamo for the same superstition, bidding her choose to live and reign, or to die at once by the hand of the executioner. She said she was proud to be counted worthy to follow in the steps of St. Alexander. She was beheaded, and buried in the church of that martyr.

AA.SS., P.B., from an old MS. *Lec-tionary of the Church of Bergamo*. The *Biografia Ecclesiastica* makes her the sister of St. Grata. The *Roman Martyrology* merely gives the name of Asteria on this

day as a martyr at Bergamo, under Diocletian and Maximian.

St. Hethna, ETHNEA.

St. Heya, HEIU.

B. Heyleka, Jan. 14. A Cistercian recluse, who had visions and wrought miracles, and is worshipped at St. Andrew's Church at Cologne. *AA.SS., Præter.*, from Bucelinus and Henriquez.

St. Heyna, HEIU.

St. Heyua, HEIU.

St. Hia, IA (3).

St. Hier, THEOCTISTE.

St. Hieremia (1), May 6, M. at Milan. *AA.SS.*

St. Hieremia (2), June 21 (HIERIA, INERIA, JEREMIA, YENA), M. at Syracuse. *AA.SS.*

St. Hieria, HIEREMIA (2).

St. Hieronyma, GERONIMA or GIROLAMA.

St. Hierotes, HEROTES.

St. Hilaria (1), Dec. 3, March 19 in the Greek Church, M. c. 257. Wife of St. Claudius, a tribune, and mother of St. Jason and St. Maurus, who were martyred at Rome with seventy soldiers, under the Emperor Numerian. Claudius was thrown into the river with a stone tied to his neck. Hilaria, after burying her sons, was seized while praying at their tomb. She begged her captors to let her finish her prayer, promising to go with them wherever they pleased. She then prayed to be reunited to her sons, and so died. *R.M. AA.SS.*

St. Hilaria (2), Aug. 12, M. Mother of St. AFRA, of Augsburg. *R.M. AA.SS.*

St. Hilaria (3), Dec. 31. *R.M.* (See DONATA.)

St. Hilda or HILD, Nov. 17, 18, V. 614-680. Abbess and patron of Whitby. She was a descendant of Odin and Ella, being daughter of Hereric, nephew of Edwin, first Christian king of Northumbria, cousin of Queen Eanfleda, the wife of St. Oswy. At the age of thirteen, Hilda was baptized with her grand-uncle, King Edwin, by St. Paulinus, on Easter Eve, 627. Some time afterwards, about the year 647, desiring to devote herself to religion, she went into East Anglia, which was governed by her nephew, King Ædwulf. From there, in the following year, she went to the monastery of

Chelles, near Paris, where her sister, ST. HERESWITHA, the mother of Ædwulf, had already taken the veil. Hilda remained for a year, being trained in sanctity and monastic devotion by the abbess ST. BERTILLA, and, like many of her countrywomen, she intended to go to one of the religious houses on the Marne, offshoots of the great monastery of Luxeuil. She was, however, recalled to Northumbria by St. Aidan, bishop of Lindisfarne, who had discovered her worth. He gave her a small piece of land—"the place of a single family"—upon the north bank of the Wear, and here she lived with a few companions for about a year. Then the bishop placed her at the head of the monastery of Hereteu (Hartlepool), as successor to HEIU, its founder and first abbess.

"Bishop Aidan," says Bede, "and all the religious men who knew her, visited her often, loved her devotedly, and instructed her diligently, on account of her innate wisdom and her delight in the service of God."

When Hilda had been abbess there for nine years, and the peace of Northumbria had been secured by the great victory of King Oswy over the Mercians, Oswy, according to his vow, confided his infant daughter ST. ELFLEDA to the care of the Abbess Hilda, giving her at the same time a grant of land—"sufficient for ten families"—at Streaneshalch, "the port of the beacon," now Whitby. Here Hilda built and organized her famous monastery. It was situated on a broad, grassy plateau, on a rocky headland three hundred feet above the sea, in a circular bay at the mouth of the Esk. Like the later religious houses of Barking and Coldingham, Whitby was a double monastery containing both monks and nuns, the latter taking precedence; all were under the rule of the abbess. Here Hilda lived, and being one of those women born to command, her influence was soon felt beyond the monastery walls. She was beloved and called "Mother" by all who knew her. Her help and advice were ever ready; her wisdom, sagacity, and piety were such that, while the poorest came to her with confidence, kings and bishops sought

her advice and wise counsels. Her monastery became famous as a seat of learning and special training for the Church. Five of her monks rose to be bishops—St. Wilfrid II. of York, Hedda of Dorchester, Boza of York, Ostfor of Worcester, and John of Beverley, bishop of Hexham, and afterwards of York. The most famous of her monks was Cædmon, poet and cowherd, whose gift of song was miraculously bestowed. He was a menial in the service of the monastery; and when the story of his powers of versification got abroad, Hilda sent for him, and, in the presence of learned men, examined him, and heard him recite his poems. Seeing that his talents were God-given, she received him in her monastery as a monk, and had him taught the whole series of sacred history.

She was not only an example to all who were in her own monastery, but she afforded occasion of salvation and amendment to many who lived at a distance, thus fulfilling the prophetic dream of her mother, Bregusuid, in which she found under her robe a splendid necklace, which lighted up the whole of Britain with its brilliancy.

At Hilda's monastery, in 664, was held the great synod which settled whether Easter should be held according to the Celtic or the Roman rule. Hilda was an adherent of the Celtic tradition; but she and her party yielded to the decision of the king, who, with many pious and reverend men, was on the Roman side. She was one of the opponents of St. Wilfrid, and took the part of his enemies. For the last six years of her life, Hilda suffered from a lingering illness, but, in spite of bodily infirmity, did not abate her labours in the service of her God, but continued exhorting and teaching until her death in 680. ST. BEGU, a nun of Hackness, a small monastery thirteen miles from Whitby, founded by Hilda, saw her soul carried to heaven by angels. She was buried in her own monastery; but when it was destroyed by the Danes, in the 9th century, her body was moved to Glastonbury, and finally restored to Whitby when the monastery there was rebuilt for Benedictine monks in 1067.

The ammonites with which the Whitby rocks abound were thought by the country people to be snakes beheaded and turned into stone by the prayers of St. Hilda. Bede. *Brit. Sancta*. Robert Spence Watson, *Ceedmon*. Butler. Mrs. Jameson. Montalembert, *Monks of the West*, iv.

B. Hildeburg, June 3, + 1115, is sometimes called "Saint."

In the reign of Philip I. of France, there lived at Chartres a rich nobleman, named Hervé de Gallardon. His wife Beatrice was as nobly descended as himself, and both were still more distinguished for their virtues than for their worldly advantages. They had a daughter Hildeburg, whom they married to Robert of Ivrey, a good and wealthy old man. By this marriage she had three sons. In course of time Robert began to reflect that all human honour and pleasure pass away, and as he lost his taste for the ambition and amusement of the world, which leads to destruction, he resolved to betake himself to religion, and look after his soul; so he became a monk in the abbey of Bec, in Normandy, and there ended his days.

When he was dead, Hildeburg's parents, sons, and friends decided that it was not respectable for a widow so young and pretty to remain unmarried; and although she had hitherto conducted herself with the utmost propriety, she was too humble not to listen when they said that some temptation of the world or the devil might induce her to disgrace her family by her conduct. She therefore accepted as her second husband a certain warrior of rank, wealth, and valour, equal to the highest expectations of her family. On the day appointed for the wedding, the bridegroom came with a goodly train of noble knights to bear him company and do honour to the occasion. The bride received him in a magnificent dress of many colours; but as she was coming out of the house on her way to the church, the wooden steps gave way, and she fell to the ground, severely bruising both her hips and sustaining other injuries. She looked upon this accident as a direct warning from Heaven that she was not to contract a

second marriage, and steadfastly refused to fulfil her engagement or form any other of the same sort.

She now spent all her time and money in works of piety and charity; she asked and obtained a place to live in near each of the Benedictine monasteries of St. Peter of Chartres, St. Mary of Colonus, St. Mary of Bec, where her husband had been a monk, and St. Taurinus of Evreux. At the latter place she built and endowed a hospice for the reception of pilgrims and poor people at her own expense and that of her son Guellus. As she found that she could not live there in peace on account of the wars in which her sons were frequently engaged with their neighbours, she asked Guellus to give her a country place near Jouy on the Oise. Then she went to Theobald, abbot of St. Martin's, at Pontoise, and, with his consent, had a humble little dwelling made for herself near the monastery, at the same time contributing handsomely to the embellishment of the church, making a new infirmary within the cloister, and supplying the monks with many things of which they stood in need. She loved this residence better than any house or castle she had ever lived in.

Her generosity to others was only equalled by her niggardliness to herself. She lived in the greatest privation of anything like personal comfort; she endured heat, cold, hunger, and dirt; said her prayers lying on the ground lest she should regret her married life.

Wishing to enlarge the church of St. Martin, she begged her son, for the good of his own soul and those of his wife, children, and forefathers, to give to the monks the estate at Jouy, where he had already given her a house. This he refused, and as she importuned him again and again, at last he agreed that they should have it during his mother's life and for one year afterwards. She died in a good old age, and was buried in the church of St. Martin, where her tomb was honoured with many miracles.

When the time drew near for the monks to give up the estate, their benefactress having been dead nearly a year, Guellus dreamt one night that he was in

the church of St. Martin, at Pontoise, between the high altar and the matutinal altar, which stood behind it, where his mother was washing the feet of the poor, and he was holding the basins and towels for her. She turned, and, looking at him angrily, said, "Impious thief, why didst thou steal the alms which I had given to the servants of God?" Then she seemed as if she would strike him with a white-handled dagger that she had in her hand, saying, "Unless you restore my inheritance you shall die the death." When Guellus awoke he told his dream to his wife, and they sent for the good Abbot Theobald, and told it all to him, and gave the estate at Jouy to him and his abbey for ever.

The charter in which this estate is granted to the monastery, with consent of King Louis VI. and Adelaide his queen, was preserved in the monastery in the time of Father Papebroch.

Hildegard once appeared to her son with an empty purse, and asked him to lend her four pounds of the coinage of Dreux. (Dreux had peculiar money of its own, as appears from Ordericus Vitalis.) He accordingly sent that sum by his chaplain to St. Martin's, for the mass on the anniversary of his mother's death, and he did so every year as long as he lived. He also gave that church a tenth of the "sterlings" which he drew from his English estates.

AA.SS., from her Life in an old Chartulary of the monastery of Pontoise.

St. Hildegard (1), April 30. + 783. Queen of the Franks. Founder of Kempten, and patron of that abbey and against pestilence. Represented giving bread to the poor, or giving a silver chalice to a poor priest (Guénébault). She was born about 754, of a noble and powerful family in Suabia, and became the second wife of Charlemagne, 771. She was the best of wives, kind to every one, and beloved by the court and people.

Charlemagne frequently moved from one residence to another, and wherever he went he liked to be accompanied by his mother, the famous Queen Bertha, by his wife and children, and by learned men, who instructed him and all his

family, so that the court became the nucleus of a great school.

Hildegard built a magnificent abbey on her own beautiful property at Kempten, on the slope of the Tyrolese Alps. Stengel, in his Description of the most Famous Benedictine Cloisters in Germany, gives twenty-two pictures of Kempten, which he says is almost the grandest house of God in Germany. The Abbot was one of the four prince-abbots of the Roman Empire.

Hildegard died at Thionville, April 30, 783, and was buried in St. Arnold's Church at Metz, where her husband built a magnificent tomb over her.

Besides other children, she was the mother of Louis, who succeeded his father, and Rotrude, who died while affianced to Constantine, emperor of the East, son of St. Irené, empress. Charlemagne survived his wife thirty-one years. He was crowned emperor in 800, and died 814.

Both Charlemagne and Hildegard were honoured as saints from the time of their death. Nearly a hundred years after Hildegard's death, some of her relics were sent to Kempten as those of a saint; and near the great abbey she had built, a new monastery was founded under her invocation, and called by her name. Some opposition was made by the Church to the recognition of Charlemagne as a saint, for, despite his many great virtues, there were points in his private life that fell below the highest standard, but the people adored him so fervently and so persistently that eventually the worship had to be sanctioned.

The Lives of St. Charlemagne and St. Hildegard are in the *AA.SS.*, Jan. 28 and April 30. Charlemagne's *Capitularies* are in Migne, *Cursus Completus*. He is the outstanding figure in all histories of Western Europe, in the second half of the 8th and early part of the 9th century, and the hero of many pretty fictions. Eginhard, his secretary, wrote his Life, which is in sundry collections of *Monumenta*; it was published in English a few years ago, and is eminently readable and interesting. Capefigue's *Charlemagne* is a delightful

French book, full of romantic fact and legend.

St. Hildegard (2), Queen of Sweden, + 783. *Mas Latrie*. Perhaps he means Princess of Suabia and wife of Charlemagne.

St. Hildegard (3) or HILDEGRAND, Sept. 17, 1098 or 1104–1189, one of the most famous Benedictine sainted women, was born at Bockelheim, in the diocese of Mainz. She was the daughter of Hildebert, a nobleman and follower of the Count of Spanheim. In her seventh year she was placed by her parents under the care of the saintly JUTTA, sister of the Count of Spanheim, in a small community of nuns lately added to the Benedictine monastery of Disibodenberg, in the principality of Zweibrücken, and under the rule of the abbot. Here she learnt music, and was diligently instructed in the Holy Scriptures and books of devotion; but little attention was bestowed on writing or grammar, for she seems never to have been able to write German, and her Latin was so incorrect that as long as she lived she had to avail herself of the help of some better educated nun or cleric to revise her compositions. This defect in her training gave rise to the statement of her contemporary chroniclers when she became famous, that, although at the time she began to prophesy and explain the Scriptures, she was wholly ignorant of spelling and grammar, and spoke even her native German very incorrectly, yet such was the peculiar grace bestowed upon her by God, that she became suddenly able to understand Latin, in which language the Scriptures, especially the Gospels and Psalms, were in visions expounded to her; and the power of writing, of which she had before been incapable, was bestowed on her in the same miraculous way. She advanced in holiness and virtue from day to day, showing to all a gentle, patient kindness, clothed with humility, and practising the most resolute self-denial in dress and food. On the death of Jutta, in 1136, Hildegard was chosen as her successor. Owing to her reputation for sanctity, the number of the nuns greatly increased, and Hildegard, who wished to

have a larger house and greater independence, founded a new convent on the Rupertsberg, near Bingen, containing accommodation for sixty persons; and thither, notwithstanding the opposition of the abbot of Disibodenberg, she removed in 1147 or 1148 with eighteen of the sisters. During her reign there she founded another cloister at Eibingen, near Rudesheim.

St. Hildegard, from her earliest youth, suffered from perpetual ill health, which was increased at times to severe and dangerous illness. Indeed, it is related by the monks, her contemporaries, that whenever she hesitated to make her visions known, or did not immediately carry out the commands she received from Heaven, she was prostrated by an attack of her malady. In her preface to the *Life of St. Disibod*, she mentions, as nothing remarkable, having been confined to her bed for three years. At her best she was seldom able to walk.

She believed herself commanded by God to reveal her visions, but shrank from the scoffing that she would incur by so doing. The consciousness of disobedience preyed upon her mind, and she was finally attacked by a dangerous illness. At length, in her forty-third year, she resolved to obey, and confided her visions and her doubts about revealing them to her confessor, who bade her write down all that she had seen, that he might judge of what spirit it was.

She thus describes her visions, which began in her third year—

“I see a perpetual light in my soul, yet not with my bodily eyes, nor yet with the thoughts of my heart, nor do my five bodily senses take part in this contemplation. Yet my eyes remain open, and my other senses in full strength and activity.”

In 1141 she began to write, and, after ten years, completed the account of her visions in a book called *Scivias*, a word probably meaning *Know the Ways*, or *The Ways of Wisdom*. This work, printed in 1513, contains discourses on the way of God and the saints.

In 1148 Pope Eugenius III. held a synod at Treves, whither the rumour of the virtues, miracles, visions, and

writings of Hildegard had penetrated, and despatched the Archbishop of Treves, with the Bishop of Verdun and other ecclesiastics, to Bingen to inquire into the truth of the report. They soon returned bringing some of her writings, and a letter from her to the Pope. The former were read before the synod, and unanimously acknowledged as inspired by God; and the Pope wrote her a short letter (still extant), exhorting her to preserve her revelations, and to cultivate humility. The favour with which her writings were received is, perhaps, partly to be attributed to the influence of St. Bernard, who was present at the synod, and who is supposed by some historians to have visited St. Hildegard at the time that he was preaching a crusade on the Rhine. There is, however, no evidence that the two saints ever met, although their correspondence is still preserved.

The fame of Hildegard had spread through the whole Church, and clergy and laity, princes and nobles, great and small, flocked to her for spiritual comfort, for instruction and help, and, above all, for her intercession with God. The Popes Anastasius IV. and Adrian IV. wrote, on their accession, to express to her their admiration, commending themselves to her prayers. She was consulted on all subjects, religious, political, scientific, and domestic, and was, indeed, the oracle of her day. The Emperor Conrad III. wrote to her, and even Frederick Barbarossa, so rebellious against the tyranny of the Church, bowed before her, and acknowledged her sacred mission, promising her his protection in case of need. She answered him, boldly rebuking his ungodly life. Her letter to St. Bernard is one of the very few, in a collection of about 140 of her letters, in which no rebuke is contained. It is written in a spirit of the deepest humility and veneration.

Hildegard constantly foretold great disorders and revolution in the Church through the sins of the clergy, and thereafter a purer worship and more universal piety. These prophecies are, however, expressed in very vague general terms. She was credited by her contemporaries with the power of seeing

into the future, and was frequently questioned as to future events. The hidden past was also thought to be revealed to her, for we find the Abbot Cuno of Disibodenberg asking her if the Spirit should show her anything relating to the history of their patron saint, St. Disibod, to impart it to him, as nothing was then known of him beyond his name. St. Hildegard shortly after had a vision in which a full revelation of his history was made to her. In like manner was revealed to her the history of St. Rupert, or Robert, duke of Bingen, and his mother, St. BERTHA, whose castle, in the beginning of the 9th century, had stood upon the Rupertsberg, where the two saints had been buried in one grave, and where St. Hildegard had founded her convent.

Not only by her writings did Hildegard seek to instruct the Church, but also by word of mouth. Out of France, Belgium, and Germany pilgrims flocked to Bingen. She herself, led by the Spirit, travelled to Cologne, Treves, Metz, Wurzburg, Bamberg, and many other towns in Alsace, Lorraine, Franconia, and Swabia, visiting all the neighbouring convents, preaching and expounding the Scriptures. During two years she journeyed thus from place to place, and visited France, making a pilgrimage to the grave of St. Martin, at Tours, passing on her way through Paris, where she submitted her writings to the doctors of theology, receiving them back on her return. Hildegard died soon after her return from Paris, Sept. 17, 1189. She was buried before the high altar in the church that she had built on the Rupertsberg.

All her writings bear a half-mystical character, and the sense is often very obscure. The ruling idea throughout is an earnest, straightforward spirit of morality, and an uncompromising severity towards the unbelief and crying licentiousness of the times. They convey even now a vivid impression of the talent that drew all men to her.

That, in days when the ban of the Church was a ready instrument for the punishment of the slightest disloyalty to ecclesiastical authority, she did not

shrink from plainly rebuking the gross sins and neglect of the priesthood, and, for the sake of justice and mercy, braved even an interdict, argues a high moral courage and strength of purpose, a breadth of vision and a grasp of truth far in advance of her time. Besides her letters, the principal works attributed to her are *Scivias*, containing visions and revelations; *Divinorum Operum*, also containing visions; and *Vitæ Meritorum*. It is these three that she is said to have laid before the doctors of Paris, and which they declared to be inspired by God. Among her minor works are two books on medicine, to which science she devoted great attention, whence, probably, some of the miracles of healing attributed to her. Her medical writings are characterized by Virchow as a *Materia Medica*, curiously complete for the age to which it belongs. Preger, *Deutsche Mystik im Mittelalter*, says that not half of her reputed works are genuine, and that they were written after her death by the writer of her Life. Among the proofs of this, he says that twenty-two letters written to her by different abbesses are all alike—full of admiration for Hildegard. They commend themselves to her prayers, ask her whether they shall retain their offices, wish to see her, to obtain a word of advice or encouragement from her, etc. They are all in pretty good Latin, all in the same style, and using the same forms of expression. It is hardly likely that all these ladies were such good Latin scholars, or that if they were clever enough to be so, they should have so little individuality that the letters of them all should be so much alike. Moreover, they are suspiciously like Hildegard's answers and the book *Scivias*, which, as well as most of her books, are in much better Latin than the few letters of undoubted authenticity, one of which—a letter to St. Bernard, congratulating him on the zeal with which he preached the crusade, and saying that she had seen him two years before, "as it were, a man in the sun"—is in very rude Latin. This difference in language supports the theory that she told her visions and convictions, and perhaps dictated her letters, to her con-

fessor, who put them into better Latin than she could write. Numerous miracles were attributed to St. Hildegard, both before and after her death; these consisted chiefly in casting out evil spirits and curing every sort of disease. After a time, the concourse of pilgrims to the convent became so great that the Archbishop of Mainz forbade the saint to work any more miracles, as it disturbed the regularity of the monastic discipline. Whereupon she appeared to him, to show that even in death she was obedient, and the miracles ceased. In 1233, the abbess and nuns of the Rupertsberg sent a petition to Pope Gregory IX., to Rome, for the canonization of Hildegard, and inquiries were made as to her holy life, etc.; but, from what cause is not known, neither under Gregory IX., nor under his successor in the 13th century, was it brought about. It was again attempted in the 14th century, under John XXII.; but although the commissioners declared Hildegard worthy of canonization, the miracles having ceased, John XXII., though not unwilling to canonize her, did not feel justified in so doing, and Hildegard was never formally canonized. Her name is, however, in the Roman and several other Martyrologies. In the time of the Thirty Years' War, the convent was burnt down by the Swedes (1632), and the relics of St. Rupert and St. Hildegard were transferred to Eibingen, on the opposite bank of the Rhine, where the coffin containing her relics may yet be seen.

Clarus, *Hildegarde Die heilige*. Preger, *Deutsche Mystik*. Eckenstein, *Woman under Monasticism*. Eales, *Letters of St. Bernard*, English edition.

St. Hildegund (1), Feb. 6. Countess, daughter of Hermann of Lidtberg. Founder and first abbess of Meer or Mare. Her mother, Hedwig, as a widow, became a Præmonstratensian nun at Dunwald. Hildegund married Lothaire, count of Hochstadt and Ar, or Aldenar. They had two sons and a daughter. On the death of her husband and one of her sons, she made a pilgrimage to Rome. On her return, she took the veil with her daughter, B. HEDWIG, about 1165, founded the Convent of Meer or Mehre,

near Cologne, and placed it under the Præmonstratensian rule. She was the first abbess, and was succeeded by her daughter B. Hedwig. The relics of both and of her son, B. Hermann, fourth abbot of Kappenberg, are preserved in the convent of Meer. Bollandus, *AA.SS.*, gives Alexander III.'s bull confirming the foundation, the deed of division of lands between Hildegund and her sister Elizabeth, countess of Randerode, and the deed of donation of lands to the monastery. Le Paige, *Bibl. Præmons.* Migne, *Dic. des Abbayes*.

St. Hildegund (2), April 20, V. + 1188. Cistercian monk, under the name of Brother Joseph, at Schönau, in the diocese of Worms—not the Schönau of St. ELISABETH (9).

Hildegund's parents lived at the little town of Nuytz or Neusse, in the diocese of Cologne. Having for many years been childless, they prayed, and begged the prayers of other pious persons, that they might be blessed with children, and tried to deserve this favour of Heaven by liberal alms and frequent pilgrimages. At last they vowed that if God would give them a child, they would dedicate him or her to His service, and would themselves "take the cross" and make the pilgrimage to the Holy Land. Their prayers and vows were answered by the birth of twin daughters, whom they named Agnes and Hildegund. The children were brought up in a convent in their native town. When the time arrived which had been fixed for the pilgrimage of their parents, the mother became so ill that it was impossible for her to set out, so, having made compensation by alms for the failure of her pious intention, she died in peace at Nuytz. Her husband made Agnes take the veil. He took Hildegund out of the convent, that she might supply her mother's place to him, and accompany him to Palestine. For safety and convenience, he disguised her as a boy, cut her hair short, and called her Joseph. They passed safely through France, and embarked from a port in Provence with many crusaders. During the voyage he was taken ill, and finding himself near death, he instructed his daughter what

she was to do when deprived of his care, recommending her, above all things, to preserve the secret of her disguise. He then gave all his money and valuables into the hands of his servant, charging him to be a faithful steward and careful guardian of his son Joseph, and never to leave him. From this point the biographers always call Hildegund Joseph, and speak of her as a man.

Joseph, then, with his servant and guardian, proceeded to Jerusalem, visited the holy places, and returned to Acre (Ptolemais). One morning when he awoke, he found that his faithless companion had absconded with all his money, horses, and baggage. He was at first in despair at finding himself deserted in a strange land without the means of getting home, or even of maintaining himself; but before the end of the day he found a friend, who, although a total stranger to him, was prepossessed by his looks and manner, and touched by his story. This new friend had just arrived at Acre on his way to Jerusalem, and now took Joseph there again with him, and would have kept him in his company and taken him back to Europe; but Joseph, not willing to be too long a burden on the generosity of a stranger, entered the establishment of the Templars, where he found means to maintain himself, and to visit all the places of interest in the Holy Land, which he had not had time to do during his first visit to Jerusalem. When he had been a year with the Templars, a pilgrim arrived there from the neighbourhood of Cologne, and inquired about a friend and relation of his who came from Nuytz. The Templars, knowing that Joseph was a native of Nuytz, sent for him, and when he had heard the inquiries of the stranger, he told him he was the son of the man he sought, that his father had died at sea, and that he had been robbed of everything by his servant. The stranger recollected that he had heard that his friend had taken one of his children with him, believed the story, and took Joseph with him on his return to Europe; but just as they were about to enter the territory of Cologne, Joseph's benefactor died from

the fatigues of the journey, leaving him by will all his money. Joseph wished to see his sister again, and thought of spending the rest of his life with her, but different circumstances led him to delay taking any decisive step. On his arrival he did not make himself known, nor leave off his disguise, but made some visits in the town, calling himself a stranger on his travels. A canon of the cathedral took such a fancy to him that he insisted on his taking up his abode with him for the time. This canon had a sister, a nun in the Benedictine monastery of ST. URSULA (afterwards called "of the Maccabees"). She had just been chosen abbess by the larger and more trustworthy part of the community, but five nuns endeavoured to defeat her election by voting for the archbishop's niece, who was too young to fill the post. The archbishop nevertheless upheld her claim, and the canon determined to appeal to the holy see in favour of his sister. He begged Joseph to accompany him, as he was an experienced traveller and spoke several languages. Joseph tried to excuse himself, fearing to tempt providence a second time, but the canon would take no refusal. They passed through Mayence and Swabia, but determined to avoid Augsburg, as it was then full of the vassals of the Emperor Frederic I., who was not on good terms with the Pope. They therefore turned out of the direct road, and went and slept at Zusmarhus, about two leagues off. They had only one horse between them, and they rode in turns. On the morning of their departure from Zusmarhus it was the canon's turn to ride, and he set off, leaving Joseph to follow with the stick, in the hollow of which were the papers relating to their business in Rome. The canon being some little distance in advance, his friend had to pass alone through a wood, where he met a thief escaping from the servants of justice. This man, seeing no chance of carrying off his plunder, resolved to abandon it, and save his life by flight, so he begged the unsuspecting Joseph to carry his bag a little way for him, and having thus far imposed on his good nature, he plunged into a thick

part of the wood and disappeared. The archers presently arrived, and found Joseph sitting quietly on the stolen property in the middle of the road. They searched him, and not doubting his guilt, beat him within an inch of his life, and took him to the chief magistrate of Zusmarhus, who condemned him to death on the spot. Seeing no hope of clearing himself from the crime which seemed so well proved against him, he only begged to be allowed to confess and receive the last sacrament. With some difficulty his request was granted. The priest who heard his confession was so convinced of his innocence that he obtained a reprieve for him. By his description of the man who had left the bag with him, they recognized a man of bad character, who was well known in that country; they caught him when he thought himself out of danger, and brought him face to face with his falsely accused accuser. As he denied every word that Joseph said, and there were no witnesses on either side, the priest advised the ordeal then resorted to in such cases. Both the accused were made to walk over red-hot iron. Joseph sustained the test unhurt, but the thief was burnt, and on that evidence he was hanged, and Joseph resumed his journey. Scarcely, however, had he entered the wood again when he was attacked by the relations of the criminal, who, to avenge the disgrace of their family, hanged the unfortunate Joseph on the nearest tree, and made off with all possible speed. While he hung there he saw the soul of his sister Agnes ascending into heaven, and heard the angels singing for joy. Some shepherds coming by, cut him down, intending to bury him, but perceiving signs of life, they did what they could to recover him. After thus escaping hanging a second time, he proceeded on his journey, and soon overtook the canon, who had begun to be very uneasy about his absence. They went towards Verona, where they understood Pope Lucius III. to be; but on the way they heard of his death, so they went to Rome to lay their case before his successor, Urban III., and he

referred the affair to the decision of the Bishop of Spire. On their arrival at Spire, the bishop was absent, and the canon, thinking the case would be a long one, went to Cologne to attend to his own affairs until the time the bishop was expected to return. Joseph meanwhile remained at Spire to make interest with the counsellors and officials of the bishop.

As Agnes was dead, Joseph had now no tie to the world, and thought seriously of spending the rest of his life in religious seclusion. He hesitated to confess his disguise after keeping it for so many years, and was therefore undecided what course to take. Meantime, while awaiting the return of the canon, he lodged with a recluse named Matilda, who made no scruple of receiving him, either because he had confided his secret to her, or because she considered herself above suspicion and scandal. While he lived with Matilda he diligently attended the Church of St. Maurice, where lessons were given to those who wished to be instructed in religious subjects. He was soon distinguished among the other students for his handsome face and devout behaviour, and gentle and docile ways; and then it began to be gossiped that Matilda did not show her usual circumspection when she housed so attractive a stranger. A gentleman of the name of Berthold, who had lately renounced his military career to become a monk, distressed by these rumours, endeavoured to persuade Joseph to join him in embracing a religious life in the Cistercian abbey of Schönau, near Heidelberg. Joseph was willing enough to undertake a monastic life, but he hesitated to shut himself up for ever among men. He distrusted his power of keeping his secret, notwithstanding the long novitiate he had already passed through. On the other hand, he thought he should never have courage to reveal the secret he had kept so well, and which his father had been the first to impose upon him; so that a convent of nuns was for ever inaccessible as a resting-place for him. After much deliberation, he resolved to accompany Berthold, and took the monastic habit

at Schönau under the name he had borne during his wanderings. Although the delicacy of his skin and voice excited a little surprise at first, he soon showed that he could work as hard as the strongest of the monks, and endure the greatest austerities of penance. The devil, however, tempted him to flee from the monastery. Sometimes he regretted his freer life and his wanderings under the skies of Palestine. Sometimes his courage sank at the thought of living and dying surrounded only by men. His fear of discovery led him into the greatest imprudences; he was always asking indiscreet questions, which nothing but the extreme unlikeliness of the circumstances prevented from betraying him. He sometimes asked what they thought of his voice and of his skin. Sometimes he asked what penalty would be inflicted on a woman who should introduce herself into a monastery disguised as a monk. Sometimes he blamed the custom of stripping and washing dead bodies as unfit even for secular persons, and much more so for monks. He even expressed a wish that it should not be done to himself when he died. At last his fears so far prevailed that he made the desperate resolution of leaving the house; but as it was the will of God to save him from breaking his vow, he was seized with an attack of illness, and fell down at the door. He was carried to the infirmary, and never left it alive. He lay there during the whole of Lent, getting weaker and worse, and died the Wednesday after Easter, surrounded by all the brethren praying for him. After his death they discovered that he wore stays.

When the funeral was over, Godfrey, abbot of Schönau, wrote to all the convents of men and of women throughout the country, recommending to their prayers a saintly maid who had lived and died as a monk in his community, and requesting any information they could give about her. The abbess of Nuytz reported that a gentleman of that town had taken his daughter out of her convent, and disguised her as a boy to travel with him to the Holy Land; that

it had afterwards come to her knowledge that Joseph was the name taken by Hildegund; that she had passed for the son of her father, both at Jerusalem and afterwards at Cologne, and had travelled to Rome with a canon about the election of the abbess of the Benedictine convent of St. Ursula, at Cologne.

It was very easy after this to identify Hildegund with Joseph, and to trace her life until the moment of her entry into the monastery of Schönau, particularly as she had told her whole history, with the exception of her sex, to her friend and fellow-novice, who afterwards wrote her life.

She is called "Saint" in the Benedictine and Cistercian Martyrologies, and is a popular saint in Germany and Belgium; but her worship has never been authorized throughout the whole Roman Church.

Papebroch, in *AA.SS.*, and Baillet, *Vies des Saints*, give her story from the contemporary biography.

St. Hildelid or HILDELITHA, March 24, V. + c. 720. Princess. Second abbess of Barking. One of the first virgins of the English nation who consecrated herself a spouse to Christ. She went for that purpose to a French monastery, where she quickly became so perfect as to be fit to teach and direct many other virgins, as their mother and mistress, in the holy discipline of a religious life. When, therefore, St. Earkonwald founded for himself the monastery of Chertsey, and for his sister, St. ETHELBURGA, that of Barking, not being able to find in England (where there were at that time scarcely any nunneries) a religious woman fit to model this new establishment, he invited St. Hildelid from France, and committed his sister to her care and teaching. St. Ethelburga was the first abbess of Barking; St. Hildelid the second. She lived to a great age; the exact date of her death is not known. ST. CUTHBERGA, who, in 713, founded the abbey of Wimborne, was one of her nuns and disciples. St. Aldelm dedicated to her his *Book of Virginity*, and her memory was highly honoured by St. Dunstan, St. Ethelwold, and St. Elphegins. St. Boniface, the apostle of Germany, is supposed

to have meant this saint when he wrote, in his twenty-first Epistle, *What he learnt from the venerable Abbess Hildelid*. With her are commemorated the nuns of her convent who, about 150 years after her death, were all burnt by the Danes when they ravaged the eastern shores of England, in the time of St. Edmund, about 870. Bede, iv. 10. *Britannia Sancta*.

St. Hildemar, Oct. 25 (CHILDEMAR, CHILDEOMARCA, CHILDOMERGA, CHILDOMARA, HILDEMARCH, ILDEMERCA, etc.), + 689. The abbey of Fécamp was one of several religious foundations made by St. Waning. He left it by will to St. Wandregesil, who brought St. Hildemar from the convent of St. Eulalia at Bordeaux, of which she was abbess, to preside over the new community. She received St. Leger (Leodegarius) when he was persecuted, and she and her nuns benefited much by his teaching. He was still the prisoner of Ebroin, mayor of the palace, and was not at liberty while he was in Hildemar's house. The convent was destroyed by the Normans in the 9th century. *AA.SS.* Chastelain. Bucelinus.

St. Hilp, or HILF, is probably the same as WILGEFORTIS. Eckenstein.

B. Hilsuind or HILSENDIS, HER-SWIND.

St. Hiltrude (1), Sept. 27 (HERTRUE, ELDETRUDE), V. Second half of the 8th century. Patron of Liessies and of Hainault. Represented holding a lamp and a palm.

Daughter of Wibert and Ada, noble Franks, living in Picardy. Wibert, being tired of fighting, begged of King Pepin the Short a place where he could live in peace. Pepin gave him a piece of land between Theoracia, in Northern Picardy, and Hainault. There, at Liessies, on the river Helpra, Wibert and Ada built a church and monastery, furnished with relics of St. Lambert, and all other necessities. They had a son, Guntard, a monk, and two pretty daughters, Hiltrude and Bertha. Hugo, a prince of Burgundy, proposed to marry Hiltrude. Her parents consented, but Hiltrude, desiring to be a nun, fled to the forest with a few attendants. Hugo transferred his suit to her sister Bertha, and after their marriage, Hiltrude came

out of her retreat, and took the veil from the hands of Theodoric, bishop of Cambray. Her parents gave her an estate from Molhain to Veaux for her life, and after her death it was to go to the Church of St. Lambert. She lived for some years in a cell adjoining the monastery of Liessies, where she and the young women who joined her were under the guidance of her brother Guntard. She had an illness which at first seemed slight, but she grew ever weaker and thinner until her happy death. Hiltrude was worshipped certainly from the 11th to the 18th century at Liessies (Lætiis, in Hannonia). *R.M.* Perier, in *AA.SS.*, from her Life, by a monk of Valciodor, of the 11th century. Baillet.

St. Hiltrude (2) was a recluse to whom St. CORDULA appeared. Compare with HELIMDRUDE.

St. Hiltrude (3), Nov. 17, + 1177, V. of Bingen. Daughter of Megenhard, or Meginrad, count of Spanheim. Nun under St. JUTTA, at Disibodenberg. Her holiness was made known by St. HILDEGARD (3). She was one of the nuns who acted as amanuensis to St. Hildegard, and helped her to put her book *Scivias* into writing. Bucelinus. Lechner. Eckenstein.

St. Himbert, Sept. 16, V. in Alsatia. Martin.

B. Himmana, IMAINE.

SS. Hinna (1) and Hisca, commemorated with St. OLYMPIAS, Dec. 17. *AA.SS.*, *Præter.*, Feb. 24.

St. Hinna (2), or HYMNA, Feb. 1. A holy virgin who refused to take a quantity of money, saying it was too heavy to carry. She went home without it, and St. BRIGID sent it after her by throwing it into the Shannon. The gold floated on the water until it arrived at the place where St. Hinna lived, and there she took it out, and gave thanks to God and St. Brigid. She is supposed by some writers to be the same as St. CINNA. Bollandus, in "St. Bridget" and "St. Kinia." *AA.SS.*

St. Hippeas, Jan. 18, one of thirty-seven martyrs in Egypt. *AA.SS.*

St. Hippolyta, Jan. 25. (See ELVIRA.)

St. Hirena or HERENA, IRENE.

St. Hirena, Feb. 28. A Roman martyr whose relics, with those of St. EULALIA and many others, were brought from Rome to Antwerp, and there worshipped with the authority and approbation of the archbishop. *AA.SS.*

St. Hirenæus, HERENA.

St. Hirmina, IRMINA, of Treves.

St. Hirnynhilda, ERMENILDA, queen.

St. Hirois, HERAIS.

St. Hirundo or HERUNDINES. (See ROMULA.)

St. Hisberga, V. Cousin of St. Oswald, king of Northumberland, martyr. Her relics were in the Abbey of Berg St. Winoc, in Flanders, and were burnt with the monastery, in 1383, by the French. Molanus confounds the English HISBERGA with the Flemish St. ISBERGE. Butler, *St. Wenoc*, Nov. 6.

St. Hisca, Feb. 24, with HINNA (1).

St. Hixta or YXTA, daughter of St. NOTBURGA, and honoured with her.

Hlotild, CLOTILDA.

St. Holda, HULDAH.

St. Hombeline, HUMBELINA.

St. Homberge, HUMBERGA.

St. Honesta (1), May 8, M. at Constantinople with St. Acacius. (See AGATHA (2).) *AA.SS.*

St. Honesta (2), Oct. 11, 18 (CONSTANTIA, ONESTA), V. M. Perhaps 8th century. There was once a king whose name was not written in the book of life, and therefore need not be mentioned here. He lived in the country about Toulouse, and had two sons, Justus and Artemius, and one daughter, Honesta. They all became Christians without his knowledge, fled from their home, and, after much wandering, came to Monchel on the Canche, in the diocese of Amboise, where they lived several years. Their father sent men to find them, with orders to bring them back, and if they refused to come, to put them to death. They did refuse, and were killed. Christians of the Morini built a church in their honour. They are not mentioned in the oldest martyrologies, and their date is uncertain. *AA.SS.*, *Præter.*

B. Honofria, Feb. 28, April 22 (HONOPHRIA, ONOFRIA), V. M. One of the early Roman martyrs of whose life nothing is known. Her body and that

of St. MARTINA were taken from Rome to Wilna, in Poland, by Nicholas Lancecius, S.J. The body of Honofria was afterwards presented to the Jesuits at Antwerp. *A.A.SS.*, April 22.

St. Honora, ENORA.

St. Honorata (1), in French, HONORÉE, June 2, M. at Lyons, *not* with BLANDINA.

St. Honorata (2), June 2. One of 227 Roman martyrs commemorated together in the *Martyrology of St. Jerome*. *A.A.SS.*

St. Honorata (3), June 3. *R.M.*

St. Honorata (4). (*See* VICTORIA (2).)

St. Honorata (5), of Pavia, April 17; translation, Jan. 11. 5th century. St. Epiphanius, bishop of Pavia from 467 to 495, had four sisters, SPECIOSA, LUMINOSA, LIBERATA, and HONORATA, the youngest, whose highest praise is that she was the worthy sister of so great a man. In 469 he travelled to Rome to bring about a reconciliation between the Emperor Anthemius and his son-in-law, Ricimer. On his return he consecrated Honorata, and confided her to the care of Luminosa (who seems to be not his sister, but another woman of the same name), a woman of amazing sanctity, whose hereditary honours were great, but were eclipsed by her holy life and great wisdom. Luminosa and Honorata lived in the monastery of St. Vincent, outside the Palatine Gate.

When, in 476, Odoacer, king of the Goths, stormed the city, churches were set on fire, and the whole city shone like one funeral pile. Many members of noble families were massacred or carried captive. Among them were Luminosa and Honorata; but ere the light of that disastrous day declined to evening they were ransomed by Epiphanius. Many others of the citizens he delivered by his entreaties before they felt the chains of their hard fortune. Especially did he intercede for mothers of families, whose detention seemed to be of peculiar inhumanity. Soon after this Luminosa died, but Honorata survived her many years. On other occasions Epiphanius made peace between belligerent kings, and ransomed thousands of captives.

Honorata was full of holy dispositions and devoted to all good works, and had the power which exceeding holiness gives. She was first buried in the Church of St. Vincent, and was afterwards translated to the Church of St. Mary of the Histories. Miraculous circumstances attended the translation.

The chief authority is the contemporary Life of Epiphanius by St. Ennodius. This and her Life by Ferrarius are given in the *A.A.SS.* and other collections.

St. Honoria, ANOR.

St. Honorina (1), Feb. 27, V. M. Patron of Conflans-sur-Oise. Invoked by captives. A martyr under the Romans in Gaul. Her body was found in the 9th century at Honfleur, near the mouth of the Seine, and translated to Conflans (where the Seine and Oise unite), for fear of the Danes, who invaded France under Brier, son of Lodbroc, burning Rouen, Tours, and other towns, and laying waste the country. *A.A.SS.* Baillet.

St. Honorina (2). Baillet says that the name of Honorina is sometimes substituted for that of DOROTHY in the legend of St. Dorothy.

St. Honorina (3), ENORA.

St. Hope (1). (*See* FAITH, HOPE, and CHARITY.)

St. Hope (2), Oct. 1. She is one in a list of martyrs at Tomis, in Lower Mœsia. *A.A.SS.*

Horisfula, or HERRIS, March 13, V. M. (*See* THEUSETA.)

St. Horois, AERAI.

St. Horotis, HEROTES.

St. Horris, HORISFULA. (*See* THEUSETA.)

St. Hortulana, ORTOLANA.

St. Hospis, July 30, M. at Tuburbum, in Mauritania. *A.A.SS.*

St. Hou, HOUL, or HOULD, HOYLDA.

St. Hourbelle. One of the earliest Cistercian nuns. Possibly another name for St. HUMBELINA.

St. Hourdis, HOYLDA.

St. Hoylda, April 30 (OILDIS, OTHILDIS, OTHILIA, HOU, HOUL, HOULD, HOURDIS, and perhaps HILDA). 5th century. One of seven beautiful sainted virgins, daughters of Sigmar, count of

Parta. The others were AMA, MENEHOULD, LUTRUDE, PUSINNA, LIBERA, FRANCUA, and perhaps GERTRUDE. Possibly Libera and Francula are two names for one person. Hoylda is worshipped at Troyes, in Champagne. It has been asserted that she was Hilda, a servant of the Empress St. HELEN. This would place her in the 4th century. Her story rests on no contemporary authority. She was brought into notice many years after her death, by Henry, count of Champagne, who dreamt that he fell into a deep well and was pulled out by a holy maiden of the name of Hoylda. He diligently inquired who she was, and eventually her sacred body was found carefully sown up in a stag's hide. He placed it in an ivory shrine in the church which he built in honour of St. Stephen the Protomartyr, at Troyes, where it heals diseases, and brings rain in time of drought. AA.SS.

St. Hripsima, RIPSIMA.

B. Hrotsvith, ROSWITHA.

St. Hruadlauga, HADELOGA.

B. Hugolina, of Vercelli, Aug. 8, V. + 1200 or 1400. Represented in a scanty cilicium, barefooted, bareheaded, with long hair, carrying a crucifix and palm in one hand and a rosary in the other, at her feet a skull on a book and a shield with a flower on it, and in the distance the city of Vercelli. She fled from a comfortable home to avoid a crime, and lived forty-seven years as a hermit, disguised as a man, and shut up in a cell, lest any one should see her. She lived upon alms. On her death signs of the departure of a saint called attention to her, and her confessor, a Dominican, told her story. AA.SS.

St. Huldah, HOLDA, or OLDA, April 10. 7th century B.C. Huldah the prophetess was the wife of Shallum, keeper of the wardrobe. In the reign of Josiah she lived at Jerusalem, in the part called in the English Bible the College, otherwise the second ward, near the Fishgate. Josiah, in the eighteenth year of his reign, sent Shaphan the scribe to Hilkiah the high priest, telling him to count the money that had been gathered at the doors of the temple, and to spend it in repairing the sacred building. Shaphan

reported to the king that he had fulfilled his orders, at the same time bringing him the book of the Law which Hilkiah had found in the temple, where apparently it had lain neglected for many years. Shaphan read the book to the king, who said, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book which is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." So Hilkiah and Shaphan and three others went to Huldah the prophetess, who said that God would bring on the nation all the evil which was prophesied in the book, but that as Josiah had humbled himself, he should be gathered to his grave in peace before these things happened (2 Kings xxii.). AA.SS.

St. Humbelina, HUMBERGA, or HUMBURGULINA, Feb. 12, Aug. 21. 1092-1141. Patron of Cistercian nuns. Daughter of B. Tescelin, surnamed Sorus, or Rousseau, a nobleman of Burgundy, and B. ADELAIDE (7). Humbelina was born in 1092, a year after her famous brother, St. Bernard. When he retired to the solitude of Citeaux about 1113, with thirty companions, most of whom were married, their wives followed their example, and the convent of Julli, or Juilly, sometimes called Billette, was built for them. Among Bernard's disciples were his five brothers; and when they had all gone to Citeaux, Humbelina remained at home with her father, who married her to a young nobleman related to the Duchess of Lorraine (perhaps the licentious Adelaide, converted by St. Bernard). Humbelina was attracted by the pleasures of the world, and was fond of amusement and rich clothing. She went splendidly dressed and with a great retinue to pay a visit to her six brothers at Clairvaux. Her brother Andrew, who was at the door, abused her for her worldliness, calling her a bag of dirt, a dressed-up dunghill. Her other brothers refused to see her, saying they would not come out to speak to a finely dressed woman with a train of servants. She answered

with tears, "Let my brother despise my body, but let the servant of God not despise a soul for whom Christ died." Then Bernard came to the door and talked to her. He told her to give up all luxury and vanity, and take example by her mother. Humbelina went home, and lived for two years the life of a nun in her own house. After that her husband let her go to Julli, where she took the veil, and spent the rest of her life, and was visited on her death-bed by St. Bernard.

She is regarded as the founder and mother of all Cistercian nuns, having established for women the rule which St. Bernard founded for men. Her name is in the Cistercian appendix to the *R.M.* Henriquez, *Lilia Cistercii*, gives an account of the rule and customs and different offices in the nunneries of this order. Helyot. Baillet.

St. Humberga (1), June 29, 30, V. 12th century. Commemorated in the Monumenta of St. Michael's, in Lorraine. Sister of St. Theobald, priest and hermit, of the Order of Camaldoli (Martin, *French Martyrology*). Migne. Mas Latrie. The contemporary Life of St. Theobald is given in the *A.A.SS.*, but Humberga is not mentioned in it.

St. Humberga (2), HUMBELINA.

St. Humberga, countess and abbess, Feb. 20, is perhaps HUMBELINA.

St. Humbergulina, HUMBELINA.

B. Humiliana, June 2. EMILIANA DE CERCHI is so called in the *A.R.M.*

St. Humility, May 23, Dec. 13. + 1310. First abbess of the Order of Vallombrosa. Her name in the world was ROXANA or ROSANA, so called from a little town between Parma and Reggio. HUMILITY, her name as a nun, is translated into all the languages in which her story is told: in Italian, UMITA; in German, DEMUTH, etc.

She is represented in several ancient statues and pictures with a fillet of lamb's wool round her head, or with a lamb's skin or fleece on her head.

Roxana Elimonte, or Alitmonte, came of a noble and wealthy family, and was born at Faenza in 1226. She grew up beautiful and amiable, and early prayed that the VIRGIN MARY and St. John the Evangelist

might protect and befriend her. One day she was dressed after the fashion of the time and place and of her rank, so as to display her beauty to the greatest advantage, but suddenly she was shocked at her own worldliness. She returned to her chamber and prayed, and from that day she cared no more for such vanities. Her parents were disappointed, fearing she would not make so good a marriage as they had hoped.

One of the kinsmen of the Emperor Frederick II., who entered Faenza with the victorious army after a long siege, heard of the beauty and good qualities of Roxana, and was seized with a passion for her. He sent her many messengers, whom, however, she would not receive. At last he sent to her parents to ask for her hand, but she made them answer that she would have no husband but Christ. Then he ceased to trouble her, and spoke of her as the best and purest of maidens, but Roxana did not relax her seclusion and vigilance as long as he remained in the town. Soon after this incident, her father died, and she married a nobleman of Faenza, Ugolotto dei Caccianemici. When they had been married nine or ten years, and had several sons and daughters, they separated for the sake of greater perfection. Roxana, who was now twenty-four, entered the monastery of St. PERPETUA, near Faenza, while Ugolotto joined the exterior brethren of the same place, and from that day she never saw him again. She was now called Sister Humility, and made such wonderful progress in holiness as to be an example of all the virtues most difficult of attainment. She was quite illiterate when she entered the convent, but one day the nuns called her and bade her read during their meal according to the custom of the house. She bowed, and opening the book, began, "See that ye despise not the works of God . . ." going on to sentiments of such lofty devotion that the whole community hung entranced on her words. She finished with an admirable sentence of personal application, which all belived to be inspired by the Holy Spirit, and this opinion was confirmed when it was known that what she had so marvellously

read to them all was never found in the book either before or after. They then gave her a teacher and had her instructed. She was afflicted with a cancer in the kidneys, and was cured by prayer. Desiring more complete withdrawal from the world, she passed through barred doors and over high walls from this monastery to that of St. Clara, and thence to the guardianship of one of her own relations, where she practised great austerity and cured one of the brethren of St. Apollinaris, of the Order of Vallombrosa, of a dangerous and painful disease. She obtained from that community the privilege of having a small cell built for her adjoining their church and furnished with one little window looking into the church, that she might see and partake of the Holy Sacraments, and another on the outside through which she might receive the necessities of life. She then took the religious vows and dress, and was formally inducted into her narrow abode by the abbot, and here she dwelt for twelve years. During part of that time a weasel with a bell round its neck came and kept her company, eating what she gave it, and keeping quiet during her prayers. At last it deposited its bell on the window-sill, and gazing long and affectionately at its mistress, departed, and was never seen again.

And now, her husband being no longer able to endure her absence, took himself to the same monastery, making over to it all her dowry, which she had left to him on their separation. Next to the superior, he looked up to his wife as prioress, and though he never saw her, he followed her advice in all things, and after three years of this life he died in peace.

Meanwhile, the fame of her sanctity attracted imitators, each of whom would fain have her cell close by that of St. Humility; but as this could not be, she was moved by the entreaties of bishops, abbots, and other holy and eminent persons, and notably by St. Pleban, of the Order of Vallombrosa, to build a convent for women. So she left her cell, and erected, at a place called Malta, near Faenza, a convent to the honour of the Mother of God, under the

rule of St. Benedict, and became its abbess, with a vow of perpetual obedience to St. Pleban and his successors. Here, her reputation for holiness, her natural strength of character, her great charity, and her increasing gift of miracles, made her rule eminently successful.

She died May 22 or 23, 1310, according to her Life by Guidici, in her eighty-fourth year. Bucelinus says she lived to be ninety-nine.

Oil having been seen to exude from her tomb, her body was taken up, magnificently adorned, and buried again with great honour. Miracles attended this first elevation, and continued to be wrought at her grave.

In after years, her monastery and the Church of St. John the Evangelist, which she built at Florence, having been destroyed for the defence of the city in time of war, nothing remained of the monastery but the well of St. Humility, whose waters were of special value in cases of fever. The body of the saint was translated to the choir of the church of the Convent of St. Salvius. She was canonized by Urban VIII., and her worship was revived with renewed honour and special devotion at Faenza, 1630.

A.A.SS. She is commemorated May 23 in the Martyrology of the Order of Vallombrosa. *A.R.M.*

St. Hunegund, V., Aug. 25, in the French Martyrology Nov. 1. 7th century. Founder and patron of Homblières, in Vermandois, *dép. de l'Aisne*. Sometimes represented kneeling at the feet of the Pope.

Hunegund was born at Lembais or Lembaide, an estate belonging to her parents, near the town of St. Quentin. St. Eloy, the friend of St. BATHILDE, was her godfather. Being a considerable heiress, she was betrothed in her infancy to another child, who died in his cradle. When she came to marriageable age, she was again betrothed, to Eudaldus, a nobleman of the same country. It is not certain, from the somewhat contradictory accounts, whether the marriage took place, but Hunegund persuaded Eudaldus to take her to Rome before beginning their married life, that they might secure the

special intercession of the apostles by visiting their tombs, and that their union might receive the blessing of the Pope, which would bring them a numerous family and many other advantages temporal and spiritual. Eudaldus acceded to her wish, and instead of preparing a bridal feast, they made ready a travelling carriage and a suitable train of servants and horses. They accomplished the journey very happily, visited the holy sites in Rome, and prayed with great devotion on the ground saturated with the blood of hundreds of martyrs. At last the day came that they were to be presented to the Pope and receive the nuptial blessing from him. No sooner were they in his presence than Hunegund—either in obedience to a sudden inspiration of piety, or in accordance with a deliberate intention—threw herself at the feet of the Pontiff, made a solemn vow of perpetual virginity, and besought His Holiness to give her the veil of a consecrated nun. In the first moment of his disillusion, Eudaldus felt an impulse to run his sword through his lost love, but resisting this temptation, he turned and left her without a word of farewell, and taking all his retinue, he set off for Picardy, leaving her without a servant and without a penny. He nursed his indignation all the way home, and intended to punish her by taking possession of all her property that was to have come to him as dowry. On his arrival in his own country, he found that Hunegund was already there, living among the nuns of Homblières—a community that had existed for several years, subject to no congregation—and that she had presented all her property to this convent. She soon became abbess, and built a church in honour of the B. V. MARY, so that she is regarded as the founder of Homblières.

After a time, Eudaldus understood the purity and holiness of her motives; his affection revived, he repented of his anger and ceased to wish for married life. So far from claiming any of her family possessions, he endowed her church with all that he was to have given her had she become his wife. He craved her pardon for his anger, and

begged her to accept as a servant him whom she had refused to take for a husband. He became her most devoted friend and servant, and transacted all the secular affairs of the convent. He chose a place within the walls of the nunnery where he wished to be buried. He died before her, leaving all his lands, slaves, and other property to the Church of Homblières. She rewarded his devotion by burying him in the spot he had chosen. 690 is the latest date assigned to her death, which occurred when she was about fifty, but some authorities place it several years earlier. Some writers say the Pope she visited was Martin I., who sat from 649 to 654, while others say it was Vitalian, whose reign was 657–672.

The first translation of her body was made in 946. In the 15th century one of her ribs was given to Louis XI. (1461–1483).

She is spoken of in ancient grants to the monks who succeeded the nuns at Homblières, as joint patron with the B. V. Mary of the Church and Monastery of Homblières.

Stilting, in *AA.SS.* Mabillon, *AA.SS.* *O.S.B.* Her name occurs in some very ancient calendars, one of which (to be seen in D'Achery's *Spicilegium*, p. 130) is ascribed to the year 826. She is also mentioned by Baronius, Saussaye, Baillet, Cahier. Migne, *Dic. des Abbayes*.

St. Hunegundes, CUNEGUND (3), empress.

St. Hunna, Nov. 30, April 15, and June 3 (HUNA, HUVA), called *la sainte lavouse*. 7th century. Patron of laundresses. A noble matron of Alsace. St. Dié resigned the bishopric of Nevers to go and live in solitude. His exhortations on that occasion had so great an effect on the family of St. Hunna, that she made herself the servant of the poor, washing their linen, and visiting the sick, and her son became a monk in the Abbey of Ebersheimsmünster. Cahier.

B. Huva, HUNNA, April 15. Ferrarius.

St. Hya, IA (3).

St. Hyacinth, in Italian, GIACINTA, Jan. 30. 1588–1640. Patron of the arch-confraternity of the Heart of Jesus, and that of the Sacconi, and founder of

the Oblates of St. Mary. She was christened Clarissa, and was the daughter of Mark Antony Mariscotti, count of Vignanello, and Octavia Orsini. She was born at Viterbo. When she was about fourteen, she fell into a deep well, and catching hold of a beam or rope, hung for a long time in great fear and danger, being at last rescued by a servant. This accident made her serious and religious for a time, but she soon became worldly, and was very envious because her younger sister was betrothed before her. A marriage was arranged for her, but her intended husband died, and she became very melancholy, and her parents thought it advisable for her to take the veil in the convent of St. Bernardino, of the Third Order of St. Francis; but she carried her worldliness into the cloister, indulging in luxury and pride of birth, wearing ornaments, and sacrificing everything to her vanity, to the annoyance and scandal of the other nuns. This went on for ten years, and then she had a serious illness, during which she repented, and on her recovery seemed to be a different woman,

showing great humility and charity, and devoting herself heartily to the care of the sufferers in a pestilence which occurred about that time.

She procured the establishment of two associations, which she directed, and which still exist at Viterbo. One was to procure assistance for poor ladies and gentlemen who were ashamed to beg, and for prisoners; the other was to afford an asylum to aged persons. The members of these associations were called Oblates of Mary.

Her nephew, Cardinal Mariscotti, solicited her beatification, which was decreed by Benedict XIII. in 1726, and she was solemnly canonized by Pius VII. in 1807.

R.M. Jubin, *Fondatrices*. Baring Gould, from the Bull of her canonization. *Diario di Roma*, Feb. 13, 1830. Martin.

St. Hydra, Dec. 8, died at Siené, in Egypt. Guérin.

B. Hymène, IMAINE.

St. Hypomona, April 5 and 9, M. with Amphian and Edesius. *Græco-Slav. Calendar*.

I

St. Ia (1), JA.

St. Ia (2) occurs several times in the *Græco-Slavonic Calendar*, and is supposed to be in some cases an abbreviation of MARIA; in others, of EUDOCIA.

St. Ia (3), Oct. 27 (EYE, IAS, IÈS, IIA, IIES, ITA (2), ITHA, IVA, IVES, HIA, HYA, TIA, YE), commemorated with her brother, St. Uni, Feb. 3. 5th century. St. Iwy, or EWE for EVE, is perhaps the same. Ia was daughter of an Irish chief, and disciple of St. Barr or Fingar. She ought to be patron of persons who miss their trains or ships, for when SS. Fingar and PIALA left Ireland for Cornwall, St. Ia intended to accompany them, but when she arrived on the seashore, she saw the ship already a good way out to sea. Much grieved, she raised her tearful eyes to heaven, and prayed for help, and when she turned them again on the sea, she observed a little leaf floating at the edge of the water. She touched it with her staff, and lo! it grew large and

firm before her eyes, until she could step on to it, and it bore her safely across to the bay of Hayle, in Cornwall, where she landed, and where her friends, St. Fingar and St. Piala, with their 777 shipmates, arrived presently after her. She applied to Dinan, one of the great men of Cornwall, for a place to live in. He built her a church in St. Ives Bay. The town around this church was called for centuries Pendinas, but gradually its name was changed to St. Iès, and then St. Ives. Other places in England called St. Ives are supposed to be called—two after a Persian missionary bishop, about the 7th century, and another after St. Ives or Yves, bishop of Chartres, 12th century; but according to Miss Arnold Forster, the Cornish saint was venerated and her parish called St. Ives long before the coming of these foreign bishops. The parish of St. Ewe, in Cornwall, which was spelt, in the Middle Ages, Iwy, and is pronounced Eve, is perhaps another

dedication of Ia. A.A.SS. Arnold Forster, *Church Dedications*. Butler. *British Piety* (Supplement) says Tia came to Cornwall with SS. Elwin, BREACA, Siunnin, Marnan, CREWENNA, HELENA, and TECLA.

St. Icelia, Feb. 2, 5th century, was the wife of the prefect, and her piety and munificence gave her some authority in the Church of our Lady; it was in the place called the *Old Seat*, in the road from Jerusalem to Bethlehem. She brought to Constantinople the custom of celebrating with torches the *Hypapante* or Purification. In course of time the custom spread all over the Western Churches, and was therefore called *Candelaria* or Candlemas. Collin de Planey. Baillet and Guérin mention the institution by her, but do not style her "Saint."

St. Ida (1), June 20, July 18. Her body was first buried in the wall of the Capitol of Cologne. It is preserved in the Church of St. John at Ghent. She is variously called virgin, martyr, widow, abbess, and the mother of St. URSULA. Henschenius, in A.A.SS. Sanderus, *Flandria Illustrata*.

St. Ida (2), of Ireland, ITA.

St. Ida (3), May 5, 17 (IDABERG, IDUBERGA, ISTA, ISTE, ITHA, ITISBERG, ITTA, YDUBERGUE, YTHA, etc.) 7th century. Represented (1) in a group with her husband and daughters, GERTRUDE (5) and BEGGA; (2) giving bread to the poor at the door of the monastery. Sometimes called sister of St. Modoald, bishop of Treves. She was a woman of high birth and good fortune, and was the wife of Pepin of Landen, one of the greatest men of the time, both in worldly importance and integrity. Their daughters were the famous SS. Gertrude and Begga, and they had a son, Grimoald, who succeeded his father. St. Ida's fame is lost in that of her younger daughter, St. Gertrude, but it was Ida who, on her husband's death, built the great double monastery of Nivelles on her own estate, and cut off her daughter's hair with her own hands, lest anything should prevent Gertrude from consecrating her life to God there. The mother and daughter gave land and funds to the Irish monks, Foillan and Ultan, at Fosse, or Mors-

les-Fossez, to be a perpetual house of hospitality for pilgrims travelling that way. Ida lived five years as a nun under her daughter's rule, assisting her with her advice and care.

Pepin and Ida were buried in the Monastery of Nivelles. Both were called "Blessed" in the Netherlands, and their relics were carried in procession on certain days with those of other saints. Pepin's name was placed in the Litanies by authority of some prelates of the Low Countries, but it has been asserted that the services which were solemnized in their honour at Nivelles previously to the 16th century were not worship, but of the nature of prayers for the dead.

Baillet, "Pepin" (Feb. 1), and the authorities for GERTRUDE.

St. Ida (4), Sept. 4 (IDDA, ITTA, OTHA, YDDA, YDE, YTHA, etc.), + 813 or 814, was a near kinswoman of Charlemagne, and grandmother of St. HADUMADA. The story is that Charlemagne went from Germany into France to quell a revolt (not recorded in secular history). One of the most distinguished of his friends and nobles who joined the expedition was Egbert, a favourite companion of the young king. He was son of Bruno, who ruled over an extensive tract in Westphalia. On the march, Egbert became dangerously ill, and was left at the nearest castle, where he was hospitably cared for by Theodoric, duke of the Ripuarii, whose wife, B. THEODRADA, afterwards abbess of Soissons, was the daughter of Count Bernard, son of Charles Martel, and consequently uncle of the emperor.

Giesebrecht and some other writers make Ida the daughter of Bernard, Charlemagne's uncle, and sister of SS. Adalard and Wala, founders and abbots of Corvei (who, however, were more probably her maternal uncles). This would make Theodrada her sister instead of her mother.

Theodoric had a daughter Ida, who became doctor and nurse to the invalid guest, poulticing his sores and fomenting his aches with her own hands.

On the return of the victorious army, Charlemagne halted at the place where he had left his friend, and found that he

had recovered his health and fallen in love with his nurse, to whom he was shortly afterwards married. The king presented them on the occasion with estates worthy of their rank, and appointed Egbert duke and governor of all the Saxons between the Rhine and the Weser, at the same time charging him with the defence of the northern frontier of the empire against the heathen Danes.

One of the first halting-places of the young couple within their new domains was Hertzfeld on the Lippe, where they rested one night in a pleasant wood. Here Ida had a dream, in which an angel told her to build a church on that spot, and this she afterwards did. Their residence was at Hovestadt or Drevenik, in Westphalia. They had a son, Liudolph (see ST. HADUMADA), and a daughter, Hardwide or Hadwic, abbess of Herford, which was the first monastery built on Saxon ground. Warinus, abbot of Corvei, has been said to be their son, but this is not certain. Giesebrecht calls him a brother of Egbert.

Egbert died a few years after his marriage, and Ida buried him in the great church they had built at Herzfeld, and thenceforth became a religious recluse, devoting herself to works of charity and devotion. She built herself a small oratory attached to the church, and in it she placed a marble tomb for herself, and, until she should be laid there, she filled it twice a day with food for the poor.

At her death, which is generally placed in the same year as that of Charlemagne (814), she was universally venerated as a saint, and the miracles she wrought were so striking that in the following century (the 10th) a solemn translation of her body was made, and a church belonging to the Monastery of Herford was consecrated in the joint names of St. Mary and St. Ida.

Her Life by Uffing was written in the 10th century, when her worship was already very popular. Her name is in the *Auctaria* to Usuard, by Greven and Molanus, and in the *German Martyrology*, by Walasser and Canisius. Pertz, *Monumenta Germaniæ Scriptores*, ii. 569,

681. Surius, *Vitæ SS.*, pp. 663-666. AA.SS. Falke, *Traditionum Corbeien-sium*, p. 361. Leibnitz, *Script. Rerum Brunswicensium*, i. 171. Clarus, *Die Heilige Mathilde*.

St. or B. Ida (5), April 13. + 1113. Countess of Boulogne in Picardy, and of Namur. Mother of the Kings of Jerusalem. Patron of Boulogne-sur-mer. Daughter of Godfrey, duke of Lorraine, a descendant of Charlemagne. Second wife of Eustace II., count of Boulogne, whose first wife was Mary of Scotland, daughter of ST. MARGARET. Eustace and Ida had three sons—Eustace III., count of Boulogne, Godfrey of Bouillon, and Baldwin, successively kings of Jerusalem. Ida brought up and educated all her children with the greatest care, and founded several churches and monasteries.

Eustace III. was among the noblemen of Boulogne who joined William of Normandy in the invasion of England. He died in 1070. Ida survived him more than forty years. She was very enthusiastic for the Crusade. To enable her sons to go as became their rank, she sold and mortgaged a great part of her property. She received from Othbert, bishop of Liège, 1300 marks of silver and three marks of gold for Bouillon, reserving the right to buy it back. Then, with her children's consent, she sold her estates of Genappes and Boisy, in Brabant.

In Le Mire's *Origines Ben.*, p. 79 (Kuen's *Collectio*), is the diploma of B. Ida. For her soul, that of her father, and her husband, Count Eustace, she gives to the monks of Haflingham five "mansos" of land in her estate of Genassia, her sons Godfrey, Eustace, and Baldwin co-operating, 1096. Baillet, from her Life written a few years after her death. Le Glay, *Hist. des Comtes de Flandres*, i. 240. William of Malmesbury, iv. 2. Le Mire, *Annales*. Moreri, *Dic. Hist.*, tom. 5, folio 2110. Lappen-berg, *Saxon Kings*, ii. 300 and 457. *Biog. Nationale de Belgique*. Giesebrecht, iii.

B. Ida (6) of Spanheim, JUTTA (2).

B. Ida (7) of Hohenfels and Spanheim, March 19 and Oct. 29. Ida married

Everard, count of Spanheim, and in 1190 took the veil at Bingen, where her sister, B. MARGARET (10), was abbess. Both are called "Saints" by Bucclinus and Menardus. Ida is sometimes confounded with St. IDA (6).

St. IDA (8), May 30, Nov. 3, 5, 1156-1226 (IDDA, IDEBURGA, ITHA, ITTA, JUDITHA, YDA, YDD), patron of Fischingen, is represented (1) reading by the light of flames proceeding from the points of the horns of a stag: the stag attended to give light in her cave, and accompanied her to her convent afterwards; (2) a raven flying away with her ring.

The story told by Ott is this—

Count Henry of Toggenburg (also spelt Tockenbourg, Dockenbourg, and in other ways) was a handsome man and a brave knight, and had many castles and villages at his home in Switzerland; his only drawback was a violent temper. Once, on his homeward journey from a tournament at Cologne, he rested at the castle of Kirchberg, in Swabia, the residence of Count Hartmann, founder of the famous Benedictine monastery of Wiblingen. Hartmann had a beautiful daughter, Ida. Henry married Ida in 1197, and they went to his castle of Toggenburg.

As often as her household duties would permit, Ida went to church in the cloister at Fischingen, or to the chapel of the B. V. Mary in the meadow. She had no children, but she made herself the mother of the poor, and ruled her people wisely and kindly. All loved and honoured her except one page, an Italian, called Domenic, who attended on Count Henry, and had won his master's confidence by flattery and by his cleverness and attention to every wish of his lord. Ida, unsuspecting, treated him with the same kindness as the others. He flattered himself that she would return his guilty passion for her. One day, he dared to avow his feeling, and was answered with such anger and contempt that his wicked love changed into deadly hate, and he determined to revenge himself by insult and violence. As she was on her way to church, walking along in silent prayer,

where great oak trees cast a dark shadow, he assaulted her. Another servant, named Kuno, who was hunting, heard the screams of the countess, and came to the rescue. Ida remembered her husband's temper, and knew he would kill the wretch, so she dissuaded Kuno from dragging him into the presence of his master, and bade Domenic repent and be converted.

After this she always showed great favour to Kuno. The villain saw it, and put into the count's head the wicked suspicion that she favoured Kuno more than became her rank and her duty. Ida soon perceived that her husband was jealous, but she did not know of whom, and did not suspect that Domenic was conspiring against her. She sat in her own room, sewing, and cried, and looked across the dark woods towards the distant home of her parents, who all this time supposed that their daughter was the happiest of wives. One day, in spring, a fancy seized her to take out her wedding dress and air it with some beautiful things her husband had given her. She dusted her jewels, and spread them on a table at the window, sighed over her wedding ring, and laid it beside the others. Then she went to see to some household matters, and towards evening she folded the clothes again, and put them back in the shelves, and replaced the jewels in the casket. But, oh, horror! her wedding ring was gone! She searched the whole room in vain. A raven had stolen it.

Not very long afterwards, Kuno went hunting. After many hours of vain search for game, he was returning home, disappointed, when a large nest attracted his attention. He climbed the tree and found it to be a raven's nest, and in it he saw a sparkling ring. He knew the thievish ways of ravens. He did not know whose ring it was, for Ida had not told the household of her loss. He put it on his finger, took the young ravens, and came down from the tree. When he got home he showed it to his fellow-servants. Domenic recognized it and laid a fiendish plot. He went and told the count that now there was proof of the guilty intimacy of the countess with

Kuno. The huntsman was shamelessly wearing the wedding ring.

Henry sent for Kuno and demanded to see the ring. The innocent and unsuspecting servant showed it. Count Henry, without waiting for a word of explanation, ordered him to be tied to the tail of a wild horse, which was to be sent at a gallop down the castle-hill. In vain he begged to be heard, and attempted to clear himself. Henry would not listen, but rushed to his wife's room, assailed her with opprobrious words, and threw her out of the window into the abyss at least four hundred feet deep. Soon he felt cooler, and began to be horrified at what he had done. All the vassals and neighbours were in dismay. Nobody believed a word against the countess. Domenic was glad, and persuaded Henry von Toggenburg to give out that they deserved their fate and that the subject was never to be mentioned.

Meantime, the good countess, whom every one supposed had been dashed to pieces on the rocks, was safe and well, in a thicket in the forest.

The wood of Rabenstein was thick and dark, and was seldom disturbed by human steps. She resolved to stay there and devote her time to prayer. She found a cave overshadowed by a thick fir tree, whose boughs swept the ground; a clear little stream flowed over the neighbouring rock. Here she settled. She had little trouble in making this shelter weather-tight and in gathering herself a bed of moss. She found a quantity of bilberries growing near, which served her for food. These, with nuts and roots, she collected and dried; and she made mats and baskets of reeds and bark. She found quantities of moss for covering, but it would hardly keep the cold from killing her. She had no candle and no fire.

Thus she lived for nearly seventeen years in religious contemplation, surrounded by angels. She was very peaceful. Her husband, on the contrary, was a prey to remorse. Domenic tried to stifle all his doubts as to his wife's guilt, but his heart constantly upbraided him for the double murder

and for the injustice of his hasty revenge. He was afraid to enter her apartments.

At last he determined to leave the castle, where he could never rest. Before he set out, he sent Domenic to Kirchberg to tell Ida's parents that he had discovered her crime and punished it with death. They did not believe her guilty, but they could not bring so powerful a nobleman to justice, so they had to submit to the insult and wait for the judgment of God.

Henry went with Domenic all about the world, but they could not leave their consciences behind. They came back, but they could not bear the place where Kuno was killed, nor the countess's apartments. Henry's only solace was occasional hunting.

Meantime, Ida continued to pray for him. At last, one of his men who had succeeded Kuno, went to hunt, and found the hermitage. Ida, dressed in bark with only some rags of her former clothing, looked very extraordinary. The servant recognized in her rags part of the robes that belonged to her former rank, and the more he looked, the more he believed in her identity. At last he exclaimed, "You are our good Countess Ida!" She confessed, and when she heard how miserable her husband was, she gave the servant leave to tell him she lived.

He rushed eagerly into the count's apartment, crying out that the countess was alive. Henry thought him mad, but accompanied him with a beating heart and with prayers and hopes to the hermitage in the forest, where he found his injured wife and implored her forgiveness. A reconciliation took place, but she had vowed not to return to the world, so he had to build her a little dwelling by the chapel at Hörnlein, near the Abbey of Fischingen.

She assumed common, simple clothing instead of her miserable covering. She was sorry to leave the place where she had lived so long and where she had set up a cross. She made the chaplain bring her the sacrament before she left. The count made her a comfortable little house and garden in the meadow near

the chapel. Her parents were still alive, and were comforted by hearing that she had been found and her innocence made manifest. They visited her in her new abode. The count repented of all his sins, and led the short remainder of his life in great piety.

Such crowds of people came to see her and to ask her prayers, that she begged the nuns of Fischingen to give her a cell in their convent. There she lived to a great age, and there she was buried before the altar of St. Nicolas, about 1226.

She was honoured as a saint in her life and after her death; and is always called, in that region, *die Heilige Itha*.

B. Peter Kanisius has written her Life for the comfort of all sufferers. *AA.SS.* gives the story with dates and a service and hymns in her honour used from ancient times. Ott, *Die Légende*. Cahier. Ferrarius.

B. Ida (9) of Nivelles, April 13, Oct. 29, Nov. 29, Dec. 11, also called Ida of Ramey, of Louvain, of Leewa or Lewis, of Kerchum, of Namur, of Roosendaël, near Mechlin. 13th century. Cistercian nun, born either at Nivelles or at Lewis. From her earliest youth she gave her whole attention to practices of devotion and mortification. For some time she bent her knees eleven hundred times a day. She became a Cistercian nun at the convent of Ramey, in Brabant, near Namur, and arrived at such perfection that she could read hearts, foretell the future, release the souls of the living from temptation, and those of the dead from Purgatory. She frequently saw and conversed with saints and angels. Her sympathy and charity for sinners was so great that she was often ill for very sorrow.

Once Christ appeared to her in a vision, and caught in a gold basin, the tears she shed during her prayers. He washed her face, an angel standing by and handing her a towel.

The BLESSED VIRGIN MARY repeatedly gave her the Infant Christ to hold and to kiss. Once, on a feast day, the Blessed Virgin appeared to Ida "at the vigils of the night" with the Holy Child in her arms, and presented Him to Ida.

While holding Him in her arms, it came to Ida's turn to intone a psalm. The rule required her to do it with arms hanging straight down; afraid of breaking the statutes, she said to the Child, "Take care of Yourself now, for I must obey my rules." She let down her arms and sleeves full length, the Holy Child clung to her neck. Ida sang better than usual, and then sat down and took her Precious Charge on her lap. She was marked with the five wounds of Christ which appeared as circles of divers colours, and she felt the crown of thorns on her head. She died at the age of thirty-two.

A.R.M. for the Benedictines, April 13. Papebroch, in *AA.SS.*, Oct. 29, from her Life by Hugo her confessor. Bucelinus, Dec. 11 and Oct. 29. H. Collins, *Cistercian Legends of 13th Century*. *Biog. Nationale de Belgique*. Le Mire, *Festi. Molanus, Histoire de Louvain*.

B. Ida (10) of Liège, March 25, May 7, 13th century. Cistercian. First abbess of Argensol in Champagne. Migne, *Dic. Hag.* Bucelinus calls her BLANCHE (3).

St. Idaberg (1), IDA (3).

St. Idaberg (2), EDBURG, daughter of Penda.

St. Idaberg (3), May 21 (GISLA, GISLEBERGA, ISBERGUE, ISBURG, ISIBERGA, ITISBERGA, ITTSBURG, SITISBERG, STISBERGA, YBERGUE), V. + c. 770 or 780. Represented holding an eel in her hand or on a dish, and sometimes wearing a crown and a mantle adorned with *fleurs de lys*. Said to be daughter of King Pepin and sister of Charlemagne. Nun at Area or Aire, in Artois. Legend says that a powerful prince sought her hand, but she, aspiring to a higher destiny, prayed that he might desist from his suit. She fell ill and her beautiful face became a mass of ugly spots. The prince withdrew his offer. It was revealed that she should be cured by eating the first fish caught in the river Lys. Her people took much trouble to find her a good fish, but nothing could they take except a little eel and the body of St. Venantius, her confessor, who had been murdered and thrown into the river by her disappointed lover. *AA.SS.* Martin Molanus includes

her among the saints of Belgium. Wion, *Lignum Vitæ*, p. 520. Cahier.

St. Idda, IDA.

St. Iduberga, IDA.

St. Ie, JA.

St. Ies, IA (3).

St. Igalute or IJALUTA, Jan. 11. Honoured by the Ethiopians. Guérin.

St. Iherotis, HEROTES.

St. Iia, or IIES, IA (3).

St. Ijaluta, Igalute.

St. Ild, MATILDA.

St. Ildaura, ILDUARDA.

St. Ildemerca, HILDEMAR.

St. Ilduarda, Dec. 20 (ILDAURA, ILDUARA, ILUARDA), 10th century. A noble matron of Spain, married to Gunther de Marendez, and mother of St. Rodesuind, bishop of Duma. When she became a widow she built a nunnery near the monastery of St. Saviour of Cella Nova, in Galicia, took the veil, and lived under the rule of her daughter Adosina, the abbess. Ilduarda was buried there, in the episcopate of her son, and is honoured among the saints of Spain. Menard, who refers to Yopez's Chronicle O.S.B., ad. ann. 935, cap. 4.

St. Illuminata (1), Nov. 29, V. M. at Todi under Maximianus. R.M. *Gynceæum*.

BB. Illuminata (2) di Giovanello and Chiaretta, April 27, + 1320, O.S.A. Lay-sisters under St. CLARA (4) of Montefalco.

B. Illuminata (3) Bembi, companion of St. CATHERINE OF BOLOGNA. Called "Beata" by Arturus and by Masino, *Bolonia illustrata*.

St. Ilduarda, ILDUARDA.

St. Image, Sept. 8 (IMAGINE, IMAGO, IMOGE, IMOGENE), is probably some famous picture. Cahier, "Synonyms." (See VERONICA (1).) The village of Ste. Imoge, in Champagne, is supposed to take its name from some ancient statue or picture of the B. V. MARY formerly honoured there, as the *fête* is on the day of her nativity. Chastelain.

B. Imaine, HIMMANA, or HYMÈNE de Loss, Jan. 29, + 1270. Fifth abbess of Salzinne and afterwards of Flines. Cistercian. Daughter of Henry de Loss, of the family of the Counts of Hochstadt. He had renounced the ecclesiastical

state in hope of succeeding Count Louis II., who was childless. He married Matilda, sister of the Count of Viane, and widow of Lothaire, count of Hochstadt. Imaine, only child of Matilda by Henry de Loss, lost her parents very young, in 1218, and was placed in the monastery of Salzinne. When St. JULIANA (21) fled to Namur, Imaine interested herself about the matter, and wrote several times to Liège to obtain an allowance for her out of Juliana's own property, and finally procured her shelter in her (Imaine's) monastery at Salzinne, 1256. The Empress Mary, wife of Baldwin de Courtenay, the last of the Latin emperors of Constantinople, was trying unsuccessfully to govern the county of Flanders for her absent husband. She was disliked by the people, and a measure of her unpopularity reflected on Imaine as her friend. The convent of Salzinne was destroyed in a riot and the nuns dispersed. Imaine procured them homes in other monasteries, but she herself would not leave St. Juliana. They went to Fosse and lived in a small house formerly occupied by a recluse. Juliana died there, 1258, in the arms of Imaine, who, in 1261, transported her body to the Abbey of Villers, according to her own wish. Imaine was made Abbess of Flines, which had been founded about twenty years before. Her half-brother Conrad of Hochstadt, archbishop of Cologne, sent her the relics of some of the 11,000 virgins. Ram, *Hagiologie National de Belgique*.

St. Imata or IMEATA, Oct. 27, + 1360. 3rd O.S.D. Represented as a Dominican nun holding in one hand a crucifix between two lilies, in the other a book on which is a heart upside down.

A hundred years after the institution of the Order of St. Dominic, eight monks left Rome to visit Jerusalem and to go farther for the salvation of souls. They took with them an elderly woman of the Third Order, of great wisdom and piety. They all endured great hardships on the journey. They visited the Holy Sepulchre and afterwards went to India. The brothers built a convent for men, and Imata built one for nuns. It was at

first called Bedenagli and afterwards St. Clara, in honour of one of Imata's disciples. (*See CLARA (7).*) In time it came to be the abode of 5000 nuns. The name of Imata was given her by the Indians (*Pio Uomini illustri*). Guénebault says her converts and her monastery were in Ethiopia. He refers to a Spanish history of the Order of St. Dominic in the remote kingdoms of Ethiopia, etc., by Luys de Ureta, O.S.D. of Valencia, 1611. She may be a real person, but if so, her actions are much exaggerated, and although she is represented as a saint in some collections of prints, etc., she does not appear in any of the calendars. Imeata, nun in Ethiopia, is mentioned in the supplement to the Bollandists' *AA.SS. Octobris. XII.*, p. 312, but without the title of "Saint."

St. Imeata, IMATA.

B. Imelda Lambertini, May 12, Sept. 16, + 1333, O.S.D. Of the same noble family of which afterwards came Pope Benedict XIV. In 1333, although scarcely eleven years old, she was a novice in the Dominican convent of St. Mary Magdalene, outside the walls of Bologna. She ardently desired to receive the Holy Communion, and wept bitterly when her request was refused on the ground of her extreme youth. One day all who were old enough received, and as she grieved to be denied the same privilege, the Host came out of the tabernacle (or down from heaven, say others) and stood in the air over her head. The officiating priests were beyond measure surprised, but discerning in this miracle the Divine will, they brought the paten and gave her the Holy Bread. So great was her joy that she instantly died. She was buried in an honourable place in the same church, and her family placed an epitaph over her, which remained there when, two centuries afterwards, the nuns removed into a new convent inside the city and took her bones with them among their sacred and valued possessions. Benedict XIV. mentions her in his work on heroic virtue. Leo XII., in 1827, sanctioned her immemorial worship. She appears in the *A.R.M.* for her order, Sept. 16. *AA.SS.*, May 12. *Pio.*

St. Imma (1), AMA (4), sister of HOYILDA.

St. Imma (2) (IMMINA, IRMINA, UMBINA, YMMA), 8th century. Her grandfather or great-grandfather, Gottbert or Gotzbert, was converted to Christianity by the Irish missionaries, SS. Kilian, Coloman, and Totman, towards the end of the 7th century, as is told in their lives. He and his son Hethan or Hettaulf—the last duke of the Eastern Franks and father of Imma—and many other members of the family were murdered in successive risings of their subjects, perhaps in consequence of their trying to force the new religion upon them. Imma lived as a nun with some other pious women near her father's castle, on the hill afterwards called Old Wurtzburg or St. Mary's Mount. When St. Burchard came to Wurtzburg as its first bishop, she gave him her property and her residence, and removed to the quiet monastery of Karelburg, built by St. GERTRUDE of Neustadt, and there she ended her days. The numerous authorities are given in my article IMMA, in Smith and Wace's *Dictionary of Christian Biography*.

St. Immina, IMMA (2).

St. Imoge, IMAGE.

St. Imogene, IMAGE.

St. Impère or IMPERIA, Sept. 6, matron at Mauprouvoir, near Carroux, in Poitou. Chastelain. Guérin.

St. Importuna, May 6, M. at Milan under Maximianus. *AA.SS.*

St. Inansia, EMASIA.

St. Indica, M. in Africa. May 19 (*AA.SS.*). May 17 (Guérin).

St. Inella. An Irish nun, supposed to be the same as DERINELLA, and to have lived in the 6th century. Lanigan from Colgan.

St. Ineria, HIEREMIA (2).

St. Inez, Spanish for AGNES.

St. Ingardas, ANNA (14).

St. Ingebiorg, ANNA (14).

St. Ingeburg, Aug. 26, V. Third daughter of St. BRIGID of Sweden. Nun in the convent of Risaberg. Died young and worked miracles. Vastovius.

St. Ingeniana or INGENUA, Feb. 25, M. at Thessalonica. *AA.SS.*

St. Ingenua (1), May 19, M. in the

cemetery of Calixtus, Via Appia, Rome.
AA.SS.

St. Ingenua (2) or **INGENUUS**, March 1, M. at Nicomedia. AA.SS.

St. Ingenua (3), **INGENIANA**.

St. Ingenua (4), **INGENULA**.

St. Ingenua (5), **INGONA**.

St. Ingenula (1) or **INGENUA**, Jan. 17, M. in Africa. AA.SS.

St. Ingenula (2) or **INGENUA**, Feb. 25, M. with more than fifty others, under the Emperor Decius. AA.SS.

St. Ingenuus, **INGENUA** (2).

St. Ingigerda, **ANNA** (14).

St. Ingoara, or **YGORA**. (See **LICERIA**.)

St. Ingona or **INGENUA**, Feb. 25, M. with several others, probably in Pamphylia. AA.SS.

St. Ingrid, July 1, 13th century. O.S.D. One of the patron saints of Sweden. Born at Skenning, of a noble Swedish family, and married young. As a widow, she set out on a pilgrimage accompanied by some very devout virgins, to Compostella, Rome, and Jerusalem. In 1282, her safe return to her country was miraculously made known to the inhabitants, who collected their silver vessels, each according to his means, and humbly offered them to the saint that she might build, with the price of them, a large Dominican convent in their town, where their daughters might be piously and wisely educated. She collected a number of nuns and pupils, to whom she set an example of obedience and all virtues. (See **MATILDA OF SWEDEN**.) Ingrid was canonized by Martin V. in 1414 or 1418, with St. Brynolph, bishop of Scar, and they were invoked with five other Swedish saints, as patrons of Sweden, in the prayer of the Mass for the feast of St. Nicholas, bishop of Lin-copen. Butler, "St. Nicholas of Lin-copen (May 9)," quoting Benzelius, *Monumenta Suevgothica*. Helyot.

St. Inna, M. with **PINNA**.

St. Innocentia (1), Sept. 16, V. M. Patron of Rimini, where she was born of a noble family, and put to death under Diocletian at the age of seventeen. It is uncertain whether she is the same who is honoured at Vicenza. Sticker, in AA.SS. Cahier.

St. Innocentia (2), Aug. 10, M. AA.SS.

St. Innocentia (3), Feb. 1, V. + c. 400. Daughter of St. Severus, bishop of Ravenna, and of St. **VINCENTIA**, his wife. AA.SS.

St. Inthwara, **JUTHWARA**.

St. Intuata, Dec. 23, V. M. 709. According to Du Monstier, *Gynecæum*, she was murdered by barbarians in Wales. Ferrarius calls her **INTUNATA** or **INTUNARA**, and refers to her Life by Robert Buckland.

St. Invelta, April 15, V. Mentioned in an old French calendar. Guérin.

St. Ioland or **IOLANTHE**, **YOLAND**.

St. Ione or **IONAS**, Nov. 24, M. in Ethiopia. Guérin.

St. Ionilla, **JONILLA**.

St. Iphigenia, Sept. 21. 1st century. Daughter of Eglippus and Euphenissa, king and queen of Ethiopia. St. Matthew converted and baptized them all, as well as the other members of their family and great numbers of their subjects. He consecrated Iphigenia to the service of Christ and gave her the veil of a dedicated virgin, and she presided over 200 nuns. Thirty-two years afterwards the king died, and was succeeded by Hirtacus, who, to improve his position, wished to marry Iphigenia, and knowing that St. Matthew had considerable influence with her, offered him any bribe up to the half of his kingdom, to persuade her to consent. The apostle assembled all the people with the new king and the princess, and explained that marriage, though base and contemptible, was not in itself a crime; but that to take the wife of another was one of the worst of sins, and that it was an infinitely greater sin to take a consecrated nun. No sooner had the apostle pronounced these words than Hirtacus ordered a soldier to stab him. The people were angry, and tried to burn the palace and kill the king, but were dissuaded by the Christians.

Iphigenia gave all her wealth to build a church in honour of St. Matthew. Hirtacus set fire to the place where she and her nuns lived, but a sudden wind blew the flames away from the convent and burned the king's palace. He

escaped with his son, but the son was tormented by a devil, and Hirtacus was seized with a dreadful cancer and killed himself. Behor, brother of Iphigenia, reigned in his stead.

R.M. Mart. of Salisbury. Her story is only known from the Acts of St. Matthew, which although old, are of very doubtful authority. *AA.SS.* Ordericus Vitalis, *Hist. Eccles.*

St. Irais, IRAIDES, HERAÏS, RAÏS, RAÏSSA, or RHAÏS, Sept. 22, 23, 5, Oct. 5, V. M. c. 308. A nun at Alexandria, or Antinoöpolis. She went out of her convent to fetch water, and saw the prefect of the city getting into a ship near the shore, with a number of Christians in chains; priests, deacons, matrons, and virgins. She ran to them and asked why they were in chains. They said, "We go to martyrdom for the sake of our Saviour and that we may have eternal life." She obtained of the lictors, permission to go with them. They went to Antinoüs, where as they persisted in their religion, they were tortured, and at last all beheaded: Irais first and then the rest. *R.M.*, Sept. 22. *Menology of Basil*, Sept. 23. *Græco-Slav. Calendar*, Oct. 5. *AA.SS.*, Sept. 5.

St. Irajā, Sept. 24, M. with her brother Abadirus, occurs in the Coptic Calendar. Perhaps the same as IRAIS.

St. Irembertana, BERTANA.

St. Irene (1), May 5 (HERENA, HERINA, PENELOPE), V. M. 1st century. Patron of Lecce in Calabria, and of young girls.

According to the *Menology* of the Emperor Basil, Irene was the daughter of a certain king named Lucinius. She was shut up in a tower at the age of six, with thirteen maids, and there she was instructed by the angel of God, and soon afterwards baptized by Timothy, a disciple of St. Paul. She broke the idols her father had given her to worship; he was very angry, and had her tied to the feet of a wild horse. But, instead of hurting her, it bit off his hand and caused his death; he was, however, restored to life in answer to the prayers of Irene, whereupon he and his wife and 3000 of her subjects became Christians. At last, Irene was arrested

by order of Ampelianus the governor, and, persisting in the worship of Christ, was tortured and beheaded.

The scene of her martyrdom is variously said to be Constantinople, Messembria, Callipolis in Thrace, and Magedon, which probably means Macedonia, and is also called her birthplace. Henschenius places her martyrdom in the 1st century. She is probably the same person who, under the name of HERINA, is made the heroine of a legend placing her in the 4th century.

She is the same as St. HERENA or HERINA, who is specially worshipped at Lecce in Calabria, where the inhabitants imagine her to be a native of their town, or to have fled thither from the persecution of Lycinius, with her companion St. VENERA or VENERANDA or PARASCEVE (June 26 or 28).

In 1418, when Mary, widow of Ladislaus, king of Naples, was living at Lecce, an old chapel was discovered outside the walls, containing an image of the B. V. MARY, with SS. HERINA and VENERA on either side, with burning lamps in their hands. No one used to resort there, but as a light appeared over the roof every night for a year, the Aletians built a church there and called it Sta. Maria di Luce.

R.M. AA.SS.

St. Irene (2) or IRENES, Sept. 18, M. with St. SOPHIA (12). *R.M.*

St. Irene (3), June 16, M. under Mark Anthony, c. 213. Canisius.

SS. Irene (4), Felicula, and Marciana or MARTINIANA, VV., June 5, about 235, were among the ten martyrs commonly called companions of SS. Marcian and Nicander. (*See* DARIA.) Whether they were ten or twelve in all, seems uncertain. In the persecution, under Galerius Maximianus, they were tortured, miraculously healed in prison, and finally walled up, men and women together, in a place built expressly for them, where they died of the effects of the burning sun of Egypt, and of hunger and thirst. As long as they lived within the wall, their guards were instructed to keep telling them, "We have food and water ready. If you wish to escape from your torments you have only to

deny your God." They sang hymns to the end and their prison was their sepulchre. *AA.SS.*

St. Irene (5), April 16, M. Contemporary of SS. Paschal and Leonides. She was at prayers with some other Christians in an oratory in her own house in Greece, when she was seized and brought before the governor of the place. On being questioned, she declared that Christ was the true God, the Saviour of men and the destroyer of false gods. The governor having other important business on hand, did not at once condemn her to death, but let her be beaten and thrown into prison until he should have time to attend to her. Some time afterwards she was again brought before him, and after having her tongue cut out and her teeth drawn, was beheaded. *AA.SS.*, from Basil's *Menology*.

St. Irene (6). (*See AGAPE* (3).)

St. Irene (7), May 5 (*ERINA, HERENA*), V. M. Burnt with SS. Ireneus and Peregrinus, at Thessalonica, under Diocletian. *AA.SS.*

St. Irene (8), Jan. 22 (*ÆRENA, HERENA, SERENA, SYRENA*), + c. 300. Represented with a vase containing the blood of martyrs. Widow of Castulus (March 26), who was *zetarus*, that is, manager of the dining-rooms, in the palace of Diocletian. Irene received and befriended the persecuted saints, washed the wounds of St. Sebastian, and recovered him when he had been shot with arrows and left for dead. *AA.SS.*

St. Irene (9), Feb. 21, Dec. 11 (*ERENA, HEIRA, HIRENA*), V., + 379, a native of Rome and sister of St. Damasus, Pope. She often used to pray all night in the catacombs. *AA.SS.* Smith and Wace.

B. Irene (10), *SALAPHTHA*.

St. Irene (11), Oct. 20, V. M. 653 (*IRIA, AREM, AREN*). Patron of Santarem. Martyr of chastity. Represented as a nun enceinte, with a knife or dagger sticking in her throat. She lived in a Benedictine convent at Nabancia (now Thomar), with many holy nuns, two of whom were her aunts Casta and Justa. They all used to go once a year to St. Peter's church, near the residence of Castinaldo, the pious lord of Thomar. He had a son, Britald, who on one of

these occasions saw Irene and fell ill for love of her. When his parents had vainly tried every means to cure him or discover the cause of his malady, the true state of the case was divinely revealed to Irene, who went and prayed for him and argued with him. Finding her obdurate to all his love-making, he said, "If you ever grant to another what you have refused to me, I will certainly kill you; and if after I have died for love of you, you give yourself to any other man, a friend of mine will kill you for my sake." Irene answered, "Neither for you, nor for any one else will I ever be false to my vow of virginity." With this comfort, he had to be content. He recovered, and his grateful parents built a larger house for the nuns. Two years after this, Satan entered into a monk named Remigius, so that he entertained a sinful passion for Irene. After trying many devices to seduce her, he gave her a potion which caused her to swell as if she were with child. When Britald heard it, he sent a soldier to assassinate her and throw her into the river. The soldier found her praying, at a place since called Pego di Sant Iria, on the bank of the river Nabana, in the morning twilight after matins. He gagged her with some of her clothes, cut her throat, and threw her into the stream. Meantime her friends thought she must have eloped with some man, but her history was revealed to the abbot of a monastery far down the Tagus. Her body had floated down the Nabana into the Ozechar or Zezere, and down that into the Tagus as far as Santarem. When the venerable abbot went with a numerous attendance to the bank of the stream, there was a tremendous flood in the river; but when the waters subsided, the body of the saint was found on a little eminence whence it proved impossible to remove it; so they buried her there, and a church was soon raised over her, called Sant Iria, and the town which grew up there is called by her name corrupted into Santarem, about thirty miles from Lisbon. Britald and Remigius went to Rome and did penance. *R.M.* The legend is in *AA.SS.* and in Martin's *Surius*. See also Murray's *Handbook of Portugal*.

St. Irene (12), empress, Aug. 7, 13, 15, + 803. The first of three empresses of the same name accounted saints. Called "the new Athaliah" (Bossange, *Dictionnaire de la conversation*, "Nicéphore I."). Wife of Leo IV., emperor 775-780. Mother of Constantine VI. 780-797. She was one of the most extraordinary characters in Byzantine history. Tillemont says of her—"Jamais femme ne fut moins digne de vivre que cette détestable princesse."

The Emperor Constantine V. (called Copronymos) had an idea of marrying his son Leo IV. to GISLA, sister of Charlemagne and daughter of Pepin the Short, king of the Franks; but his overtures were not favourably received, and seeing no other alliance with royalty desirable in every respect, he looked around for a suitable wife for his son, and chose Irene, a young Athenian lady of extreme beauty and great ability. She hid her real inclinations so well beneath a mask of modesty and piety, and showed herself so clever and energetic on several critical occasions, that her father-in-law was completely charmed with her. He had her crowned empress, and looked to her to guide her amiable but weak husband. He did not perceive that she was more concerned to grasp all the power in her own hands than to use it well. She was fond of grandeur and display. If she had any of the good qualities with which Constantine credited her, they were stifled by prosperity and wealth.

The iconoclastic controversy had been distracting the Church for half a century, and the most bitter hatred reigned on either side, dividing families and estranging dear friends. Leo and his father were both iconoclasts. Irene favoured the opposite party, but concealed her opinions, one condition of her elevation to the throne being that she should swear never to tolerate images.

When her husband, Leo IV., succeeded his father in 775, he was twenty-five years old. He was very amiable, and was unboundedly kind to his wife and her family. In the following year their son Constantine, then six years old, was crowned with great state, in the Church of St. Sophia.

In 780 Leo, who was as violent an iconoclast as his father, found some images in Irene's apartments. He was very angry, but as she always made principle yield to expediency, she coolly declared they did not belong to her, and she knew nothing about them. Leo did not believe her. She managed to throw the blame on others and have them punished, but she never succeeded in clearing herself. Whether in consequence of this religious dispute or that he discovered other offences and crimes of hers, they never were reconciled, and she has been suspected of poisoning him for fear of losing her position. A different story was, however, circulated to account for his death. Leo, who had Asiatic blood, had a passion for jewels, incomprehensible to the western mind. Being often at services in the great Church of St. Sophia, he admired and coveted a splendid jewelled crown which was suspended over the altar. He ordered it to be taken down, placed it on his own head, and carried it to his palace. No sooner had he arrived there than pestilential tumours burst out round his forehead, an attack of fever came on, and he died the same day, having lived thirty years and reigned five.

Irene now reigned for her son Constantine VI., who was ten years old. She had a difficult part to play, but "no one was ever endowed with greater talents for removing opposition and conciliating personal support than she." She took the side of image-worship, both from inclination and policy, but did not openly declare her sentiments at first because all the chief offices were filled by members of the iconoclastic party: the favour of the army had to be secured.

Leo's death and the regency of a woman gave an opportunity to his five half-brothers to break the oath of allegiance they had made some years before, to the young emperor on his coronation. Irene quickly and cleverly quashed their plot, and compelled them, as the price of their lives, to enter the priesthood. She and her son at the same time restored the treasures taken from the Church by the iconoclastic emperors.

In 781, thinking the help of the

Western empire might be useful, she negotiated a marriage between her son and Rotrude, daughter of Charlemagne and St. HILDEGARD. The young princess died before she was grown up, but it is generally supposed that Irene broke off the engagement lest she should lose power over her son. Her conduct regarding his marriage to Mary of Paphlagonia and then to Theophano was thoroughly selfish.

She terminated the iconoclastic heresy by procuring, with the help of Pope Adrian I., that a council should be held in 787. The president was Tarasius, a creature of Irene, raised by her to the patriarchate of Constantinople. It is called the Second Nicene Council. It condemned as heretical the council of Constantinople of 754. Neither of these could be called oecumenical, as many of the chief patriarchates were unrepresented. Two monks of Palestine attended, and assumed the names of two of the patriarchs. Western bishops to the number of 350 were present; they ruled for image-worship. Present at this council were two historians: Nicephorus, afterwards patriarch of Constantinople, who wrote the history of the empire from 602 to 770, and George Syncellus.

Irene brought the relics of St. EUPHEMIA from Lemnos to Constantinople, and placed them in a church she had built to receive them.

Meantime Constantine was growing up. He was much less capable of governing than his mother. He was married by her to a woman he did not like, so that courtiers, who might have something to gain by a revolution, easily worked upon his discontent and incited him to rebel against the empress regent. Irene, without much trouble, defeated the plot, punished the conspirators with considerable severity, flogged the emperor, and kept him for some time locked up in his rooms like a child in disgrace. She attempted to exact from the commanders of the army a promise never during her life to call her son emperor, but her unworthy treatment of him gave general offence; she was compelled to let him reign, but worked on his stu-

pidity to make him act ungratefully to his best friends, and thus estrange his partisans. He was a good enough soldier, but was no general and no statesman; his temper was naturally fickle, and his education had been shamefully neglected. He had fallen in love with Theophano, one of his mother's ladies-in-waiting, and Irene, for her own ends, encouraged the intrigue, and influenced his wife to submit to a divorce and become a nun, that he might marry Theophano; whereupon divorce became fashionable. His indolence and his affection for his mother gradually let the power slip back into her hands.

The Eastern empire was declining. Irene had Charlemagne, with his heroic Franks, for an enemy and rival on one hand, and Haroun al Raschid, with his Mohammedans, on the other; the desperate Bulgarian warriors were a perpetual danger. The superiority of the Byzantine navy, with its dread inextinguishable Greek fire, alone saved the capital from the hands of the Saracens; but notwithstanding all the defeats and losses she sustained, all the disadvantageous treaties she was driven to make, and all the blunders of her son, Irene ruled with great energy and ability. Her insatiable love of mastery could not, however, be content with a divided throne. In 797, she plotted against her son. He escaped, and if he had had a particle of his mother's ability, he might have kept his crown and reduced her to a private station; but he acted as if he was bent on making himself unpopular, persecuting the most esteemed of the clergy because they had opposed his marriage, blinding and scourging his benefactors; and as the quarrel dragged on, and Irene was not without fears that even her best servants might go over to his party, she threatened them that if they did not immediately bring him to her a prisoner, she would make peace with him and accuse them to him, and that he would forgive her but would relentlessly punish her tools. They knew she would act as she said, so making a great effort, they captured the unfortunate young man and brought him to his mother in the purple chamber

where he was born, and there she at once had his eyes put out: a punishment to which he had condemned his own uncles a year before, for an unsuccessful plot. While undergoing this torture, he cursed his mother. Then for seventeen days the clouds were so thick and dark that mariners lost their way and ships went out of their course. This darkness culminated in an eclipse of the sun. According to Smith's *Dictionary of Greek and Roman Biography*, which is accounted a great authority, he died the same day; but Lebeau and Finlay say that he recovered, and became accustomed to his blindness, and survived his mother.

She now had her wish, and reigned alone for five years, in great pomp and splendour. She made peace with her enemies and made favour with the clergy. She bethought her of her crimes, and sought to atone for them by abundant almsgiving; she established charities for the poor, for the old, for pilgrims and strangers. She lightened the taxes, which were most oppressive, and were reducing great numbers of her subjects to beggary.

In 800, having no open rival or enemy, she lost some degree of her interest in affairs, and the power fell into the hands of Ætius, her favourite minister. He left no stone unturned to procure the empire for his brother Leo. Proud of his power, insulting the great, trampling on the weak, he drew more hatred on his empress than on himself.

Seven eunuchs, all occupying important posts, conspired to dethrone Irene and set up Nicephorus, a man of Arabian blood who had previously been suspected of disloyalty, but whom Irene despised too much to fear. She was at this time ill, and in the seclusion of the palace of Eleutheria she did not know all that was going on. Late one night the conspirators presented themselves at the great brazen gates of the palace, and persuaded the guards that the empress, to rid herself of Ætius, who was trying to compel her to leave the crown to his brother, had chosen Nicephorus for her successor. The guards saluted Nicephorus as emperor, and his partisans had him proclaimed through the streets.

Next morning, the aged patriarch Tarasios, trembling at the point of many swords, crowned the usurper. Nicephorus then visited the empress, whom he had kept a prisoner in her palace, and protested that he had been forced to accept the empire. He showed her that he wore plain clothes, said that he hated pomp and state, and pronounced a strong invective against riches and avarice. Irene saw that her cause was lost. She owned she had never been worthy of the crown, and that now God had taken it from her. He promised to leave her the palace of Eleutheria on condition of her giving up all her treasure; but as soon as he had it safely in his grip, he sent her to a monastery she had built on the Prince's Island. This was early in November, 802, and before the month was out, he shipped her off in stormy weather to Mitylene or Lesbos, where she was allowed to see none of her friends, and was left so poor and forlorn that she had to spin for a scanty livelihood. Here she died on Aug. 9 in the following year, 803, being about fifty years old.

The people who in her life had called her a new Athaliah, but whom ten months of Nicephorus had taught to regret her, after her death declared her a saint, and the title was confirmed to her by that party in the Church which triumphed through her restoration of image-worship. Lebeau says the Greeks must have been deeply convinced of her penitence to place her among their saints. He says her day is Aug. 15.

Græco-Slav. Calendar. Lebeau, *Bas Empire*. Finlay, *Byzantium*. Böttiger, *Weltgeschichte in Biographien*. Smith's *Dictionary of Greek and Roman Antiquities*. Smith and Wace, *Dic. Encyclopædia Metrop.* *Hérésies Iconoclastes*. *Répertoire des connaissances*.

St. Irene (13), July 28, V. Abbess. + c. 846, after the conclusion of the iconoclastic persecution and war. The Empress **ST. THEODORA** was guardian to her son, the Emperor Michael III. (842-867), then a child. She chose St. Irene as a suitable wife for him, but Irene preferred to become the spouse of Christ, and was eventually abbess of the convent

of Chrysobalant at Constantinople. She was eminent in sanctity, wrought miracles, and had the gift of prophecy. Pinius, *AA.SS.*, gives her life from an anonymous Greek writer, with a Latin translation, but points to some discrepancies in the story, which throw doubt on its truth. St. Irene is, however, worshipped in the Greek Church. She was a native of Cappadocia.

St. Irene (14), ANNA (14).

St. Irene (15), the second of three sainted empresses of the same name, all honoured Aug. 13. Daughter of Andronic Ducas. Granddaughter of the Cæsar John Ducas, who, although a monk, was one of the most powerful persons in Constantinople. Her mother was a daughter of the King of Bulgaria.

Irene was born about 1067, and married 1077, as his second wife, Alexis Comnenus, emperor 1081-1118. He began his reign by a public penance of forty days for all the misery and evil brought on Constantinople and its inhabitants by the soldiery through whom he had taken the city and the crown; and he showed great zeal for the conversion of the heathen. His mother, Anna Dalassena, was a good and capable woman and a great help to him, both in worldly and spiritual matters.

Irene's peace, if not her life, was threatened by the ambition of the dowager empress, Mary, who considered herself the widow of the last two emperors, Michael III. (Parapinace) and Nicephorus III. (Botaniates), although they were both still alive; she had only married their crown, and to remain empress she would have married Alexis. She was still beautiful and she still lived in the palace; but the Cæsar, John Ducas, who had often befriended her, succeeded in prevailing on her to leave the palace voluntarily.

The eldest child of Alexis and Irene was Anna Comnena, famous for her history of this reign and of the visit of the Crusaders of Western Europe to Constantinople. Her tomb is still shown in the Church of St. Sophia. From Theodora, the youngest daughter of Alexis and Irene, descended the family of Angelus, who reigned at Constantinople

after the Comneni. Alexis was succeeded, in 1118, by his son John, who married the Hungarian princess, Pyriska, the third sainted Empress IRENE.

The only stain upon the memory of Irene, the wife of Alexis, is her hatred to her son John and her efforts to deprive him of the succession, in favour of her son-in-law Nicephorus Bryennius, the husband of Anna. Having often vainly tried to influence her husband in accordance with her own wishes on this subject, Irene worried him in his last moments by begging him to leave the crown to Bryennius. He answered, "Leave me with God. I am seeking His pardon for my crimes; worldly affairs are nothing to me now." The empress, in despair, exclaimed, "You die as you have lived, always full of subterfuge."

After the death of Alexis, on the failure of the plot to place Bryennius and Anna on the throne, John generously forgave his sister, and Irene expressed great affection for her son and indignation against all his enemies. She retired from court and took the veil, and with it the name of Xene, in a monastery she had founded. The rule she drew up for the nuns is still extant.

The historians of the Crusades give a very unfavourable picture of the character of Alexis. His daughter Anna credits him with every virtue.

Lebeau, *Bas Empire*, bk. lxxxiv. Stadler, *Heiligen Lexikon*. Cousin, *Histoire de Constantinople*, "Nicetas."

Sir Walter Scott's novel, *Count Robert of Paris*, introduces the reader to the court of Alexis at the time of the passage through Constantinople of Bohemond, Tancred, and the famous heroes of the Crusade, with the incongruities and misunderstandings between the two sets of Christians. All modern writers on this reign draw largely upon Anna Comnena.

St. Irene (16) of Hungary, Aug. 7, 9, 13, + 1124. The third sainted empress of the name, called in her own country PYRISKA, which the Greeks, according to their custom, changed on receiving her into their Church and nation. She was the daughter of St. Ladislaus or Lasto I., king of Hungary,

1077 or 1080 to about 1095, a great conqueror, and possessed of every virtue. Irene, who was cousin-german to Coloman, then reigning in Hungary, married in 1104, Kalo-John, son of the Emperor Comnenus and St. IRENE (15); he became emperor in 1118 and reigned till 1143. He was an ugly little man, ironically called Beautiful John. They had four sons and three daughters: the youngest son, Manuel, succeeded to the throne. The late years of Irene's life were saddened by a war between the empire and the kingdom of Hungary. Her kinsman, Bela, a claimant of the crown of Hungary, having been blinded by his successful rival Stephen, took refuge at the court of Constantinople; Stephen complained, and John refused to send away his guest: a quarrel ensued and grew to a bloody war. Irene showed, on the throne, that contempt for luxury and pleasure which she had learnt from her saintly father. Whatever her husband gave her she spent, not on herself or her children, but on the poor and the Church. She built a church and monastery for men, and dedicated it to the *Pantocrator*, the all-powerful God; and there, by her own wish, she was buried in 1124. The three days on which she is commemorated are anniversaries of translations of her relics. *AA.SS.* Le Beau, *Bas Empire*, bk. lxxxvi. Stadler, *Lexicon*.

St. Iriaise or TRIAISE, V., Aug. 16, a recluse veiled by St. Hilary at Poitiers. Martin.

Irmentrudis, ERMENDRUDE.

B. Irmgard (1) or IERMERT, Feb. 7. In the time of St. Henry, emperor 1002-1024 (husband of St. CUNIGUND). B. Irmgard lived with her sister Alwred, in the round church at Magdeburg in Saxony. Irmgard became blind a short time before her death, but her spiritual eyes were so much the more delighted in contemplating heavenly things. Dithmar, bishop of Merseburg, her contemporary, testifies her sanctity. The ecclesiastical records of the place having been destroyed at the reformation, the Bollandists could not satisfy themselves whether Irmgard and Alwred ought to be publicly venerated or not. *AA.SS.*

B. or St. Irmgard (2), Sept. 4, V.

Countess of Zutphen. Probably end of 11th or beginning of 12th century. Cahier calls her niece of the Emperor Henry III. (1039-1056). Represented kneeling before a crucifix, which is saying to her, "*Benedicta sis, filia mea Irmgardis.*" Daughter of a count of Zutphen. She made three pilgrimages to Rome. The first time she was there, the Pope requested her to bring him some relics of the 11,000 virgins of Cologne. She accordingly procured some of their bones and some of the earth in which they were buried, and carried them to Rome in a box, which she presented to the Pope. When he opened the box, he found instead of earth and dry bones, blood as fresh as if it had been shed that very day by the holy virgins. She returned to Cologne, taking with her part of the head of St. Silvester. On her third visit to Rome, she went to the basilica of St. Paul, where she saw a full-length statue of Christ hanging on the cross. He spoke to her and sent a message of greeting by her to a crucifix exactly similar in the Church of St. Peter at Cologne. She promised to deliver the message and asked His blessing; He unfastened His right hand from the cross to bless her. She executed the commission, and the crucifix thanked her. She spent the remainder of her life in tending the sick and poor in a hospice at Hachtport or Hachtpfork, near Cologne, where she died.

Suysken, who translates the legend from the German into Latin, adds in a note that he could believe in the blessing given her by the image, but not in compliments sent by one crucifix to another. He thinks this incident must be invented by her anonymous biographer. He adds that the German legend is of no authority. All that is known is that she was a Countess of Zutphen, buried at Cologne in the Church of the Three Kings, and worshipped there in the 15th century with ringing of bells and miracles of healing.

AA.SS. Cratopol, *De ep. germaniæ*. Cahier.

St. Irmina (1), Oct. 6, Jan. 23, March 7, Dec. 24, 7th or 8th century (ERMINA, HIRMINA), founder and abbess of Horres and joint founder of Epternac.

Patron saint of Trèves. Represented (1) with two angels above her head carrying her soul to heaven; (2) with a church in her hand as a founder. Said to be daughter of Dagobert II. (674-679) and sister of St. ADELA (2); and sometimes, with still less likelihood, called daughter of Dagobert I. (628-638). She is perhaps the same person called St. PRIMINA, daughter of Dagobert and sister of St. MODESTA.

In her youth she was betrothed and much attached to Count Hermann, but just before the wedding day, Edgar, one of his attendants, who admired Irmina and could not bear that his master should have her, called him out of the town on pretence that there was a merchant waiting there with beautiful jewels which Hermann might buy and present to Irmina. The traitor led him across the Mosel to the top of a rock, and then holding him firmly, jumped over the precipice. Both were killed and the bodies were found a few days afterwards. Irmina was much grieved. When her father, to comfort her, said he would find her a richer and nobler husband, she said, "I will have a husband not only richer and nobler, but the richest and noblest,—the Lord of all lords." The king approved her decision and built her the great monastery of Horres, called also Eren, or Ste. Marie aux Greniers, at Trèves, which was dedicated by St. Modoald, bishop of Trèves. She lived there as abbess, a pattern of all virtues. Through her liberality and that of Pepin, mayor of the palace, St. Willibrord of Northumberland, bishop of Utrecht, was enabled to found the abbey of Epternac in Luxemburg. She was succeeded as abbess by St. MODESTA. *R.M. A.A.SS. Cahier.* Butler, "St. Willibrord." Le Mire, *Fasti Belgici*. Guéneault. Lechner gives the date of her death as 720.

St. Irmina (2), IMMA.

St. Isabel (1), Aug. 31, Sept. 1, O.S.F. 1225-1270.

Isabelle de Valois, princess of France. Daughter of Louis VIII., king of France, and B. BLANCHE of Castile, his wife. The only sister of seven brothers, all older than herself, the eldest of whom

was Louis IX., king and saint. When she was about nineteen, the Emperor Frederick II. proposed to marry her to his son Conrad. All her family and all France favoured the marriage, and so did all Germany and the Pope, Innocent IV. Isabel, however, had already determined on a religious and celibate life, and lived at her brother's court the life of a nun. The Pope, on hearing her decision, wrote to congratulate and encourage her. She spent her dowry in building the Franciscan convent of Longchamps, at Boulogne, near Paris, dedicated to the Humility of the V. Mary, 1260, and after her mother's death she took up her residence there, but never took the veil, and was only dressed in the habit of the order after her death. The nuns of this convent were the first Urbanists, or mitigated Clares (*see CLARA* (2)); that is to say, that, finding the rule of St. Francis too severe, they obtained from Pope Urban IV. a mitigation of their extreme asceticism. The convent of Longchamps also had a dispensation from the rule of poverty to enable them to hold the lands and rents presented to them by their founder. Their successors, more than 200 years afterwards, obtained her beatification from Leo X. (1513-1522). Urban VIII. (1623-1644) permitted her body to be taken up and exposed for public veneration. Her Life was written by Agnes de Harcourt, one of her maids of honour, and afterwards abbess of Longchamps, who records that she had magnificent hair, and that one day she asked her maids what was the use of keeping (as she saw they did) all that came out when they were brushing and combing it. They said they were preserving these hairs to serve as relics when she should be a saint. She used to say, "Les premisses appartiennent à Dieu"—"The firstfruits belong to God." One day her brother St. Louis saw her finishing a cap of her own spinning, and asked her to give it to him for a night-cap, saying he would value it highly as the work of her hands. She replied that she must give it to Jesus Christ as it was the first work of that sort she had made. The king then asked her to make another

for him, and she promised him the next she made, and sent the first to a poor sick woman. Two of her ladies of the house of Montfort, who heard the conversation between the two saints, went and bought the cap for a large sum from the woman. They kept it as long as they lived, and after their death it was given to the nuns of St. Antony, who preserved it as a relic.

Miracles having occurred at her tomb, numbers of pilgrims flocked to the shrine of Notre Dame du Lac de Boulogne. Some charities established by Isabelle brought together a large assemblage and gave rise to disorder; instead of pilgrims, young noblemen went to visit the nuns, and scandals caused the resort to Boulogne to go out of fashion. Then sacred concerts were instituted during Holy Week, the nuns sang, concealed from sight; the church was beautifully decorated with flowers. All the fashion of Paris resorted to the concerts, the ladies appearing for the first time in their new spring costumes there. But new scandals arose; the church became a place of appointments, not at all spiritual or proper, and the concerts were suppressed by the bishop, but the promenade to Longchamps in Holy Week continued until the Revolution. On the site of the Abbey of Longchamps now stands the residence of Baron de Rothschild. *A.R.M., Romano Scraphic Mart.* Baillet. Butler. *Cronica Scraphica*, vol. iv. Whitehurst, *Court and Social Life under Napoleon III.*

St. Isabel (2), July 8, 9, 11. Queen of Portugal, b. 1271, + 1336. Called Isabel de Paz, the Mother of Peace, Mother of her country; in Latin and German, ELISABETH. In a letter preserved by Cardoso she signs her name Ilisabet.

Youngest child of Peter III., king of Aragon (1276-1285); her mother was Constance of Sicily, granddaughter of the emperor, Frederick II. Isabel was born during the life of her grandfather James the Conqueror, king of Aragon (1213-1276), whose wife was Violante of Hungary, half-sister of ST. ELISABETH (11), landgravine of Hess and Thuringia. Isabel was born at Saragossa. Her

wonderful gift of peace-making began with her life or perhaps with her christening, which placed her under the special patronage of her sainted great-aunt Elizabeth; for before her birth, her father, the Infante Pedro, was not on speaking terms with his father. King Jayme, however, took a great fancy to his little granddaughter and made up his quarrel.

In 1282, when scarcely eleven years old, she was married to Dom Diniz or Denis, king of Portugal (1279-1325), surnamed the husbandman. She had a son, Alfonso, who succeeded his father; and a daughter, Constance, who in 1301 married Ferdinand IV., king of Castile (1295-1312).

Diniz had a great admiration and regard for her, but he was by no means a pattern husband; and her self-effacing, peace-loving disposition was never more conspicuous than in her toleration of his infidelities and her kindness to his illegitimate children. She was rewarded for her patience and forbearance by the entire restoration of his affection and confidence. It was soon observed in her own and other countries that God had given her a special gift of peace-making, and princes from all parts of Europe referred their differences to her. Soon after her arrival at her husband's court, he quarrelled with his brother Alfonso. Isabel, who had hardly emerged from childhood, besought the bishops and the king's counsellors to bring the brothers to an agreement, and as the dispute turned upon the division of their property, she voluntarily gave up part of her own settlement and persuaded the king to give his brother the income he demanded.

Isabel's brother, James, king of Aragon, went to war with her son-in-law, Ferdinand, king of Castile, for the possession of some lands they had taken from the Moors. She prevailed on them to meet her and her husband at Turiaso, where their kingdoms touched, in July, 1304. They came there with their queens, so that it was a family gathering. Isabel met her relations so affectionately that they were all delighted to take her view of circumstances, and all agreed to accept the friendly arbitration of Denis.

Some years afterwards, a still more painful dilemma called for her intervention; her son rebelled against his father, and although the king was angry with the queen for her interference, she succeeded in arranging a meeting between the father and son, when Don Alfonso apologized to his father, was forgiven, and his income restored to him. The trouble between them, however, broke out again, and the king rode out of Lisbon to meet his son and forbid him to enter the city. Their attendants, always ready for a fight, were soon engaged in a life-and-death struggle. The queen heard of it, and instantly set off at the best speed of her mule, and rode into the middle of the battle, regardless of the stones and arrows flying about her. She made her way first to the king and then to the infante, and as each was unwilling to make the first advance, she returned to where the battle was thickest, and begged the soldiers to desist. They obeyed, for she had always been a great favourite with all classes, and when they laid down their arms, Alfonso advanced to kiss his father's hands, and peace was restored.

After her husband's death, 1325, Isabel assumed the dress of a Franciscan nun and built a convent of that order, at Coimbra; but never took the vows, although she spent her time as much as possible in devotion. At sixty-four, she made a pilgrimage on foot to the tomb of St. James at Compostella, begging all the way like a poor pilgrim. Many more incidents of her piety and charity are recorded in her life and in the history of Portugal. One more work of peace-making was reserved to crown her closing life. Her son, Alfonso, now King of Portugal, quarrelled with his nephew, her grandson, Alfonso, king of Castile. She recognized that it was the call of duty to leave her calm retreat, among the nuns, to exercise once more the wonderful gift she had received from God. It was the middle of summer, and her attendants represented to her that the heat and fatigue would be dangerous at her age; but she set out for Estremoz, where she met her son. She had no sooner given her injunctions and re-

ceived the promise she desired than she sank under the fatigues she had sustained, and died as she was born, in the exercise of her glorious mission of peace, July 4, 1336. Notwithstanding the excessive heat that prevailed during the seven days that the funeral train was on the journey back to Coimbra, the body of the saint remained fresh and supple and the signs of youth and health returned to her face. She was soon recognized as a saint in Portugal; but nearly two centuries elapsed before she was canonized and worshipped throughout the Church.

Schiller's poem, *Der Gang nach dem Eisenhammer*, is founded on an incident in the life of Isabel. The story told of St. Elizabeth of Hess and of some other saints, is related also of this queen; namely, that the king insisted on seeing what she was carrying to the poor in her robe, and found it full of roses, although it was mid-winter.

One of her many charitable institutions was the foundling hospital at Santarem; the building was begun by a good bishop, but before it was completed, he found himself at the point of death and begged the queen, for the love of God, to take it under her care and carry out his benevolent scheme; which she did with hearty goodwill and great judgment. *R.M. AA.SS.* Cardoso, *Agiologio Lusitano*, iv. 41. She is commemorated by the Cistercians July 11, by the Benedictines July 9, by the Franciscans July 8. *A.R.M.*

B. Isabel (3) Luisa of Aveiro, O.S.D. + 1542. One of the first nuns of the Dominican convent of Jesus, at Aveiro in Portugal, where she lived in great sanctity and asceticism for eighty years after her profession. At the moment of her death, thirty nuns who were present heard joyful melodies being played on organs. They were angry that any one should play in the convent while they were grieving for so sad a loss, but when they went to the choir and found it empty, they understood that they had heard the angels rejoicing to receive the soul of Mother Isabel Luisa. This happened at the end of June, 1542, on the festival of the

10,000 martyrs, to whom she had a special devotion. Lopez, *Historia general de Sancto Domingo y de su orden*, book 3, part 3, chap. 11.

B. Isabel (4) de Soto Mayor, 16th century. Daughter of the Count of Benalcazar. Called in religion, Isabel de la Puebla. Nun in the Convent of St. Clara de Benalcazar, called the Convent of the Column, because they had a piece of the pillar to which the Lord was tied when He was scourged. Daça, bk. iii. chap. 77.

St. Isabel (5) Flores, ROSE OF LIMA.

B. Isabel (6) Fernandez, Sept. 10. M. in Japan, 1622. She and her husband, Domenic Jorge or Giorgi, had St. Charles Spinola living in their house, and he was god-father to their son Ignatius, whom he taught and baptized. Isabel was only twenty-one when, in 1619, Domenic was put to death for harbouring a Christian and adopting his faith. Three years afterwards, Isabel and her little Ignatius were condemned to be beheaded. When they came into the place of execution, Isabel saluted with her handkerchief in the Japanese manner, and Father Spinola, who was standing at the stake where he was to be burned, did not see the child, and fearing he might be lost to the Kingdom of Christ when deprived of his parents and pastors, called out, "Where is my Ignazietto?" "Here with me," she answered, holding up the child in her arms that the venerable apostle might see and bless him, "I have brought him to be a martyr, to die for his God before he can speak, and to serve Him before he can offend Him." Isabel knelt down with her son in her arms and both were beheaded. By one account, the child was beheaded in his mother's arms, at the third blow; by another, she was decapitated first, and when he saw her head roll off, he bared his own neck for the sword (*Analecta Juris Pontificii*, 9me. série). The bodies of all the decapitated martyrs were left on the ground and the heads were placed on a long table opposite the missionaries. The pictures preserved represent these arrangements. There is, at the church called the Gesu, in Rome, a picture done

at Manilla about this time, which agrees exactly with the account. (See LUCY DE FREITAS.)

Other SS. Isabel. (See ELISABETH). In Latin and German, Isabel is called Elisabeth; in Spanish, Elisabeth is called Isabel.

St. Isbergue or ISBURG, IDABERG (3).

St. Isiberge, IDABERG (3).

St. Isidora (1), M., April 17, mother of St. THECLA (11) and sister of St. NEOPHYTA. Tortured and martyred at Lentini in Sicily. Thecla sent money by Alexander, son of Neophyta, to obtain the bodies of these two saints and their fellow-martyrs, whom she buried, and after the death of Tertullus, the governor, built a church on the spot, called that of the Twenty Holy Martyrs. AA.SS.

St. Isidora (2), V., May 1. There was once a double monastery on an island in the Nile, called Tabenna, at the extremity of the Thebaïd, near Syene. It was inhabited by four hundred nuns, amongst whom was one who appeared to the whole community to be an idiot and possessed of a devil; so much so that they would not have her to sit at table with them. She did all the kitchen work, and instead of the hood that all the others wore, she had a common cloth twisted about her head. She never was seen to sit down to eat, none of her sisters ever gave her a piece of bread, she lived on the crumbs and scraps that she got while she was cleaning out the plates and dishes, she never talked or grumbled, although some of the nuns treated her with rudeness and made her the subject of practical jokes. One threw the remains of her food at her, another put mustard in her nose, and so on. When this had gone on for a long time, an angel of the Lord appeared to St. Pyotterius, a holy hermit living in the desert, and said to him, "Go to the monastery of Tabenna, and you will see one of the nuns wearing a crown on her head, and you will know that she is the best; compared with her patience under trials you will have a very poor opinion of your own asceticism." He went, and induced the chiefs of the brothers to get him admitted into the house of the women.

They immediately did so, knowing him to be a very saintly old man. He requested to see all the nuns, and when he had seen them, he said, "There is something I have not seen yet. Bring me *all* the nuns." They said, "We have one who is mad; she lives in the kitchen, and is possessed." He said, "Bring her to me, however." They called her, but she did not hear or would not answer, and at last they went and said to her, "St. Pyoterius wants to see you." When he saw her, with the kitchen cloth round her head, he threw himself at her feet and begged her to bless him. She then kneeled before him, and said, "Bless thou *me*, Father." All the nuns were surprised, and said, "Do not undergo such humiliation, Father: she is mad." He answered, "You are mad to despise her; she is your superior and mine, and I pray that I may be worthy to receive her blessing." Then they all fell at his and her feet, and each confessed the indignities of which she had been guilty towards Isidora. Then the old man offered up prayers for the whole community, and went away. A few days afterwards, poor Isidora, being distressed by the confessions and apologies of her sisters, and the honour they now insisted on showing her, fled from the monastery, and was never heard of more. St. Basil, the bishop, told the story. *AA.SS.*, from *Lives of the Fathers* by Rosweide, and other authorities. Palladius, *Lausiaca*, calls the nun AMMA, and the hermit Pitirum.

St. Isnandul, SNANDULIA.

St. Iste, IDA, mother of St. GERTRUDE.

St. Ita (1), Jan. 15, c. 480-570, abbess (IDA, IDE, IDEA, ITE, ITHA, ITHEES, ITTA, MIDA, MITA, YSTIA, YTHA, SITHE, DERTHREA, DEIDRE, DEIRDRE, DOROTHEA, DOROTHY). In Irish the letters *d* and *t* were convertible, the sound thick between the two, which accounts for the appearance of the *th*; *m* or *mo*, literally *my*, denotes endearment or veneration for the person to whose name it is prefixed: Mita, *my own Ita*; Ita means *thirst* (Sc. Gaelic *Iotadh*), and denotes the thirst this saint had for Divine love. Sithe is probably a cor-

ruption of St. Ithe. Dertthrea, or Deidre, was her original name, of which others are merely variations; her biographers have rendered it in Latin as Dorothea.

St. Ita ranks next to St. BRIGID (2) amongst Irish women saints. She is patron of Camello in Limerick; but Kilita, the cell or church of Ita, is the name by which the site of her monastery is now known, and is of itself sufficient to commemorate her. As Deirdre she is probably patron of women called Derrder, a name which occurs in mediæval Scottish records.

Ita was born at Nandesí, now called Dessee, a barony in Waterford. Daughter of Kennfoelad, who was descended from Felim, the law-giver monarch of Ireland (111-119). Ita lived eight generations later. It is supposed that her father and her mother, Necta or Neacht, were Christians, and that Ita was baptized in infancy. Even in early childhood she was remarkable for holiness, and miracles showed that she was destined to become a great saint.

One day when the little girl was left sleeping alone, the room appeared to her parents and the servants to be in a blaze, but when they rushed in to rescue the child, they found her sleeping peacefully. Seeing no trace of fire, but that the radiance proceeded from a supernatural light, they understood that it was an image of the fire of holiness in the infant's soul.

The maiden grew up beautiful, and a young noble asked her in marriage. Kennfoelad accepted his offer, but Ita refused, and said she wished to serve God in the monastic life. Her father was extremely angry when he heard this, swore he would never consent to it, and tried to force her to marry. Ita, however, gained her mother over to her view of the matter, but bade her not thwart her husband openly, saying, "Never mind, some day he will command me to go to serve Christ where I choose." Ita soon afterwards observed a rigorous fast for three days and three nights, praying in faith almost incessantly the whole time. She was beset with temptations of the devil until the third night, when the evil one departed from her. At the

same time an angel appeared in a vision to her father, and said, "Why prevent Ita from taking the veil and going where she pleases? She shall serve God in a distant part of Ireland and be the patron saint of the people who dwell there, and an advocate for many at the day of judgment."

Kennfoelad accordingly urged his daughter to take the veil; which she did that very day in a church in the neighbourhood of Nan Desi. She was directed by an angel to go to Cluain Credhuil ni Hy Conail, now called Kileedy or Kilita, near Newcastle, in Limerick. There she was joined by many women who shared her holy purpose, so that in a few years she was at the head of a large community of nuns. The prince of Hy Conail offered her a large tract of land round the monastery, but she would only accept four acres to be cultivated as a vegetable garden. The prince then declared that the monastery would be more richly endowed after the death of the founder than during her life. That might well be, for Ita rejected all valuable gifts and would never touch money.

Beoan or Bevan, a warrior as well as an artificer in wood and stone, was obliged to flee from his own country of Cenn-naught: Colgan says he was killed in battle and raised to life by St. Ita. He came to Hy Conail, and while living there made some additions to St. Ita's monastery. She had a beautiful young sister Nessa, who had joined her with the intention of becoming a nun, but Ita persuaded her to marry Bevan, and gave him an estate. In answer to the prayers of St. Ita, this marriage was blessed with a saintly son, Mochoemoc or Pulcherius, whom she brought up. At twenty she sent him to Bangor. After some years' training there, he returned to Munster and founded the monastery of Liathmore in King's County.

The Abbess Ita assisted the poor by finding work for them, especially by employing them in the building of her monastery. It was probably as a work of charity in the first instance that she employed the exile Bevan to make additions to it.

Besides St. NESSA, Ita had another sister whom she educated; her name was FINA.

But especially did she devote much care and time to the instruction of the young Brendan of Clonfert, called the Navigator because he made a seven years' voyage in search of the earthly Paradise. She brought him up from the time he was one year old until he was six. It is supposed they were relations, in any case there was great friendship between them. He consulted Ita on points of duty, and once she advised him to go to Brittany, as a penance, for having involuntarily helped to cause the death of a person who was drowned at sea. Some authorities say the little Brendan was brought up in the nunnery, but according to others, Ita's part in his training was before she took the veil, certainly before she became Abbess of Cluain Credhuil; it is this which throws back the date of her birth so early as 480. Brendan was brother of St. BRIGA (4), and died 577.

Ita had so great a reputation for wisdom as well as holiness that persons often went to her for advice on matters of difficulty. Among those who visited her were an abbess and some nuns who came from a neighbouring monastery to refer a difficult question to her decision. The saint became aware of their approach by supernatural means, possibly by second sight, and so prepared baths and a feast for them. As soon as the visitors arrived, all the sisters exchanged the kiss of peace with the Abbess Ita, except one. She hesitated on account of being suspected of theft. She was quite innocent, but as yet had not been able to clear herself. Ita, however, held out her hands to the poor nun, saying, "Come and kiss me, for I know you are not the guilty one." All the guests wondered at Ita's knowing anything of the affair, and concluded that as she knew so much she would be able to tell them who really was the thief, and besought her to do so. The prompt answer was, "She who is in penance for another fault has also done this," directing them where to find the stolen article, and foretelling the perdition of the unworthy nun. She soon

afterwards abandoned the religious life, and discarded the habit.

Once when St. Ita prayed that she might receive the Holy Communion from the hands of a worthy priest, she was instantaneously led by an angel to Clonmacnoise, a great distance from her own monastery, and there received the Sacrament from a very good and venerable man. The priest and his assistants were not aware of her presence, and did not know what had become of the sacred elements until it was revealed to them by an angel, nor did any one miss the abbess from her place at home. When the holy man discovered what had happened, he and some of his fellow monks took the long journey to Cluain Credhuil to receive Ita's blessing. By some accident one of these monks became blind on the way, but they all trusted that his sight would be restored by St. Ita, which happened accordingly. She requested the aged priest from whom she had received the Sacrament at Clonmacnoise to say Mass before her. Afterwards she ordered her nuns to present him with the vestments he had worn in her church, and which were made by her and the sisters. However, he declined the gift, on the plea that their abbot Eneas, or Angus, had forbidden them to receive any present from Ita but her prayers and blessing. Her answer was, "Tell him that when he visited the monastery of the holy virgin Chinreacha Derchain she washed his feet and I helped to dry them with a linen towel, then he will not be angry, but will do me the favour to accept my gift." So they took the vestments with the abbess's blessing and returned home. When Eneas was told of the circumstance he remembered it, was satisfied, and accepted the present. (*See KAIRECHA.*)

On the death of Ita's uncle in the Nan Desi country, she sent for his eight sons, and told them that their father was suffering in the other world for his sins in this; she enjoined that each of them should daily give bread with meat or butter to the poor, and also lights, in order to gain repose for their father's soul. After two years of this, Ita told her cousins that their father was now

released from his great sufferings, but was without clothing, because in his lifetime he had given no clothes to the poor in Christ's name. So they gave alms in clothing during one year, and then Ita told them that their father enjoyed rest, through their alms and her prayers, but especially through God's mercy, and after giving her eight cousins a strong warning not to lose their souls, through covetousness or love of the world, the abbess blessed them and parted from them.

About 546 or 551, St. Ita obtained by her prayers, a victory for the Hy Conail Sept among whom she dwelt, over an enemy from West Munster, who had a force far more numerous than their own.

This great saint is held in deep veneration, not only for her own holiness, but on account of the vast influence for good she exercised on so many others. Amongst those whom she taught in their youth were many holy women besides St. Nessa and St. Fina. She was the intimate friend of St. Cumine, bishop of Clonfert, of the Abbot St. Congan (Feb. 27), of St. Luchtigern (April 28) and St. Susrean (Oct. 25). The virtues and miracles of St. Ita are told in the lives of several Irish saints of her time (*see* ST. RETHNA); many of them are cures of blindness and diseases of the eyes. The Decies saints of her family are numerous, and are given in Colgan's appendix to her life, but a more ancient life of Ita than his own was known to Colgan, and was believed to have been written during the lifetime of Pulcherius. St. Ita died Jan. 15, 569, of a painful disease. She has been constantly venerated at Kileedy, otherwise Kilita or Kilardy, and throughout Hy Conail. Her well may still be seen in the burial-ground of Kileedy, a little to the north of Ballagh Gortnadhy mountains. Her church has unfortunately been in some measure modernized; but a portion of the nave is in the ancient Irish style, and may well be part of the original church built by St. Ita. She is also venerated at Rosmiden, her native place in the Decies country, and at Kilmidie, in the barony of upper Camello in county Limerick. The Protestant Church of

Kilmeedy is believed to be on the site of part of the old graveyard, but no remains of the ancient church are visible. Idlesleigh in Devon and the neighbouring village of Meeth are supposed to take their name from this saint. Ide is there pronounced *Eede*. A very ancient Life of the saint, published by Bollandus in *AA.SS.* O'Hanlon. Lanigan, ii. 21. *Britannia Sancta*. Butler.

St. Ita (2), IA (3).

St. Italica (1), June 27, M. at Cordova. *AA.SS.* St. Jerome's *Martyrology*.

St. Italica (2), June 30, M. in Africa. *AA.SS.*

St. Italica (3), Aug. 24, M. at Antioch. *AA.SS.*

St. Itha, sometimes IA, sometimes IDA, sometimes ITA.

St. Ithelgeofu, ELFLÉDA.

St. Itisberga or ITISBURG, IDA-BERG (3).

St. Itta (1), IDA, ITA.

St. Itta (2), JUTTA.

St. Itty, IDA, ITA.

St. Iva or IVES, IA (3).

B. Ivetta, IVETA, JUTTA, JUETTE, or ZUETTE, Jan. 13, 1228. Widow and recluse. Represented surrounded by poor people, in consideration of her special devotion to lepers. She was of a good bourgeois family of Huy near Leyden; young, pretty, and rich. She was married against her will, and always hated married life more and more; she fretted and lost her health, and wished for her husband's death. God took pity on her and turned her heart to the love of Himself and pursuit of virtue. Five years after the marriage her husband died, leaving her with two children. She lived in the town for five years as a widow, bringing up her two sons. She gave a great deal to the poor and always received pilgrims hospitably. Then she went to serve the lepers at a house outside the walls, on the Meuse, where there was a chapel in which the Eucharist was given to the lepers sometimes, but very

rarely. She wished she was a leper because she was distressed that people came from all directions to visit her on account of the fame of her holiness and charity. She procured the conversion of her father, by her prayers and her good works. He became a monk, and afterwards left the monastery and had a cell built for himself in the church where she and the lepers were, and there he died piously. Then, giving up the office of Martha, which she had held towards the lepers for ten years, she turned to that of Mary, which is the best. She betook herself to the cell that she had helped her father to build, and had herself walled up in it; and there, the devil, seeing that her face was as though she would go to Jerusalem, brought against her the whole host of Amalek and bade her remember the flesh-pots of Egypt, but she was assisted by the VIRGIN MARY.

Her elder son became a Cistercian monk and abbot of Orval in Luxemburg; the younger was wicked and dissolute, but in consequence of the prayers of his pious mother, he was converted. Many other instances of her good influence on individuals who knew her are recorded in her Life, also her prophecies, temptations, and miracles. Once she ardently desired to receive the Holy Communion, and begged the priest to give it to her. He refused, and she fell asleep, and the Apostle St. John appeared to her and gave her the Holy Sacrament. She told this to her confessor, who only revealed it after her death. She died in her cell close to the Lazaret at Huy.

AA.SS., from a contemporary Life by a monk who knew her well. Cahier, *Ermite*. Collins, *Cistercian Legends*. Menard. Henriquez.

St. Iwy, EWE, or EVE, a Cornish saint, perhaps same as IA (3). Eckenstein. Baring-Gould.

B. Izdislava, V., O.S.D., of the family of the Barons of Berkensium, gave money to build a Dominican monastery. Le Miro, *Rebus Bohemicis*.

J

St. Ja, Aug. 4 (IA, IE), M. c. 360. One of a band of Roman captives brought from a place on the frontier which Sapor, king of Persia, had conquered from the Romans. After a year's imprisonment and other torments, St. Ja was condemned to death by the chief magicians because she had converted their wives to Christianity, which they thought she must have done by magic. She was bound with cords until her bones creaked and cracked, then scourged nearly to death, and finally beheaded, giving thanks to the last. There was an old church of St. Ja at Constantinople in the time of Justinian, who rebuilt it. *AA.SS.*, from a Greek MS. in the Vatican Library. *Men. Basil.* Tillemont, *Hist. Eccl.*

St. Jabhthema or **GAERTINA**, July 11, an Irish V. *AA.SS.*, *Præter. Mart. of Tallaght.*

St. Jadwidz, **HEDWIG**.

St. Jaegra, Nov. 15, V. M. at Toledo. Her story will be given by the Bollandists in *AA.SS.* when they come to her day.

St. Jamnica, **GAMNITE**. (See **BLANDINA**.)

St. Jane (1), **JOANNA**, wife of Chuza.

B. Jane (2), Jan. 16, Feb. 12, May 1. V. of Bagno, in Tuscany, + 1105. **GIOVANNA** of Fonte Chiusi was first a lay-sister and then a nun in the Camaldolese convent of St. Lucy at Bagno, a place of resort for medicinal waters. At her death, all the bells in the town rang without human interference. Some time afterwards a pestilence was arrested by her intercession, and in gratitude the people set up an altar to her honour in their church. Her convent was afterwards called by her name—**Santa Giovanna**. *A.R.M.*, Feb. 12. Bollandus, *AA.SS.*, gives a life of her by Razzi and another by Ferrarius. Bucelinus.

B. Jane (3) Spirinx, Dec. 4. Lay-sister at Beaupré, near Mont Gérard, in Belgium. Her parents, who were of the noble class, made some difficulty about letting her become a nun, and among other stipulations bargained that she should do no dirty work; but she chose to make herself the lowest of the nuns

and to help in cleaning out the stable. After her death, one of her sisters had a vision in which she saw Jeanne clothed in brilliant light on account of her humility. The sister superior asked her to open her hand. She declined because she held in it a jewel of such splendour that it would instantly blind any mortal. She told them it had been given to her for the menial work which she had willingly done. Bucelinus.

St. Jane (4), May 9, Aug. 4, 2. End of 12th century. Juana de Aza, sometimes called Juana Guzman, was the mother of the great St. Dominic, founder of the Order of Preachers. She and her husband were of noble Spanish families. He is generally said to have been a Guzman, but this is denied. The birth of her third and most famous son was foretold as follows: Late in the year 1169, Juana, who was very pious and saintly, was making a *novena* in the monastery of St. Domingo de Sylos (+ 1153), near Calaruega in Old Castile. On the seventh night of the *novena*, as she was watching in the sepulchre of the holy monk, he appeared to her and told her God would give her a son. From thenceforth she became more devout than ever. Some months before the birth of this child, she dreamt that she brought forth a dog, carrying in his mouth a burning torch which set the world on fire. St. Dominic (in Spanish, Domingo) was born at Calaruega, 1170, and called by the name of his patron saint, Dominic de Sylos, whose fame is lost in that of the son of Juana. She was buried in the convent of San Pedro de Gumiel, until about 1350, when the Infant Don Juan Emanuel, moved by the virtues of this servant of God, his relation by blood, procured the solemn translation of her relics, carrying the bier on his shoulder from Gumiel to the Dominican convent of Peñafiel, where a chapel was built in her honour, and where she still receives public veneration. In 1828, Ferdinand VII. of Spain—heir of the devotion of his ancestors towards their blessed relative—entreated the holy see

to approve the immemorial worship of the B. Juana de Aza; which was confirmed by the Congregation of Rites the following year. She is called "Saint" by the Dominicans.

A.R.M., Aug. 2. Hernando del Castillo, *Hist. Gen. de S. Domingo*. Hurter, iii. chap. 25. Butler. *Diario di Roma*, 1828.

B. Jane (5), Dec. 5, countess of Flanders, + 1244. Daughter of Coun Baldwin, who became Emperor of the East. She married (1) Ferdinand, son of King Sancho of Portugal; (2) Thomas, brother of the Count of Savoy. She ruled the county of Flanders very wisely and benevolently. She built the Cistercian convent of Marquette. With her husband's consent, she took the veil there. A few days afterwards she died. Lechner, *Benedictine Mart.*

B. Jane (6), or SAINTE JEANNE, THE RECLUSE, May 4. Tradition says she was a recluse for twenty years near Arrivoir. In 1246, her body was brought on this day to the celebrated Cistercian monastery of Arrivoir (diocese of Troyes). In the middle of the 17th century the monks had no knowledge of her history and no special service in her honour; but it was customary to ring the bells repeatedly in memory of her on the anniversary of her translation thither. A.A.SS. Mas Latrie.

B. Jane (7) of Orvieto, July 23, + 1308, 3rd O.S.D. GIOVANNA, commonly called VANNA, was a native of Carnajola, near Orvieto in Tuscany. She was left an orphan very young, but by taking St. Michael the Archangel for her guardian and patron, she preserved her baptismal innocence and was remarkable for her piety and industry. She became a nun of the third order at Orvieto. When she meditated on the martyrdom of a saint, she used unconsciously to follow the movements of the martyr. Once on the festival of SS. Peter and Paul, she meditated first on the martyrdom of St. Peter, and falling into an ecstasy, she was found extended in the form of a cross with her head down, as it is recorded that that apostle suffered. Passing on to the subject of the martyrdom of St. Paul, she fell to the ground

with her head stretched out as if waiting for the executioner's stroke. When she had been twelve years in the convent, on Good Friday, as she meditated on the crucifixion, she became stiff and rigid in the form of a cross, and after a time, fell to the ground with a great noise, as if all her bones were broken and all her joints dislocated, and thus she remained until night. This mercy was granted to her every Good Friday for ten years. On the feast of the Assumption of the B. V. MARY, she was raised more than a yard from the ground, and continued so for an hour with her hands outstretched towards heaven. She performed miraculous cures before and after her death, which occurred in 1308, at the age of forty-two. *Mart. FF. Prædicatorum*. Pio. Hernando del Castillo.

B. Jane (8), June 11, 14th century. JEANNE or DIANE de Villeneuve. Carthusian nun. Aunt and instructress of St. ROSSELIN, and mentioned in her Life. A.A.SS.

St. Jane (9) of Signa, April 23, Nov. 9. + 1307 or 1348. B. GIOVANNA DA SIGNA. Secular hermit. Represented keeping sheep beside the Arno. She was one of a family of labourers at the village of Signa on the Arno, seven miles from Florence, towards Pisa. She is claimed by various orders, but did not belong to any. She used to keep her father's sheep and sit under a great oak. In her childhood she spread her cloak on the waters of the Arno when it was in flood, and walked over dry-shod. When she was keeping sheep with other shepherds, a frightful storm came on. She made the sign of the cross over the sheep, and not only did they sustain no damage, but not one of the men or beasts was even wet. She built herself a hermitage in the valley of Signa. Guérin says she died of the plague in 1348, after performing miracles of charity to other victims. Brocchi places her death several years earlier. Her oak was held sacred, and whoever tried to cultivate the ground under it had no luck; either the oxen died, or some other mishap occurred. Once a wood-cutter, although warned, said, "*Beata o non Beata—voglio tagliare,*" and jumping into the tree with a

very sharp axe, raised his arm to cut a bough. He fell to the ground with such force that he was seriously hurt, and the edge of his axe was found to have grown quite thick and broad. She performed many miracles of healing. Brocchi, *Santi Fiorentini*. Cahier. Prayer-book and Calendar of the Franciscans.

St. Jane (10), March 30, Sept. 1, Oct. 27, 1301–1367. **B. GIOVANNA SODERINI**, born at Florence, was a nun of the 3rd Order of Servants of the B. V. **MARY**, called *Mantellate*, and disciple of **ST. JULIANA FALCONIERI**, their founder. Feliciana Tamia, her pious governess, being near death, indicated St. Juliana Falconieri as the fittest person to educate Giovanna, who thenceforward became her devoted disciple, and under her guidance, dedicated herself to God and the Virgin Mary, at the age of twelve. She was the first to discover the miraculous mark of the cross of Christ, like a seal, on the heart of her dead mistress, also that Juliana's hair shirt had grown into the flesh. She aspired to walk in the steps of Juliana, and emulate her penance and holiness. She was chosen directress of the *Mantellate* and survived her mistress twenty-six years. She was honoured as a saint in her own order from the time of her death, and this veneration spread to other orders and countries long before any recognized authority had sanctioned her worship. *A.R.M.*, Sept. 1. *A.A.SS.*, Oct. 27.

B. Jane (11) or **JUANA**, Dec. 8, abbess of the Cistercian monastery of St. Benedict de Castris, near Evora in Portugal, + 1383. She was of royal Portuguese descent. In 1383, during a war between Portugal and Castile, soldiers broke into the house, took the ornaments from the church, and seized the nuns. The priests endeavoured in vain to protect them. The abbess having tried to convert the soldiers, they dragged her about the town, tore her clothes off, and left her for dead; nobody interfered. The monks of St. Francis took her up to bury her in their church, although neither they nor any one else, but only this one woman, had dared to reprove the soldiers for their sacrilege and brutality. The same day that she was killed the people

burst in to murder the nuns, calling them Castillians. They were struck blind, and thus the nuns escaped. For two hundred years afterwards no abbess ever died in the exercise of the dignity in that convent; each one had to resign on account of serious illness or some insurmountable cause. Henriquez, *Lilia*.

BB. Jane (12) and **Mary** (52), or **BB. JUANA** and **MARIA**, Aug. 9, VV. MM. c. 1400. Two sisters of Torreximeno, a village near Granada, which then belonged to the Moors. They were of poor but honest parents. They used to wash clothes at a fountain. One day they were seized by Moors and carried to Granada, where, after some changes of masters, they became the property of two Moors who held important offices about the court. The two Moors wanted to marry these very pretty girls, but could not on account of their religion; so they tried by every possible artifice to induce them to apostatize. Jane and Mary instead laughed at the Mohammedan faith and blasphemed the prophet. At last the love of the two Moors was worn out by so many refusals, so that they began to hate their captives, and took them before the *cadi* and accused them of blasphemy. The *cadi* took the young women apart from their masters and represented to them the advantages they would derive from adopting the religion of Mahomet and being married to these knights; but as they vehemently refused to abandon their faith, he thought himself compelled to make an example of them. He ordered them to be dragged to the common place of execution and there beheaded. Accordingly, they were taken from the heights of the Alhambra to a place called by the Moors *Macahan*—the burial-place of the accursed—where now stands the Church of St. Gregory near the Darro. There they were beheaded in presence of a great multitude of people. It appeared that their martyrdom was accepted by Christ, for their bodies remained kneeling, instead of falling to the ground when their heads were cut off, and a light shone round them brighter than the noonday sun, which was then at its height.

This story was preserved among the Moors, and the descendants of the witnesses of the miracle confirmed the *informacion juridica* (1560), which is preserved in the archives of Granada. That city has a special devotion to these martyrs. Their statues are placed on the altar of the Church of St. Gregory, but on the pedestals the names of Catherine and Lucy (Catalina and Lucia) are placed by mistake. On one side of the high altar are four bas reliefs representing four principal scenes in the life of the sisters. Bilches.

St. Jane (13), **MARY** (53) DE MAILLAC.

St. Jane (14), May 12, 1452-1490. The Infanta JUANA of Portugal. Patron of Aveiro. Daughter of Alfonso V., king of Portugal, and Isabel his wife. Isabel was her husband's first cousin, both being grandchildren of John I., king of Portugal. The queen died in 1456, a few days after the birth of a prince, afterwards John II. The king had her establishment kept up as it was in her lifetime for the Princess Juana and her infant brother. When Juana was only fifteen, she was tall and looked twenty; but her mental powers and acquisitions were even more in advance of her age than her bodily gifts. Her fervent piety showed itself in all that she did. Her chaplain translated the prayers called "Hours" for her, from Latin into Portuguese, that she might recite them with more understanding and devotion. She withdrew herself as much as her rank permitted from the pomps and vanity of the world, and spent certain hours of the day alone in her oratory. She persuaded her servants to procure for her the coarsest of garments, which she wore secretly under the silk and embroideries in which she was obliged to appear in public. Then she took to wearing a hair shirt made as roughly as possible from the hair of horses and cows. After being obliged to appear in gorgeous raiment at some public function with her father and brother, she would shut herself into her oratory and pray. At night, instead of resting in the luxurious bed prepared for her, she spent hours in prayer, tearing her tender flesh with a scourge, especially on those

festivals which commemorate more particularly the sufferings of Christ. She never changed her coarse woollen undergarment until it became so swarming with vermin as to be quite unbearable. Her apartment had two divisions: one was a sort of cellar under the other; and there she had a bed placed nominally for her secretary, but really for herself. This bed was as hard and uncomfortable as it could be made; it had a coarse mattress stuffed with bark of trees, a woollen pillow, and old ragged clothes instead of blankets. This penitential bedding was preserved and sent as a great treasure to the prioress of the convent where Juana ultimately took the veil.

Meantime, the fame of the beauty, wisdom, and holiness of the Infanta was spread through all the courts of Europe, so that nearly every sovereign aspired to win her either for himself or for some prince of his house. One of these was Louis XI. of France, who asked her in marriage for his brother Charles. The Infanta, seeing her father bent upon this alliance, and herself wishing to lead an exclusively religious life, pleaded youth and lack of experience in the world. Another of her suitors was Maximilian, afterwards king of the Romans, son of the Emperor of Germany.

Juana visited the Cistercian convent of St. Dionysius, at Odivellas, and learnt all particulars of the rule there, as well as in the Dominican convents. Soon after this, when she was eighteen and her brother fifteen, the king determined to cross over to Africa with a great army, to fight against the infidels, for the glory of God. Pope Paul II. granted indulgences to all who should join the expedition. The Infant Don John was a weak and delicate boy, so that Juana was looked upon by many as heiress of the kingdom. The prince, however, went with his father and the other crusaders, and received the cross with great devotion from the hands of the Archbishop of Lisbon, who gave the indulgence to all who went for it, at the same time fastening the holy badge on the breast or shoulder of each, and declaring him bound to proceed to the

sacred war. The king told his daughter all his plans, consulted her on religious and other subjects, and appointed her regent, with her tutor Didacius Suarius of Albergaria to assist and advise her. Juana left off her gay clothing and wore black: she busied herself in looking after the many matrons and maids of her household. She arranged advantageous marriages for some, in many cases providing dowries. She divided all her valuable clothes and jewellery, giving liberally to priests and the cause of religion. She prayed for the success of her father's army. Consequently he soon took two towns, Tangiers and Algiers. When the joyful tidings came that the king was returning victorious, Juana determined to take advantage of the hour of triumph to obtain his sanction to her retirement from the world. She had some difficulty in procuring garments suitable for a festal occasion, especially as all the merchant ships were being used in the war. At last her messengers succeeded in getting her a green silk, the colour expressive of her faith and hope. She adorned her head and neck with jewels, but under all this gay apparel she wore a hair shirt and the coarsest woollen clothing. Thus attired, she went forth to meet her father, accompanied by her mother's sister Filippa and all the principal ladies and gentlemen of the court. When she had saluted the king and his nobles, she astonished them all by saying—

“Your Majesty knows that it was the custom of the kings and emperors of the ancient world, that when they had obtained a great victory they returned thanks and offered the most precious gifts to their gods. Some of them even offered their daughters to serve in the temples. How much more should a victorious Christian king make such an offering to the true and merciful God, who has enabled him to conquer an innumerable host of barbarians in so short a time, and with so little trouble and danger to himself and his people.” She added that he had not far to look for a sacrifice, as his daughter stood there, not only willing but desiring to be consecrated to God. Therefore she

asked that no project of marriage should ever be mentioned to her again, and that she should be allowed to retire to some convent, there to offer herself a living sacrifice to Christ. The king, being a fervent Catholic, could not refuse, however unwilling to part with his daughter. His consent was received with murmurs from the crowd, who protested against the loss of the princess as heir to the throne.

Juana remained several months in the palace, taking her place in the world so cheerfully and graciously that the people began to hope she had forgotten her wish to take the veil. In March, 1472, a celestial sign appeared over the convent of Aveiro. Every night from sunset until dawn an enormous comet was seen, even if the sky was so cloudy that no other star was visible; it stood exactly over the place where the Infanta afterwards erected the new buildings.

Juana obtained her father's consent to enter for a time the Convent of Odivellas, of the rule of St. Bernard. She had to go by night lest the people should interfere to prevent her leaving the palace. She took none of her maids with her, except two old and faithful servants. Great grief and lamentation prevailed when it was found that she had really gone. Her aunt Filippa visited her at the convent, and her father and brother did all they could to turn her from her purpose. Seeing at last that nothing would shake her determination, the king consented to her entering a convent, but stipulated that it should be one where she would be treated with the deference due to her station, and where there were ladies of high rank. He chose the Convent of St. Clara at Coimbra, and set off thither with Juana, from Lisbon, in June, 1472. When they had nearly reached Coimbra, Juana renewed her entreaties to the king, to be allowed to go to the poor Dominican convent at Aveiro instead; and at last, his many objections being overcome, the party proceeded there. On Aug. 4, St. Dominic's Day, Juana entered the Convent of Jesus, and was joyously received by the Prioress Beatrice de Leitona and some of the elder nuns. That night the comet did not appear; nor was it ever seen again.

The king gave her the town of Aveiro and some lands adjoining as a dowry. The convent was a poor house, but its best rooms were given to Juana. She had a small house built for herself in the garden, so that she could go to chapel without disturbing the sisters. Her brother, Prince John, often came to see her, and never ceased telling her that he and the nobles would never consent to her taking the veil. She lived for nearly three years in her own apartments before receiving the religious habit of a novice, which she did, without the consent of her father, on Jan. 25, 1475. Her beautiful hair was cut off, and with her secular dress she gave up the only ornaments she possessed—an emerald ring, a golden cross, and an *Agnus Dei*, containing a piece of the true cross of Christ; this had belonged to her mother, and had worked miracles. After this ceremony, she insisted on living like the humblest of novices, and would allow no distinction of rank. She was called Sister Infanta Juana, as the prioress said that God had called her to be a princess first and then a nun.

When it was known throughout the kingdom that the princess had really taken the veil, the people were indignant, but the prioress said should the time come when they could prove that it was necessary for the welfare of the kingdom that Juana should marry and provide heirs to the throne, she should have full permission to leave the convent. Prince John was furious, and went at once to Aveiro, first to entreat and then to threaten his sister.

In time the rigorous fasts which Juana observed and the use of coarse woollen clothes instead of linen, so affected her health that she became a prey to disease, and was threatened with leprosy; and when the time came for her to take perpetual vows, it was decided that her health rendered her quite unfit to become a nun. She submitted, seeing that it was evidently the will of God that she should bear this disappointment; and reverently took off her religious garb, kissed it, and laid it on the altar of her oratory, saying that, as she was not a nun, she had no right to wear it.

King Alfonso died in 1481. Prince John had two sons: one of them legitimate. His second son he sent, with permission of the Pope and the Master of the Dominicans, to be brought up in the convent by his aunt Juana, who devoted herself to his training and education, and arranged that he should be no trouble to the nuns.

Many proposals of marriage were made for her, some of them accompanied by threats of war in case of refusal. The king urged her strongly to marry the King of France, saying that she would be a traitress to her king and country if she would not do what they so much desired. At last, she said she would consent, provided King Louis XI. were still alive. Eight days afterwards, messengers arrived to announce his death (1483).

About this time a pestilence broke out at Aveiro, and raged there with such violence that the king ordered the Prioress Beatrice Leitona to take Juana and his little son to Oporto. Beatrice was taken ill on the way, and died, and was buried at Abrantes. Juana proceeded to Oporto, accompanied (by special permission of the Pope) by two nuns from Aveiro—Clara and Catherine de Silva. Besides her two old servants, she had two Moorish maidens, whom she had brought up from their infancy, to wait on her, and a negress to cook for her.

While at Oporto, Juana was summoned by her brother to meet him and her aunt Filippa, at Alcobaza, as he had an affair of much importance to discuss with her. On their journey, Juana and her nuns travelled in litters, in which they remained when they came to inns, so that they should not be looked at, but preserve as far as possible, the privacy of the convent.

King John's project was to entreat Juana to marry the King of England, Richard III.: an alliance desirable for her family and country. On her refusal, he flew into a rage, and threatened to send her by force to England. Juana was much perplexed and distressed, but that night she was comforted by a vision, in which her Lord appeared and said,

"Fear not, this one also is dead." Within six days a messenger came to King John, from the English ambassador at Lisbon, saying that news of the king's death had just come from England (1483).

John was now filled with admiration for his sister, who begged that in the future he would look upon her as consecrated to God, assuring him that as it had been with these two suitors, so it would be with others, or else her own death, which she desired, would prevent the marriage.

After this interview, the king returned to Lisbon, and Juana to Aveiro, where she spent the rest of her life. She made a solemn vow of perpetual virginity before the altar of the convent. Two years before her last illness, she began to execute her favourite project of rebuilding the convent; but she did not live to complete the work.

Juana was very kind and attentive to all nuns who were ill, and was specially anxious for the conversion of sinners. She had repeatedly tried to convert and restrain by kindness and persuasion certain women who were living in mortal sin, and at last had them removed from where they lived; but they were not converted, and secretly vowed to take revenge on her. One hot day, in a place where she did not fear any danger, she asked for a drink of water, which she had no sooner drunk than she was seized with grievous pains and sickness; so that many thought the water had been poisoned. Although she lived for some months, she never recovered, and suffered much. Several of the nuns had dreams and visions portending the death of the princess. During her last months on earth, she strove to approach nearer to perfection. Everything possible was done for her by doctors and nurses. Throughout the kingdom, prayers and processions were made for her recovery. Her brother and many of the chief persons of the kingdom hearing that her case was hopeless, came to visit her. Though racked with pain and sickness, she set her affairs in order. She caused a deed of manumission to be drawn up, by which she liberated all her slaves of

both sexes. She left the bulk of her property to the Convent of Jesus.

There were many signs and wonders before and at her death, which took place May 12, 1490. Soon after it, the saint appeared in dreams to several of the nuns. Papebroch recounts a great many miracles, described in the process of her canonization (1626). The story of her life is written by Margarita Pinneria, a lay-sister who served her constantly, and solemnly asserts that she witnessed most of what she relates; the rest she heard at the time from persons worthy of all credit.

A.R.M. AA.SS. Lopez, Hist. general de Sancto Domingo.

B. Jane (15), July 9, 1428-1491. Giovanna Scopelli was a Carmelite nun of noble family, founder of the Convent of Sta. Maria del Popolo at Reggio, in the duchy of Modena. She was remarkable for her austerities, visions, temptations, and miracles. By her prayers, she obtained husbands for her two sisters, and many other temporal and spiritual advantages for various persons. Her immemorial worship was approved by Clement XIV. for the whole Carmelite Order and for all the clergy of the duchy of Modena. *A.R.M. AA.SS.*, from her Life by Muth.

St. Jane (16), Feb. 4, 1464-1505. Queen of France. Duchess of Orleans. Wife of Louis XII. (1498-1515). Founder of the Annonciades. Sometimes represented with three crowns and a palm.

Jeanne de Valois was the elder daughter of Louis XI., king of France (1461-1483), by his second wife, Charlotte of Savoy. From her childhood, this princess, who had neither beauty, ability, nor health, was always eclipsed by her younger sister Anne, a beautiful, selfish, unscrupulous person. As Jeanne early perceived that her father had no affection for her, she avoided meeting him when possible, and trembled in his presence. This fear of him increased his dislike to her. She had little taste for pomps and vanities in which she was unfit to shine, and one of the greatest pleasures that came into her sad young life was the visit of St. Francis of Paula to her father's court. He sympathized

with her simple pious soul; she became deeply interested in his charities, and he continued to be a friend and comforter to her for many years. She had hardly emerged from childhood when Louis XI. compelled the Duke of Orleans (afterwards Louis XII.) to marry her. The young duke wept when he was commanded to come to the château of Montrichard to be married to the king's daughter—the first lady in France. He attempted to rebel, but the king threatened to make a priest of him, or if that were not a hard enough fate, to sew him up in a sack and throw him into the river. Jeanne adored him, but, painfully conscious of her own defects, she said to one of her friends, "Alas, I am no match for this beautiful prince!" There was not even a friendly alliance between the newly wedded pair; Orleans was barely civil to his bride; he absented himself as much as he dared. By the express command of the king, he visited her five or six times a year, for ten or twelve days at a time, and pretended a certain amount of conjugal attention, because his life was threatened. He thought of leaving France altogether and going to live on his Italian estates, but his mother dissuaded him from this step, and his suspicious father-in-law kept him a prisoner in his duchy and intercepted his letters. They had been married about six years, when, in 1483, Louis XI. on his death-bed, stormed at St. Francis of Paula, and insisted that, as he had wrought other miracles, he might and should keep him alive. Francis persuaded him into a phase of resignation and penitence, and was considered to have procured for him a Christian death. This increased St. Jane's veneration for the holy man.

Charles VIII. succeeded to the throne, and Madame Anne de Beaujeu, his and Jeanne's sister, made mischief all round: she governed Charles; she was the implacable foe of Orleans. Contemporary historians insinuate that she loved the duke before she hated him, but he was afraid of so meddlesome and domineering a woman and rejected her advances. It was in consequence of her intrigues that, in 1488, Louis of Orleans went over to

the Duke of Brittany, who was at war with the King of France. In July of that year he was taken prisoner. He was imprisoned very strictly, removed from fortress to fortress, and finally shut up in the great Tower of Bourges, where he remained for three years. From day to day his friends and his foes expected to hear that his life was forfeited. Many of his old friends interceded in vain for him. His neglected wife entreated her sister, who ruled the king, to procure his pardon, and reproached her with her cruelty and injustice. She obtained leave to visit him in his prison, and offered to share his captivity, but he declined her company. During this anxious and unhappy time, she sought consolation in charity and prayer, and one day the B. V. MARY appeared to her, and said, "Daughter Jane, be comforted, for before you die you will found a religious order in my honour."

At last, in 1491, at Plessis-les-Tours, Charles VIII. woke up to the fact that he was king, and was not obliged to be always ruled by Anne de Beaujeu. Just then some of the friends of Orleans disposed Charles to take a more lenient view of his conduct, and at a favourable moment, Jeanne, bathed in tears, came and threw herself at his feet. Straight from her loyal heart came a very different explanation of her husband's actions from that put upon them by her sister. She proved that Orleans had never rebelled against his king, and that he had been driven, solely in self-defence, by his deadly enemy, Madame Anne, to the disastrous course he had taken. Charles the Affable granted Jeanne's petition. "Sister," he said, "I will do what you ask me, but God grant that you may not have laboured for your own injury." He set out, the same day, for Montrichard, as if on a hunting expedition, and sent for Louis to meet him at Baragon. They embraced, and explained all the misunderstandings that had kept them apart, and were friends until the death of Charles in 1498, when the Duke of Orleans succeeded him as Louis XII. He proved to be one of the best kings who had ever sat on the French throne, and was called "the father of his

people." Jeanne had little pleasure either as queen of France or as the wife of the man she loved, for he had married her against his inclination, and all her amiable qualities during twenty years of devotion had so entirely failed to win his regard, that the first and only favour he had to ask of her was his liberty, and the first use he made of his royal power was to sue for a divorce. Alexander VI. was the Pope, and, to incline him to grant the decree, Louis heaped gifts and honours on his son, the infamous Cæsar Borgia. The case was to be tried at Tours, and thither the unhappy princess was summoned to answer for herself. For the petitioner, consanguinity and sundry other pleas were set up, but chiefly that he had been married against his will and in fear of his life. Jeanne knew that she must yield. Nevertheless, she made a dignified defence, which met with universal sympathy. Great authorities in law and theology pronounced the marriage void, but the people considered that she was the rightful queen and that the king owed his crown to her. Sundry portents were believed to show the displeasure of Heaven. A dense crowd was assembled in the cathedral where the solemnity was held. Suddenly a thick darkness came on; the decree could not be read; torches were brought. Then the plague appeared at Tours, and the whole court, with all the functionaries, removed to Amboise. The people pointed at those who promoted the divorce and pronounced the decree. "There goes Caiaphas!" they said. "Look at Herod and Pontius Pilate; they have given their judgment against the holy lady and ruled that she is no longer Queen of France." Throughout the kingdom, many of the clergy, in spite of threats, protested against the measure. Meanwhile the king spoke of her as his cousin. He said she should have such state and means as became the daughter and sister of kings of France. He gave her the duchy of Berri, Chatillon-sur-Indre, and Pontoise, and as soon as the Pope's dispensation could be procured he married Anne, duchess of Brittany, the widow of the late king. Jeanne took up her residence at Bourges,

where she led a secluded life under the direction of her friend St. Francis of Paula. There the people, especially the poor, without waiting for her death, regarded her as a saint.

In 1500, two years after her divorce, she founded the Order of the Nuns of the Annunciation of the Blessed Virgin Mary, called *Annonciades*, in honour of the ten virtues of the mother of God. The superior is called *Ancilla*, in token of humility. These nuns must not be confounded with the *Annonciades Celestes*, who were founded a century later. Her order was approved by Alexander VI., the same Pope who had granted her divorce. She took the veil but would never accept the post of Mother *Ancilla*. She died Feb. 4, 1505; was worshipped at Bourges, and called "Saint" from the time of her death. She was canonized in 1738 by Clement XII.

AA.SS. Butler. Baillet. Lacroix, Louis XII. et Anne de Bretagne.

St. Jane (17) of the Cross, May 3, 1481-1534. Juana Vazquez was a peasant girl of Cubas in the neighbourhood of Toledo, sent into the world by the B. V. MARY to restore her convent of Sta. Maria de la Cruz, of the 3rd Order of St. Francis. The child showed great piety and asceticism from her infancy. She was so bent on becoming a nun, that, to escape all opposition, she fled from her home, disguised as a man. When she arrived at the convent, the V. Mary gave her favour in the eyes of the nuns and they received her as cook. She eventually became superior of the house. She was thirty-eight years in the order, and died at the age of fifty-three, in 1534, on the day of the Finding of the Cross, May 3. Many miracles are recorded of her in life and after death. She is one of the many saints said to have been married with a ring to the Infant Saviour. Her body was found in perfect preservation seventy years after her death, and Mass was said in front of her coffin in presence of a great concourse of people. She is called "Saint" and "Blessed" in her own order and about Cubas, but has never been so pronounced by the authority of the Church. The Congregation of Rites, in 1664, under

Alexander VII., declared that the indulgences granted to the rosaries and beads of the venerable Jane of the Cross were apocryphal and were to be so considered, and that it was not to be believed as undoubted fact that the beads were taken to heaven and blessed by God there and smelt sweet from the touch of His hands. Her Life was written by one of her nuns, Sister Mary Evangelista. Daza, *Historia de la Vida y Milagros de Santa Juana de la Cruz*. Saragoça, 1611. *Analecta*, iv. col. 1142. Bagatta, *Admiranda*.

B. Jane (18) de l'Estonnac, or de Lestonnac, Feb. 2, 1556-1640, marquise de Montferrant-Landiras and founder of the Order of Daughters of the B. V. Mary, called nuns of Notre Dame. Her father was a counsellor in the parliament of Bordeaux, and came of the ancient and distinguished family of Lestonnac. Her mother, Jeanne Deyquem de Montaigne, was sister of the famous philosopher of that name; she either was a Protestant, or had leanings towards Calvinism, and encouraged her daughter to associate with some Calvinistic girls of her own age, but young Jeanne was true to the faith of her father. At seventeen she married Gaston, marquis of Montferrant-Landiras, one of the most illustrious families of Guienne. She had been a happy wife for more than twenty-four years when the marquis died. Jeanne resolved to retire from the world, but waited until her four surviving children were settled in life. She married one of her daughters to the Baron d'Arpaillant; two others became nuns. In 1603 Jeanne entered the convent of the Fouillantines at Toulouse. She had been there only six months when the unaccustomed austerities of the cloister affected her health so seriously that she had to give up the idea of becoming a nun there, and she returned to her relations at Bordeaux. While she was overwhelmed with disappointment at the failure of her plan, she conceived the idea of founding a new order for educational purposes. She spent some time in prayerful seclusion, near her son's château at Landiras, and then she founded the institute of Daughters of our Lady, which was annexed to the

Order of St. Benedict. The new order was established by a decree of Paul V. in 1607. Jeanne and her first few disciples took the veil in the following year, in their house near the port in Bordeaux. Many convents of the order have been established since then and have taken an active part in the education of the young. She died Feb. 2, 1640, at the age of eighty-four. She was at once regarded as a saint, and articles which had belonged to her were preserved as inestimable treasures. Her canonization was talked of from the time of her death, but it was only in Sept., 1900, that she was solemnly beatified by Leo XIII. Guérin, *P.B.*, Supplement. *Analecta*, ii. 1234 and v. 454. *Diario di Roma*, Sept. 27, 1834, Dec. 14, 1841. *Tablet*, Oct. 6, 1900.

St. Jane (19) or **STE. CHANTAL**, Dec. 13, 1572-1641, baroness of Chantal. Patron of Annecy and Moulins; of Nevers (with Cyr, son of JULITTA (2)). Founder and first superior of the Visitandines, or Order of the Sisters of the Visitation.

Jeanne Françoise Fremyot was born at Dijon, Jan. 23, 1572. She was the daughter of Benigne Fremyot, president of the parliament of Burgundy. Her mother was Marguerite de Berbisey, descended from St. HUMBELINA, sister of St. Bernard of Clairvaux. From her earliest childhood, Jeanne Françoise was remarkable for her piety, charity, and devotion to the Roman Catholic Church, at that time disturbed by the Reformation.

In 1592, she married Christophe de Rabutin, baron de Chantal. France was then distracted by civil wars, so for safety the marriage took place at Bourbilly, a strongly fortified castle belonging to the de Chantal family. Here the young couple lived for three months, and here Jeanne Françoise was left to manage household and estates when her husband was summoned by King Henri IV. to join his army. She set a good example in her house, adhering herself to the rules she made, rising early, working with her maids, assembling her household to daily prayer in the private chapel and then to Mass in the parish church, and losing no opportunity

of speaking on the subject of religion. Her influence was felt beyond the castle walls: during the frequent absences of her husband, to whom she was devoted, she managed his estates with great judgment, farmers and managers coming to her once a month for orders. She was not only obeyed but loved by all beneath her, especially by the poor and sick, whom she visited and nursed with great devotion. She afterwards spoke of this time as one in which her soul was lukewarm towards God, and said that only when her husband was absent did she turn with any zeal to God; but her friends and all who knew her thought her then extremely pious and charitable.

St. Jeanne had six children; three of whom, a son and two daughters, survived their father, who was shot accidentally while boar-hunting in 1600.

On her husband's death, she went to live at Monthelon with her father-in-law, the Baron de Chantal, who threatened that unless she did so, he would disinherit her children. She lived there seven years, and did all she could to convert the wicked old baron and to counteract his bad influence. She suffered much from the behaviour of an insolent and ignorant servant, mother of the baron's illegitimate children; but she did her duty faithfully, educating these children with her own, and bettering their condition in many ways.

In 1604, St. Francis de Sales became her spiritual director. By his advice, she remained with her children, controlling their tastes and inclinations, and turning their growing affections towards God. She continued also her work among the poor, performing the meanest services, nursing them in loathsome diseases, washing and laying out dead bodies. She was called by these poor people, *La Sainte Baronne*. It was during this period that some of the most beautiful of St. Francis's letters were written to her.

At this time the Church contained no order that could admit the sick and weak. St. Francis saw that one was wanted to include them, and also those who might occasionally have to revisit the world and occupy themselves with

secular business in the interests of their children. To meet this need, Madame de Chantal, with the assistance of St. Francis, founded the Order of the Visitation in 1610. Mortification of the will was to take the place of maceration of the body; and weak health to be no obstacle to attaining the greatest heights of sanctity. St. Francis says of the nuns of the Visitation: "They have few rules for their outward life, few austerities, few ceremonies. . . . As there is less rigour for the body than in other orders, there must be more meekness of the heart. . . . Their hands are only occupied in gathering at the foot of the Cross the little virtues of humility, meekness, and simplicity that grow there, and which are sprinkled with the blood of their Beloved, fixed as He is within their hearts as with nails on the Cross. They comfort the sick, the sullen, the ill tempered."

The time had now come when Jeanne felt she had done her duty in the world and by her children, so she decided to take the veil at Annecy, where the first convent of the new order was being built. She gained the consent of her father to this step, but the Baron de Chantal, now eighty years of age, opposed her wishes.

Before going to Annecy, she went to Dijon to take leave of her father and her only son. The young baron threw himself at her feet and entreated her with much eloquent reasoning to give up her project and remain at home. Failing to persuade her, when she rose to go he threw himself down at the threshold of the door and she stepped over him. This is called by one of her biographers her generous conduct in leaving her country and family to go where God called her.

As head of the new order at Annecy, she was now called *La Mère de Chantal*, and she and some of its first members were remarkable for extraordinary holiness. In order that the vow of poverty should be observed with the greatest strictness, the nuns changed their beds, crosses, rosaries, etc., every year, that no sister should consider anything, however trifling, her own.

Jeanne's eldest daughter, Marie Aymée, was married while very young, to Bernard de Sales, baron de Thorens, brother of St. Francis. The arrangement of this marriage was followed by proposals for that of Madame de Chantal. A nobleman of Burgundy, very rich and distinguished and an intimate friend of President Fremyot, asked his daughter's hand in marriage. The president and all the relations of the pious widow ardently desired that this marriage should be arranged, and St. Jeanne was the more pressed to assent because of the worldly advantages she would gain for her family by this step. The temptation to yield was very strong, she had to fight against her own heart. She could not but be touched by the merits of her suitor, and the benefits her family would derive from the marriage. But God saved her from breaking the promises which she had so often made, that she would be His alone. The gentleman withdrew his suit, and the holy widow, to seal by her blood the vow she now renewed never again to listen to a similar proposal, had the courage to brand the name of Jesus on her heart with a red hot iron.

In 1617, while Madame de Thorens was on a visit to her mother at the convent at Annecy, she heard of the death of her husband. The shock brought on an illness, her child was born prematurely, and lived just long enough to be baptized by his grandmother Ste. Jeanne. The young widow never recovered. On her death-bed she was received into the Order of the Visitation.

Jeanne's second daughter, Françoise, became Comtesse de Toulonjon, and is described in the letters of her niece, Mme. de Sevigné, as brilliant, warm-hearted, and imperious.

Jeanne's only son died in the flower of his age, before his mother. His daughter was afterwards the famous Mme. de Sevigné.

Jeanne ruled her convent wisely and well; she was frequently asked to reform religious houses of other orders. Twice she returned to the world to put her affairs in order, on the deaths of her father and father-in-law. During her

lifetime eighty convents of the Visitation came into existence. In 1622, St. Francis de Sales died, and she was instrumental in procuring his canonization. She also set herself to collect all the writings of the holy bishop, and it was due to her labours that his letters, meditations, sermons, and book, *L'Amour de Dieu*, were made public.

A few months before Jeanne's death, Anne of Austria, queen of France, sent for the aged saint to the court of St. Germain, and made her bless her son, afterwards Louis XIV.

Jeanne died at Moulins, Dec. 13, 1641. She was buried near St. Francis in the Church of the Visitation at Annecy. Each saint was placed in a crystal coffin above a golden altar.

Jeanne was considered a saint during her life. Pieces of her dress and clothing were treasured as relics. Several miracles are recorded of her. During the famine which devastated France, especially Burgundy, 1600-1, she distributed such quantities of food to the poor that her own servants began to grumble and to fear that there would be none left for the household, should the famine continue. Madame de Chantal went to the granary to see whether there was any foundation for their alarm, and found only one cask of flour, and a small quantity of rye remaining. It was the middle of winter and the number of paupers increased daily. She ordered the servants to take without measuring, and give without counting, which was done for six months; and in summer, when she went again to the granary, the little store had not diminished. The saint herself always attributed this miracle to the prayers of Dame Jeanne, a good old servant.

Jeanne Françoise was canonized by Clement XIII., in 1767.

R.M. L'Abbé Bongaud, *Vie de Ste. Chantal. Modern Saints.* Lady Lovat, *Seeds and Sheaves.*

St. Jane (20) of St. Joseph, June 7, 1591-1651, V. Abbess of Tart. Jeanne de Courcelle de Pourlan, daughter of the Baron de Pourlan, was educated in the Abbey of Notre Dame de Tart, the first Cistercian nunnery. She took the veil

at Migette, a convent of the Order of St. Clara. After she had spent ten years there, the Abbess of Tart resigned her office, and Jeanne de Pourlan was constrained by her superiors to become her successor.

The first fervour of the Cistercian Order had long ceased to animate this community, and its discipline was seriously relaxed. The nuns had abandoned the appointed abstinence and religious exercises of their rule. They dressed in silks, with gold and silver lace and jewellery. They held intercourse with secular persons and entertained them, until their abbey had become almost an hotel. They were anxious only to admit ladies of noble blood.

The new abbess was determined to see these abuses remedied. With discretion and patience she enforced the observance of the rule of St. Benedict; but the difficulties to be overcome were almost insuperable. The abbey had no cloister, no *grille*, no private choir. The nuns rebelled against her strictness, and were supported by their noble relatives and even by ecclesiastics of the order. She was tempted to give up the struggle in despair, but at this crisis the Bishop of Langres came to her assistance. His eloquence, joined to the efforts of the abbess, won over to the side of reform five of the inmates of the abbey. In May, 1623, these all removed to the neighbouring town of Dijon. They left at Tart, eight nuns still opposed to reform, of whom three afterwards joined the little band of reformers.

The bishop wished to unite this community with that of Port-Royal, which observed the same rule, and the Abbess Jeanne spent five years at Port-Royal. Troubles, however, arose when her superiors tried to appoint her Abbess of Port-Royal, and she returned to Dijon in 1635, where she was three times re-elected abbess. She had herself been the means of making the office triennial. She died May 8, 1651, at the age of sixty.

Helyot. Migne, *Dic. des Ordres Religieux*. Guérin.

St. Jane (21) of Denmark, 17th century. Béguine in 1662. Represented

with a crucifix and a rosary. Guénébault. Stadler.

B. Jane (22), Feb. 22, March 1 and 6, + 1670. Giovanna Bonomi, a native of Vicenza, nun in the Benedictine monastery at Bassano, was remarkable for humility and miracles. Her Life by Garzadoro was published at Padua, 1675. A.R.M. Migne.

St. Janilla, JONILLA.

St. Januaria (1), July 17, + 200. One of the twelve Scillitan martyrs, seven of whom were men and five were women; the other women were GENEROSA (2), VESTINA or VESTIGIA, DONATA, and SECUNDA. They lived at Scillita, a town of proconsular Africa, and were brought prisoners to Carthage to be tried as Christians in the reign of Severus, before the great general persecution begun by him in 202. Their acts were transcribed from the public registers, and are said, both by Cuperus the Bollandist and by Butler, to be of undoubted authenticity. They contain no long speeches and no miracles. St. Speratus spoke for them all, saying they had not broken the laws or defrauded the revenues or committed any crime, but that they were Christians and willing to die for their faith rather than renounce it. The women were asked severally whether they were determined to adhere to their religion. They were all offered a delay of some days to decide, but they declined and were put to the sword. Januaria and Generosa were not natives of Scillita, although reckoned among the Scillitan martyrs, because tried and executed with them. R.M. A.A.SS. Butler.

SS. Januaria (2-30), M.M. in various places during the persecutions in the early centuries.

St. Januariana or JANUARIA, Oct. 20, M. at Pozzuoli. A.A.SS.

St. Januarissa, June 3. Roman martyr. A.A.SS.

Janvière, French for JANUARIA.

St. Jappa, FAPPA.

St. Jeanne, JANE.

St. Jehohanan, JOANNA, wife of Chuza.

St. Jeonilla, JONILLA.

St. Jeremia, HIEREMIA (2).

St. Jeronyma, GIROLAMA.

St. Jerusalem, July 25, a holy woman honoured in the Greek Church. Mas Latrie.

St. Joan or JOANNA, JANE.

Ven. Joan, 1412-1431 (JEANNE or JEHANE D'ARC, la Pucelle, the Maid of Orleans, often erroneously called in England Joan of Arc). Her father was Jean d'Arc, a peasant of Domrémy. She was a strong-built, hard-working, dutiful girl. In 1425 the Archangel Michael appeared to her and commanded her to deliver her country. Voices of other angels and saints encouraged and instructed her from time to time. In 1428 the English had possession of a great part of France and were besieging Orleans, the last stronghold left to Charles VII., king of France. His treasury was empty, a complete demoralization had set in amongst his friends and subjects, and he was preparing to seek an asylum in Scotland or Spain, when Joan announced her mission. Many difficulties and delays were thrown in her way, but at last she sent a summons to Henry VI., king of England, the Regent Duke of Bedford, and their lieutenants, to give up the keys of all the towns they held in France, and go home to their own country. On April 28, 1429, she rode into Orleans, and at once everything changed. She was wounded by an arrow, and the English thought she was killed. When they saw her leading a new assault they began to think she had some unearthly aid. Meantime, merely human and very feminine, she had wept with pain and fear while the wound was being dressed. The siege had lasted seven months; in one week she raised it. On the last day she ordered that the English should not be attacked unless they began the fight. Immediately they moved off. In a short time she took from them several towns without any difficulty, for at the sight of her banner the soldiers were seized with panic. Those newly levied in England deserted in great numbers, "for feare of the mayde," before they arrived at the port of embarkation. The saints had sent her to raise the siege of Orleans and to have the king crowned at Rheims. After a hard fight against

his indolence and vacillation and the jealousy and dishonesty of the courtiers, she induced Charles to come to Rheims, and stood beside him while he was anointed and crowned by the archbishop. In May, 1430, she was at Compiègne, where the English and Burgundians were still making a stand. In a sortie that she made on the 24th her troop lost courage and fled to the town. Some of the enemy were pushing it with the retreating French; and, whether by treachery or blind panic, the gates were shut, and Joan was taken prisoner by a soldier in the service of John of Luxemburg. Within two days the Vicar-general of the Inquisition sent a message to the Duke of Burgundy requiring him to deliver up Joan to the justice of the Church, and the University of Paris wrote to him to the same effect. The English desired her death. They felt they should have no success while she lived; they believed no mere mortal could make their soldiers flee before the French, so they were glad to join the Church in counting her a sorceress. Pierre Cochon, bishop of Beauvais, was the chief organ of the university. He made favour with the English in the hope of getting the bishopric of Rouen for himself. The Archbishop of Rheims announced to his people that *la Pucelle* had been taken, and that it was a just judgment of God, because she had obeyed her own inspirations instead of putting herself under the direction of the clergy. She was taken to Rouen in the last days of 1430. There she was treated with every indignity and injustice. Traps were set to make her contradict or incriminate herself. France moved not a finger to help her. She was burned in the market-place at Rouen as a heretic and magician. Scarce had her soul left her body than an Englishman who had helped to pile the faggots for her execution, exclaimed, "God have mercy on us, we have burnt a saint!" (Wallon, *Jeanne d'Arc d'après les monumens contemporains*). There is a mass of literature about her in English and French, both Catholic and Protestant. All the writers agree in admiring her character. There is some controversy as to the proportion of

guilt to be assigned to the Church who accomplished this judicial murder, the enemies who rejoiced at her death, and the friends who deserted her in her utmost need. Pius X. has declared her Venerable, and it is reported that her canonization is imminent.

St. Joanna, May 24, June 27 (JOANE; Hebrew, JEHOHANAN; Syriac, JUCHAN), 1st century. One of the Unguentiferæ or Myrophores, *i.e.* ointment-bearers. Patron of the cellarers or caterers of convents. Wife of Chuza, the steward of Herod Antipas, tetrarch of Galilee.

Represented holding a vase, a purse with several divisions in it, or a basket containing bread and other provisions; sometimes with bottles beside her, or carrying them in a basket.

Our Lord, as He journeyed, preaching the gospel, was followed, not only by the apostles, but also by "certain women, which had been healed of evil spirits and infirmities . . . which ministered unto Him of their substance." The customs of the country allowed them to show their gratitude and friendship in this way. Among these was Joanna. She was one of those who brought spices and ointments to embalm His body, and who carried the tidings of His resurrection to the apostles. She has been honoured as a saint since the 9th century, and is mentioned in the ancient Latin and modern Roman martyrologies on May 24. The *Martiloge of Salisbury* calls May 24 "The feest also of saynt Joane y^t was wyfe unto Chnsi Herodes proctour that sent unto her husbond (as is remembered in y^e gospell) that he sholde not medle agaynst Chryst."

In the Greek Church all the holy women who went to Christ's sepulchre are honoured, with Joseph of Arimathea, on the second Sunday after Easter.

Joanna is mentioned twice by name in the Bible, St. Luke viii. 3; xxiv. 10. *R.M.* AA.SS. Smith, *Dic. of the Bible*, "Joanna." McClintock, *Cyclopædia of Biblical Literature*. Gill, *Exposition of the New Testament*. Baillet, *Vies*, "Sainte Jeanne." Martinov, *Græco-Slavonian Calendar*, June 27. Cahier.

St. Jocunda (1), May 10, M. at Tarsus in Cilicia. AA.SS.

St. Jocunda (2), June 2, one of a list of 227 Roman martyrs commemorated by St. Jerome. AA.SS.

St. Jocunda (3), M. with St. JULIA OF TROYES.

St. Jocundianilla, July 2, M. at Rome or in Mesopotamia. AA.SS.

St. Johanna, JANE.

Johelath, YOLAND (3).

St. Jolana or OEOLANA, YOLAND (1).

B. Jolenta (1), the Penitent, Oct. 9, Dec. 10, + before 1246, a nun at Moustier-sur-Sambre, near Namur in Belgium, where the discipline was lax. Desiring a stricter rule, she joined the Cistercians at Aquiria. After her death, she appeared in glory to St. Lutgard. Bucelinus, Dec. 10. AA.SS., *Præter*, Oct. 9.

B. Jolenta (2), April 23, June 16, 10, 24 (HELENA, HELLEN, YOLAND), + 1296 or 1299. Daughter of Bela IV., king of Hungary, consequently niece of St. ELISABETH OF HUNGARY and sister of St. KINGA or CUNEGUND (4). Jolenta was married, in 1256, to Boleslas the Pious, duke of Galicia in Poland. They founded a nunnery of the Order of St. Francis at Gnesn. They had an only daughter Hedwig, who married Ladislas, called Loktek, duke of Cujava, and was mother of Casimir, famous as the first king who gave Poland settled laws. Jolenta lived some time at the court of Kinga and her husband. The two holy sisters became widows in 1279, and both took the veil in the Franciscan convent of Sandecz founded by Kinga. Jolenta was buried at Sandecz. Although her tomb was honoured with miracles, it was expressly ordered that she should not be worshipped, as the authority of the Church had not been given to do so. However, in 1827, her immemorial worship was confirmed by the Congregation of Rites. *Romano Seraphic Mart.* in *R.M.* Appendix. AA.SS., *Præter*, July 24, April 23. *Diario Romano*, Sept. 28, 1827. *Franciscan Breviary*, Lessons for her office.

Jolenta (3), YOLAND (3).

St. Jonella, JONILLA.

St. Jonilla, Jan. 17 (CONILLA, FONILLA, JANILLA, JEONILLA, JONELLA, JOVILLA, JUNILLA, TUNILLA), sister and

fellow-martyr of St. LEONILLA. Jonilla was converted by seeing the bodies of the three holy brothers remain unhurt by the fire. She left her husband and two little children and became a Christian. She was taken by the heathen and hung up by her hair, and at last beheaded with her sister. *AA.SS.* Natalis, *Catalogus Sanctorum*.

St. Josepha, March 21, M. at Alexandria. Mas Latrie.

St. Jotte, ODA (4). Mas Latrie.

St. Jovilla, JONILLA.

St. Jubitana, Feb. 24, M. at Nicomedia, with a great many others, of whose names about 156 are given by Henschenius from the old martyrologies. *AA.SS.*

St. Jucunda (1), Nov. 25, V. at Rhegium, in Æmilia, a province of Italy. *R.M.*

St. Jucunda (2), July 27, M. at Nicomedia. *AA.SS.*

St. Jucunda (3), July 27, M. with SS. JULIA and Felix, at Nola. *R.M.*

SS. Judith (1), Ruth, and Hester, queens, Sept. 14, are commemorated this day in the *Martyrology of Salisbury*, but not in the *Roman Martyrology*. Ruth is called queen and widow; the former title is, no doubt, in honour of her being the grandmother of King David and direct ancestress of the Lord Jesus Christ. See the books called by their several names in the Old Testament and Apocrypha.

St. Judith (2) or JUTHID, May 6, M. at Milan, with many others, under Maximian. *AA.SS.*

St. Judith (3), JUTTA (3).

St. Judith (4), JUTTA (5).

St. Juditta, JUTTA.

St. Juette, IVETTA.

St. Jui, JULIA or JULITTA. Cahier.

St. Julia (1), one of the martyrs of Lyons who died in prison. (See BLANDINA.)

St. Julia (2), one of the martyrs of Lyons beheaded, being a Roman citizen, instead of being killed by the beasts of the circus. (See BLANDINA.)

St. Julia (3), June 4, one in a list of martyrs commemorated in several old martyrologies. The place of their death is so variously written as to leave it

doubtful whether it was Nevers, Noyon, Nogent, or Nineveh. *AA.SS.*

St. Julia (4), May 8, M. at Constantinople with St. Acacius. (See AGATHA (2).) *AA.SS.*

SS. Julia (5-18). Besides the above there are, commemorated among the martyrs in the early persecutions, five Julias who suffered martyrdom at Rome, two at Nicomedia, two at Carthage, one at Ancyra, and three in uncertain places. There is also one among the supposed companions of St. URSULA.

St. Julia (19), Feb. 26, Dec. 10, V. M. at Merida. Companion of St. EULALIA (1), and insisted on accompanying her to martyrdom. *R.M.*, Dec. 10. *AA.SS.*, Feb. 26.

SS. Julia (20) and Jucunda, July 27, honoured at Nola with St. Felix, the fifth of that name worshipped in this place. Their names are in the Roman and sundry other martyrologies, and their memory has been in veneration from very early times at Nola in Campania. *R.M.* Andrea Ferraro, *Cimiterio di Nola*, p. 70.

St. Julia (21), July 21, V. of Troyes, M. about 275. A nun of the city of Troyes was carried captive by Claudius, a chief of barbarians. As she was very pretty, Claudius was going to promote her to be one of his wives, but she warned him that she was protected by an angel of the Lord, to whom she was espoused and who would take instant vengeance for any harm done to her. Claudius asked her the name of her husband, who seemed to be a greater chief than himself, and able to protect her against him in his own territory. She said her Lord was Jesus Christ. Claudius had heard of the Christians, and as soon as he knew that she was one of them, he treated her with the greatest respect, and gave her an apartment where no one was allowed to enter, and he ordered the women-servants to obey her in all things. She was very grateful and spent her time in devotion.

After a time Claudius was going to war and requested Julia to pray for his success. She bade him go in peace, and promised to pray for his safety until he came back. He gained a great victory

over his enemies; and on his return he treated Julia as if he was her slave and not she his.

When she had been in captivity twenty-eight years, she had a vision, in which the Lord told her to return to her native country, to receive the crown of martyrdom. Next day she told her dream to Claudius, and bade him detain her there no longer. He said he could not stay there without her as his enemies, from whom he had been kept safely by her prayers, would come and kill him. So they went together to Troyes, where the Emperor Aurelian then was.

His præfect Elidius very soon had Julia apprehended, and as she confessed that she was a Christian, he ordered her to be stretched with *trocleas* and to have hot coals put on her back. The executioners, as soon as they had stretched her out, were struck blind so that they could not go on with the torture, and they implored Julia to help them. Others were ordered to scourge her, but their arms became powerless. The emperor, who was present, commanded her to sacrifice to his gods, threatening her with immediate death in case of refusal. She said she was ready to die and would on no account sacrifice to his gods. So he sentenced her to be beheaded.

Claudius presented himself to Aurelian, saying, "Order me also to be beheaded with her, for I am her disciple." Aurelian asked who he was, and he answered, "I am Claudius the king, who took her captive when I fought against the Romans, and her God has given me many blessings for her sake, during eight and twenty years that I have served and honoured her. A short time ago her God told her to return to Troyes, to receive the martyr's crown, and I said I would not let her go unless I might come with her. She told me to leave all I had, and give my goods to the poor and come with her, and her God would give me the crown of everlasting life, so I have come with her, and I will die with her." Aurelian said, "You are not a Christian, so how can you die for Christ's sake?" Claudius answered, "I think that if I shed my blood for Jesus

Christ, I shall be a Christian. He will accept me for the sake of His blessed martyr Julia." Then Aurelian ordered him to be put to death outside the walls of the city. Twenty other Christians offered themselves to Aurelian and were put to death at their own request, and buried in the same place where Julia and Claudius were killed and buried.

R.M. AA.SS., from her acts collected by Canisius and Surius.

The story is almost the same as that of St. AUCEGA, and is perhaps a duplicate of it. (*See LUCEJA.*)

St. Julia (22) or JULIUS, April 16, M. 303, was one of nineteen martyrs at Saragossa, celebrated by Prudentius, in his book of crowns, in which he congratulates Saragossa on having more martyrs to Christ than any other town in Spain. His hymn on the subject is given by Papebroch in *AA.SS. R.M.*

St. Julia (23), Oct. 1, M. with her brother and sister, SS. Verissimus and MAXIMA, at Lisbon, probably 303. *R.M. AA.SS.*

St. Julia (24) of Resaphe, Oct 7, V. M. early in the 4th century. Put to death under Marcian, governor of Augusta Euphratesia or Resaphe, in Syria, soon after the martyrdom of SS. Sergius and Bacchus, and buried near them. The place was afterwards called Sergiopolis. It is in the diocese of Hierapolis. *R.M. AA.SS. Butler.*

St. Julia (25), EUSTOCHIUM.

St. Julia (26) of Egypt, July 29, is perhaps the nun who is mentioned in the Life of St. EUPHRASIA (8).

St. Julia (27), May 22, V. M. in Corsica. Patron of Brescia and Bergamo.

On the taking of the city of Carthage, either by the Vandals in 439, or the Persians in 625, St. Julia was among the captives, and fell to the lot of a man named Eusebius, whom she served according to the apostolical precept, not with eye-service, but as unto the Lord, and her leisure she devoted to reading or to prayer. Moreover, she fasted continually, save only on the day of the Lord's resurrection. Her wan face and wasted limbs showed the severity of her self-discipline; she was pale as the violets of abstinence, white as the lilies

of chastity. Her master, Eusebius, who was a Syrian, in the course of a voyage to Gaul, with precious merchandise, touched at Corsica, and there took part in a pagan sacrifice. It was presently discovered by some of the chief inhabitants that he had a Christian maiden on board, who despised their pagan gods and took no part in their sacrifices. Eusebius was called upon to produce her, but he said that her obstinate adherence to her own superstition would not yield either to menace or persuasion, and that finding her the most faithful of his slaves, he had ceased to persecute her on that account. He was then offered four other slaves in her stead, or bidden to name his price for her, and he should have it. But he said that if they would give him their whole fortune he would not part with her. They now had recourse to stratagem. Eusebius was invited to a banquet and plied with wine till he sank into a heavy sleep. A crowd of pagans then hastened to the ship, dragged forth the maiden, promising her freedom if she would sacrifice to their gods. She replied that the service of Christ was her freedom. Blows and torture failed to shake her constancy, and infuriated by opposition, they crucified her. Eusebius awoke from his wine only in time to witness the last struggle of her victorious faith. Angels supported her in her last moments, and a dove issuing from her mouth, winged its way beyond the stars. Angels bore tidings of her martyrdom to a congregation of monks who abode in the island of Gorgona. They forthwith set sail for Corsica; the wind was favourable, and they found all as the angels had told them. So they took down the body of the holy martyr from the cross, placed it in their ship, and, notwithstanding the wind was against them, returned with all speed to Gorgona. They there wrapped the body in spices and laid it in a sepulchre with great joy.

It is said that other brethren from the island of Capraja seeing the ship return from Corsica in full sail and in the teeth of the wind, marvelled what virtue she could have in her that she flew to windward like a bird. So they came and

heard the whole tale; asked and received the blessing of their brethren, and departed.

Some two hundred years afterwards, Queen Anna, wife of Desiderius, king of the Lombards, inspired by God with a desire for the remains of St. Julia, had the body brought to Brescia with all reverence, and there raised a convent in her honour.

R.M. AA.SS.

St. Julia (28) or JULIANA, Oct. 11, V. Abbess of Pavilly near Rouen. Middle of 8th century. She was refused admission to the Benedictine Convent of Pavilly (Pauliacum), on account of her obscure birth and poverty; but one day, at the festival of St. AUSTREBERTA, the founder, Julia took fast hold of the saint's tomb and protested she would not move from thence till she received the habit. The abbess was angry, and ordered her to be removed by force, but she had hardly given the order when she was seized with fever and felt the approach of death. She addressed her prayers to St. Austreberta, vowing if she recovered, to adopt the poor girl into the community and do for her more than she asked. No sooner was this resolve formed than the abbess was restored to health. She kept her promise, and was so well rewarded by Julia's piety that after her death, her *protégée* was elected to succeed her as abbess. AA.SS. Migne. Bucelinus.

B. Julia (29) della Rena, Feb. 25, Dec. 20, O.S.A., + 1367 or 1372, popularly called ULLIA, was born at Certaldo in Tuscany. Although of noble birth, she resolved to be a servant in the house of Tinolfi at Florence. She afterwards became a recluse at Certaldo, living in a cell near the parish church of St. Michael. She took no thought for food or clothing, knowing that some one would put the necessities of life through the hole in her cell for that purpose. She gave, as a reward to those who supplied her with what she needed, lovely flowers at all seasons. She lived thus for thirty years, and after death was found kneeling: a sweet odour pervaded the place. The neighbours gave her a funeral worthy of the general opinion of her sanctity and

miracles. In 1821, Pius VII. approved her worship. *A.R.M.*, Feb. 25. Her story is in Torelli, *Secoli Agostiniani*, vi.

St. Juliana (1), Aug. 17, May 21 in the Greek Church, M. with her brother, St. Paul and others, under Aurelian or Valerian, at Ptolemais in Palestine. *R.M. AA.SS.*

St. Juliana (2), Nov. 7, M. with St. SYRENIA, at Tarsus, under Maximian. *R.M. (See CYRENA.)*

St. Juliana (3), Aug. 18, M. at Myra in Lycia or at Strobylum. Honoured with St. Leo, who was killed at the seaside near Myra. *R.M. AA.SS.*

St. Juliana (4), March 20, M. at Amisus with St. Alexandra (3). *R.M.*

SS. Juliana (5), **Sanctia**, and **Sentina**, May 25, MM. with St. Vincent at Blera, between Viterbo and the sea. *AA.SS.*

St. Juliana (6). (*See MEMMIA.*)

SS. Juliana (7-14), MM. at different dates and places.

St. Juliana (15) or **JULIA**, July 27, V. of Barcelona, M. c. 303. Patron of Mataro. Commemorated with her companion, St. SEMPRONIA, V. M. They were inhabitants of Barcelona and disciples of St. Cucufas, July 25, who is also called Cougat, Quiquenfat, and Guinefort. They visited and ministered to him in prison and buried him, for which act of piety they were themselves denounced as Christians and put to death. *AA.SS.*

Cahier says the two virgin martyrs are represented together, and gives Aug. 13 as their day.

St. Juliana (16), Feb. 16, 25, Dec. 21 (Greek Church), V. M. c. 304 or 311. Patron of Cumæ and of Santillana (Santa Juliana). She is invoked against contagion. She was a young lady of Nicomedia, betrothed from her childhood to Evilasius. At eighteen, as she said she would not marry him unless he were made prefect, he succeeded in obtaining that rank. She then told her father she could not marry the prefect unless he was baptized. After some argument her father had her cruelly beaten and sent to Evilasius, who said he would do anything to please her if she would only sacrifice to the gods and marry him.

She said no torment should induce her either to sacrifice or to marry any man not a Christian. He said, "I cannot be a Christian, for, if the emperor heard of it, he would cut off my head." She answered, "If you fear your perishable emperor, you cannot wonder that I dare not forsake the Emperor of Heaven, who lives for ever." As she persisted in her refusal to marry him, he and her father put her in prison. There the devil appeared to her in the form of an angel, and advised her to sacrifice to the gods that she might escape from torture. But by signing him with the cross, she compelled him to tell who he was. He said he was Jopher the Black, the son of Beelzebub, and that none of the prophets or patriarchs nor even the apostles had given him more trouble than Juliana. After undergoing the most horrible tortures she was beheaded. One hundred and thirty persons were converted by the spectacle of her sufferings and courage, and were immediately beheaded by order of the emperor. When peace was restored to the Church, a certain senatress, named Sophronia, passing through Nicomedia and hearing of the glorious miracles of Juliana, took her body away. She was driven by a tempest on shore at Puteoli, about nine miles from Naples, where she built a church in honour of St. Juliana, whose relics are spread all over the world. *R.M. AA.SS. Leggendario. Baillet.*

St. Juliana (17), V.M. with **BARBARA** (1), Dec. 4, or with **Juliana** (16), Dec. 21. One story is that **Juliana** (17) was the foster-sister of **Barbara**; another, that she was merely one of a crowd of spectators of her tortures, and so filled with pity and horror that she burst into tears, and was therefore made a sharer of her sufferings and death. *AA.SS. Græco-Slavonic Mart.*

St. Juliana (18) of Turin, Feb. 13. Matron. 4th century. When St. Solutor was slain with the sword, a certain venerable Christian woman, named **Juliana**, hid the martyr's body. She received the persecutors at her house, gave them food and drink, and obtained from them the information that **SS. Adventor** and **Octavius** were killed in the environs of

Turin. So this pious woman made them very drunk, and when they were sound asleep, she put St. Solutor in her chariot and went to the city of Turin in haste. As she had to cross a river, it divided before her, and she passed through on dry ground. Then she took the bodies of Adventor and Octavius, buried them with that of Solutor, and built a chapel on the spot, where afterwards St. Victor, bishop of Turin, built a large church. *AA.SS.*

St. Juliana (19) of Florence, widow. 4th century. Eulogized by St. Ambrose in his sermon preached at the consecration of the Basilica of St. Lorenzo, called also Ambrosiana, which was built by Juliana and afterwards entirely rebuilt by Cosmo and Lorenzo de Medici. She is perhaps the same **ST. JULIANA** who built a church in Bologna, 433. A fragment of an inscription, found in the subterranean part of the church, is supposed to indicate her burial-place. *R.M. AA.SS.* Brocchi, *SS.* and *BB.* *Fiorentini*, considers them to be two different saints.

St. Juliana (20), **JULIA** (28).

St. Juliana (21), April 5, 1193-1258. Prioress of the Cistercian house of Mont Cornillon. Patron of Liège.

Represented (1) praying before the tabernacle, an angel points to a dark spot on the moon, indicating a blot or want among the festivals of the Church; (2) in a cow-house; (3) one of a group of three, the others being her sister Agnes and their teacher B. SAPIENTIA.

Juliana was born at Retinne, near Liège. She and her sister were brought up by the nuns of Mont Cornillon, whose chief occupation was the care of lepers. They placed the children at their farm, under the charge of B. Sapientia. Although a liberal allowance was paid for their education and maintenance, Juliana insisted on doing the hardest and lowest of the work and denying herself in every way. She volunteered to clean the cow-house, and soon had the chief management of the cows, which thrived particularly well under her care. As her education progressed, her favourite study was the works of St. Augustine, and next to those, St. Bernard's Commentary on

the Song of Solomon. She succeeded B. Sapientia as prioress in 1222. Her devotion to the Holy Sacrament was so great that about 1230 she procured by her representations, that a special office and festival should be instituted in honour of it. Notwithstanding her strong desire and a vision which she had twenty years before this, she had been withheld by humility from presuming to suggest this alteration in the custom of the Church. She consulted her most esteemed nuns, some of whom at first discouraged her. The festival was first solemnized at Liège in 1246, and it was made general throughout the Church in the time of Urban IV., while Juliana was suffering persecution and exile; for, being too good not to have enemies, she was driven out of the convent she had enriched with her own fortune, and was living on charity with a few of her devoted adherents. They lived for some time among the Béguines of Namur, and in different religious houses, until B. IMAINE, half-sister of the Archbishop of Cologne, insisted that the house which retained Juliana's property should make her an allowance sufficient to procure the necessities of life.

She died in the convent of Fosse, and was buried by her own wish at Villers.

Four of her nuns are accounted Blessed; three of these died before their mistress: AGNES, who is perhaps her own sister; ISABEL, who was already distinguished as a very holy woman at Huy before she came to Mont Cornillon; and OZILIA. B. EVE, who had been a recluse at Liège, before joining Juliana, survived her.

Juliana is called "Saint" in many martyrologies; "Blessed" in others.

About fifty years after her death, the feast she had invented was made obligatory throughout the Church, by the name of *Corpus Christi* or the Feast of the Holy Sacrament, and fixed for the Thursday after Trinity Sunday.

Her name is in the Cistercian Appendix to the *R.M.* Her contemporary Life, written first in French, is given in Latin in the *AA.SS.* Baillet. Collin de Plancy, *Légendes du Calendrier. Biographie Nationale Belge.*

B. Juliana (22) Collalto, Sept. 1, V., 1186-1262. Abbess and founder of the Benedictine convent of SS. Blasius and Cataldus at Venice, invoked against migraine at Venice.

Juliana was born in the territory of Padua, of a noble family of German origin, and took the veil in the convent of St. Margaret at Solaras, near the castle of Este. In the same convent, in 1220, B. BEATRICE, princess of Este, took the habit, at the age of fourteen. Two years afterwards Juliana removed with Beatrice and nine other nuns to Demola, a deserted convent which Azo II., marquis of Este, restored for them, with the approbation of the Bishop of Padua.

After the death of Beatrice in 1226, St. Blasius, bishop of Sebaste, appeared to Juliana and told her to remove to Venice, to the island then called Capo, or Spina Longa, afterwards Ponta della Zuecca, where she built, in honour of SS. Blasius and Cataldus, a convent and church and a hospice presided over by monks. Here she lived in great sanctity. Once she supplied the nuns with bread by a miracle, and once in their presence, an angel brought the Infant Christ and placed Him in Juliana's arms. Other miracles are recorded of her.

Perier, in *AA.SS. Cahier*. According to Molmenti, *Storia di Venezia nella vita privata*, one of the few remaining mediæval Venetian castles on the mainland is that of San Salvador, which the Counts of Collalto built and fortified, in Juliana's time, on a hill which they acquired from the Bonaparti of Treviso. It has three rows of wall, saracinesque towers and loop-holes.

St. Juliana (23) Falconieri, June 19, 1270-1341. First superior of the 3rd Order of the Servites, called Mantellate. Patron of the Servites.

Represented (1) in a print in which she is entitled "Sta. Giuliana Falconieri, Fondatrice del terz' ordine de Servi di Maria Vergine," in the dress of her order, pointing to a large star on her breast, in the centre of which is a round mark like a seal or coin, bearing the letters, C.H.S.; an angel carrying a lily in his left hand, with the right holds a

circle over her head; (2) with a slit in her gown, showing a mark thus, \oplus , over her heart, a rosary in her hand, a skull and a lily at her feet.

She came of an ancient and illustrious family in Florence. Her parents were an aged couple who had for many years been childless. Her father was the founder of the church of the Annunziata and other religious buildings; her mother's name was Rignardata. Juliana's first words were "Jesus" and "Mary." She never looked in a glass in her life and never looked a man in the face. She amused herself by building and adorning little altars to the B. V. MARY. When she dressed her hair, she arranged the pins so that they should prick and torment her.

When she was fourteen, her mother was very anxious that she should marry Falco, the most eligible of many suitors; but as she was bent on a celibate life, Rignardata, although disappointed, yielded to her vocation. In the same year, Juliana was received by St. Philip Benizi, general of the Servites, as a member of the 3rd Order. He and her uncle, B. Alexis Falconieri, were two of the seven founders of the Order of Servants of Mary, commonly called Servites; and St. Philip afterwards had a great esteem for her sanctity and for the power of her prayers.

She was the first woman who was admitted into the order, and her profession was the same as that of the friars, as no rule had been made for women. The 3rd Order was instituted to serve the sick and for other offices of charity. Like women of other 3rd Orders they were called Mantellate. They had no convent; some lived in their homes; some, in separate buildings attached to the monasteries of brethren of the order.

About 1306, Father Andrea, successor of St. Philip Benizi and sixth general of the Servites, wishing to stablish and strengthen the sisters of the 3rd Order, desired them to choose a superior. They elected B. Juliana, who was then thirty-six years old.

Her charity was so great that she sucked the wounds of some of her patients; relieving them of the poison,

and enring them without the aid of a knife.

She instituted the office for the sisters, and her office and mass were eventually granted to the whole Order of Servites of both sexes. She is regarded as the founder of the Sisters of the B. V. Mary.

The miracle of the Eucharist, which makes her so famous, is thus described in the Life of her disciple B. JANE SODERINI, A.A.SS., Oct. 27: When Juliana was near her death, seventy years of asceticism had so destroyed her health that she could not swallow any food, or if swallowed, could not keep it a moment in her stomach; therefore the priests refused her the Sacrament. She begged that the pix, containing the consecrated wafer, should be brought into her room. When this was done, she wanted to kiss it, but the priest forbade it, to her great distress. She then begged that a cloth might be spread on her breast and the host laid on that. This was granted, and the host disappeared and never could be found; but the saint's face assumed an expression of rapture, and she expired and was believed to have taken it to heaven with her soul. Many persons doubted the fact at the time, but the nuns, Jane and Elizabeth, when they washed her after her death, found on her heart a mark as of a seal, on which a crucifix was engraved.

R.M. *Modern Saints*, edited by the Fathers of the Oratory. Helyot, part iii. chap. 41. Cahier.

St. Juliana (24), Dec. 21, + c. 1406. Wife of Simeon Mstislav, prince of Viazma, friend and fellow-exile of Youri (George), duke of Smolensk. Youri having tried in vain to seduce the beautiful and virtuous Juliana, invited her with her husband to a feast in his palace at Torzok or Torjek, the government of which had been given him, as a provision in his misfortunes, by Vassili, prince of Moscow, son of St. EUPHROSYNE (12). During the entertainment he stabbed Simeon, hoping to possess himself of Juliana, who he thought would be stupefied with terror; she seized a knife to kill him, he turned it aside, but received a wound in the hand. Anger now super-

seded his former passion, he drew his sword, pursued Juliana, overtook her in the court of the palace, hewed her in pieces, and threw her into the river. All his friends and followers were so horrified at his crime that he dared not show his face among the Russians but fled to the Horde, and after wandering in deserts—an outcast like Cain—he finally died in a monastery in the principality of Rezan. Juliana was buried at Torzok. Her worship is uncertain. *Græco-Slavonian Calendar*. Karamsin, v., 219.

St. Juliana (25), Jan. 27, May 14, O.S.B., 1343–1443. Recluse at Norwich. She had probably been for several years a nun before she was built up in a cell in the churchyard of St. Julian's at Norwich, where she lived for more than seventy years. This church was popularly supposed to be dedicated in honour of Juliana, but in fact it took its name from St. Julian, bishop of Mans (end of 3rd century), whose worship was popular in England under the Norman kings.

Juliana, although considered and called a saint, never had any recognized worship. Butler, "St. Julian of Mans." *Petits Bollandistes. Vies des Saintes Femmes*, by several ecclesiastics. In her thirtieth year, while living in the hermitage, she had revelations which were written down and have been published under the name of *Revelations of Divine Love*; there is one edition by Cressy (R.F.G.) and one by H. Collins.

B. Juliana (26) of Busto Arsizio near Varese, Oct. 23, Aug. 14, O.S.A., 1427–1501, lay-sister in the abbey of Sta. Maria di Sacro Monte sopra Varese, in the duchy of Milan. Before her entrance into this convent, she used to work in the fields and long to be admitted as a disciple of B. CATHERINE MORIGIA, who was living on the hill as a recluse. Her father ill-treated her because she would not marry. At last he consented to her going up the mountain to Catherine, who accepted her as a companion, and they lived together for twenty-two years. In 1471 they were joined by B. BENEDICTA (17); then by her sister Francesca Bimia; and then by Paula de Amuzi di Busto. It now appeared as if these five

women were following a new religious rule without being under any constituted authority, so they obtained permission from Pope Sixtus IV. to assume the rule of St. Ambrose ad Nemus, a branch of the Augustinians, instituted at Milan for men about a hundred years before. Catherine was the first prioress; Juliana was a lay-sister, *i.e.* servant to the others; Benedicta Bimia was elected prioress on the death of Catherine in 1478. Juliana was venerated as a saint from the time of her death; she was beatified by Clement XIV. in 1770. She invented a new devotion called the Robe of the Virgin Mary: it consisted of saying 100,000 Ave Marias in the year. *A.R.M.*, Augustinians. *AA.SS.* Her body is preserved flexible and entire with that of B. Catherine Morigia in the Church of St. Ambrose. Helyot, iv. 9.

St. Juliana (27), July 6, V. princess, died between 1530 and 1550 at the age of sixteen. She was daughter of George, duke of Olsan, of the line of the Grand-dukes of Lithuania. Her body was found in the church at Kief in 1705, undecayed and much adorned with gold and gems. *Græco-Slavonian Calendar*.

St. Juliana (28) of Murom, Jan 2, + 1613. She was of noble birth; her husband's name was Gregory. After his death she took the veil, gave all her property to the poor, and lived like a pauper; she was always very cheerful. She is only worshipped in the village of Lazarevskoi, in the island of Murom, in the lake of Onega in Russia, where St. Lazarus (March 24) founded a monastery in the 14th century. *Græco-Slavonian Calendar*. She is enumerated among the Saints of Muromia in a MS. of the 17th century quoted by Muravieff.

St. Juliot, JULITTA (2).

St. Julitta (1), July 30, M. early 4th century. Perhaps patron of Villejuive. By the edicts of Diocletian the Christians were debarred from the privileges of citizens and protection of the laws, and many covetous persons took advantage of this state of things to rob them of their property. A rich and powerful man of Cæsarea, in Cappadocia, took possession of great part of St.

Julitta's estate, and as he continued taking more and more from her, she appealed to the prætor. Her adversary said she was a Christian and therefore not in a position to bring an action against him. The prætor immediately ordered fire and incense to be brought that Julitta might sacrifice to the gods, and on her courageous and decided refusal, she was condemned to be burnt. She cheerfully mounted the pile. The smoke soon suffocated her, but her body was uninjured and was buried by the Christians. On the spot of its interment, a fountain of delicious water sprang up, which was the only good water in the place, all the rest being brackish. *R.M. AA.SS.* Butler. Baillet, from her panegyric by St. Basil the Great.

St. Julitta (2) or JULIOT, June 16, + c. 325. Julitta and her son St. Cyr (called also Cierx, Gurec, Quiricus, etc.) are patrons of Issoudun and of dyers at Liège, and Cyr is patron of Nevers. She is perhaps patron of Villejuive (originally Villa Julitta). Julitta and Cyr have dedications in Cornwall and Devon, and there her name is spelt Juliot. She is represented as a young woman with a sword and palm in her left hand; a child on her right arm holds a small palm.

Julitta was descended from the ancient kings in Asia Minor. To avoid the persecution at Iconium in Lycaonia, she fled to Seleucia, taking her little boy, not yet three years old, and two maids. Finding an equally cruel persecution raging there, she continued her flight to Tarsus in Cilicia. There she was arrested as a Christian. Her two servants fled from her, but she took her son in her arms, and did not hesitate to avow her religion. While she was being questioned, Alexander, the governor, took the little boy on his lap and caressed him, but the child kept his eyes fixed on his mother, struggling to go to her. Irritated at this return for his intended kindness, the governor took Cyr by one foot and dashed him down. His head struck the edge of a step of the judgment-seat and he was killed. His mother praised God that he had received the crown of martyrdom. She was beheaded.

Their *Acts*, carefully compiled from authentic records, in the reign of Justinian, are followed by Surinus, etc., and are quite different from the extravagant story condemned by St. Gelasius, the Pope, and supposed to be forged by Manichæans in support of their heresy. These spurious *Acts* contain long arguments between St. Julitta and her judge, and are enriched with numerous miracles and conversions. They place the martyrdom in the reign of Diocletian; but in fact it took place after his abdication. *R.M. A.A.S.S. Baillet. Cahier. Neale, Victories of the Saints. Legenda Aurea. Chatelain.*

SS. Julitta (3) and Cyriacus, June 16, *MM.* at Antioch with 404 others. Papebroch, *A.A.S.S.*, says they must not be confounded with the better known saints of the same name.

St. Julitta (4), June 14, honoured by the Greeks. Unknown whether martyr at Cæsarea or died in peace. *A.A.S.S.*

St. Julitta (5), May 18, *V. M.* with *St. Thecusa. R.M.*

St. Junella, JONILLA.

St. Junia, May 17. 1st century. Wife of St. Andronicus. They are both mentioned by St. Paul in *Rom. xvi. 7.* In the *Menology* of the Emperor Basil Junia is said to have been a worthy help to St. Andronicus, with whom she travelled into many countries converting the heathen, casting out devils, and curing incurable diseases. She was a Christian before the conversion of St. Paul, consequently she is honoured in the Eastern Church as the "Equal of the Apostles," *Isapostolos. A.A.S.S.*

St. Junilla (1), JONILLA.

SS. Junilla (2, 3), Jan. 17, Feb. 16, *MM.* in Africa. *A.A.S.S.*

St. Junula, March 3, *M.* in Africa, with *Gaiola* and many others. *A.A.S.S.*

St. Justa (1), May 14, *V. M.* 2nd century. A town in Sardinia is called after her and placed under her protection. She is honoured with her fellow-martyrs, the holy *VV. JUSTINA (2) and HENEDINA.* Some accounts say that Justa was a young woman of rank, persecuted by her mother Cleodonia, and that Justina and Henedina were her servants. They

are otherwise said to be three sisters, brought up at Cagliari by pious Christian parents, and put to death in the great persecution under Diocletian. *R.M. A.A.S.S.*

SS. Justa (2) and Rufina, July 19. Patrons of Seville. End of 3rd or 4th century. Represented with earthen pots or jugs on the ground beside them. Daughter and niece of a potter at Seville, they sold earthenware in the market. Poor themselves, they gave away all they could. The priestesses of the heathen goddess Salambo (*Venus*) passed by, carrying her image and asking of every person some gift for the goddess. Justa and Rufina refused to give or sell vessels for the purpose of sacrificing to idols. The worshippers of *Venus* broke all the crockery the saints had, and they avenged themselves by breaking the image of *Venus* and throwing the pieces into the road. Accused of sacrilege and put to the torture, Justa died on the rack and Rufina was strangled. The story is given with a little difference in several histories. One says that after many tortures, the judge ordered that wherever he went they should follow barefooted; that Justa died in prison after the tortures, and Rufina had her skull broken. Local tradition says the tower of the Giralda was once shaken crooked by an earthquake and these saints set it straight again. *R.M. A.A.S.S. Mrs. Jameson. Cahier. Flos Sanctorum. Leggendario.*

St. Justa (3) of Sipontum (now Manfredonia), Aug. 1, *V. M.* probably in the time of Diocletian. Called also of Aquila and of Bazzano, from the place of her martyrdom and that of her first burial.

SS. Florentius, Justinus, and Felix were three Christian brothers, living at Sipontum on the western shore of the Adriatic. Florentius dedicated his daughter Justa by a vow to God before her birth, and had her baptized in her infancy, by his brother St. Justinus, who was a priest. As she grew up, her piety was so well known that a man came to her to cure his child of blindness; which she did.

Justinus persistently repeated to his brothers the words of Christ, "Go ye into all the world, and preach the gospel

to every creature" (St. Mark xvi. 15), until at last they left their native town and their possessions, and travelled along the western shore of the Adriatic, accompanied by Justa. They came to Theate and stayed there six months, during which Justinus constantly preached to the people of the town and neighbourhood. They then went to Furconium, where they found crowds of people collected for a great sacrifice to Jupiter. A certain Christian, named Hilarius, lived in a suburb of Furconium, called Offidius (now Bazzano). He was charitable and hospitable, and when he saw the saints near his gate, weary from their journey, he brought them into his house and refreshed them. Next morning, very early, they began to teach the faith of Christ to numbers of people. It was soon told to the heathen priests that Hilarius harboured three men, who despised the gods and taught a new religion, and orders were given that they should be compelled to sacrifice to Jove, or else put to death.

Meantime, a rich and powerful young man, named Aurelius, fell in love with Justa, and tried, first by fair means, to induce her to become his wife; but finding his persuasions vain, he planned to carry her off by force. With this intention, he one day followed her to the fountain where she had gone with two women to draw water. When she saw him, she was frightened, and leaving her pail of water and letting fall her shoes, which she was holding in her hand, into the fountain, she fled to the foot of the hill of Offidius. Some persons who tried to take her thence by force, were struck blind. Aurelius collected a great many people and ordered them to search the hill in every direction; but his trouble was in vain, for all the pursuers of Justa lost the power of speech and of walking, so that they could neither pursue her nor give information concerning her. The mountain opened and received Justa into a cavern, where an angel ministered to her, and at her intercession, restored their faculties to her pursuers and enabled them to return to their homes, giving glory to the God of Justa.

She then returned to Hilarius's house.

One of the women, who was with her at the fountain, found her shoe quite dry in the water, and gave it to the people to kiss.

The keepers of the idols now arrived from Rome, accompanied by a band of soldiers, to take the Christians. Justinus and two other priests fled to the Mount Tubenna and lived for a week among the shepherds, whom they converted and baptized; whence the hill was called the Mount of Christ.

Florentius and Felix, steadfastly refusing to worship Jupiter, were condemned to be beheaded, and as they were led to execution, Justa exclaimed, "Alas, holy Father, why do you leave me behind? Why am I not allowed to die with you?" Florentius answered, "Wait a little, you are reserved for a greater conflict." The two saints were beheaded, and Justinus came by night and carried their bodies to the Mountain of Christ and buried them. Justa was then put in prison for five days, after which she raised a dead man to life.

Aurelius repented of his wickedness, and Justa assured him that he was forgiven. Justa was next thrown into a burning fiery furnace, where she remained for three days, the flames all the time being kept off her by a great wind and blown against any of the heathen who attempted to come near. Seeing this, they shot her with spears and arrows. A great earthquake shook the place within an hour of her death. Many of the heathen were killed, and some were converted.

The Christians buried Justa in the cave of Mount Offidius, where she had taken refuge from the pursuit of Aurelius. Justinus survived to a great age, and died, Dec. 31; but is honoured with his brothers and niece. *A.A.SS.*

St. Justa (4), one of the martyrs of Lyons, who died in prison. (*See BLANDINA.*)

SS. Justa (5-14), *MM.* at sundry times and places.

St. Justilla, Aug. 28, *M.* at Rome. *A.A.SS.*

St. Justina (1), with *St. THECLA* (2).

SS. Justina (2) and **Henedina**, May 14, *VV. MM.* in Sardinia, with **JUSTA** (1). *R.M.*

St. Justina (3), Nov. 30, V. M. at Carmena in Carpetana, between Toledo and Torrijos, in the time of Diocletian. *R.M.*

St. Justina (4) of Trieste, July 13, V. M. 289. A girl of fourteen, who was tortured on account of her religion. Zeno, one of the companions of the governor, was standing by during her trial, and said to her in derision of her hopes of immortal happiness, "Spouse of Christ, send me some fruit from your husband's paradise." When she was led to the place where she was to be beheaded, she gave her handkerchief to a child, saying, "Take this to Zeno and say to him, 'Justina, the servant of Christ, sends you the fruit which you asked for from her husband's paradise.'" When Zeno received the handkerchief, he said it would do to wipe his face with; and as he did so, he was converted and began to praise the name of Jesus Christ. The governor had him scourged to death with leaded whips, and he is commemorated with Justina. A similar story is told of St. DOROTHEA and Theophilus; and Sollierius seems to think it possible this may be the same story with the names changed. *AA.SS.*

St. Justina (5), June 1, M. c. 303. Patron of Pergola, in the duchy of Urbino. Sister of St. Agapitus, of noble Spanish birth, and beheaded at the same time that he and St. Secundus were put to death in the persecution under the Emperors Maximian and Diocletian. Eudoxia, a good Christian woman with whom Secundus lodged at the time of his arrest, buried them at Eugubium (Gubbio); they are patrons of that and some other neighbouring towns. *AA.SS.*

St. Justina (6) of Padua, Oct. 7, V. M. 303. Patron of Padua, Venice, Piacenza, and the Congregation of the O.S.B. of Northern Italy. Represented with a unicorn, the emblem of virginity, and with a dagger in her breast. Daughter of King Vitalicino, who received baptism from a disciple of St. Peter. After her father's death Justina was condemned as a Christian by the Emperor Maximian, and pierced through the breast with a sword. At Venice a stone was long preserved, bearing the

print of her knees, where she prayed after her flight from the governor who pursued her for her wealth and beauty. Her *Acts* are not authentic and her real history is not known. *R.M. AA.SS.* Cahier. Baillet. Martin. Mrs. Jameson.

St. Justina (7), Sept. 26, patron of Placentia. SS. Cyprian, the magician, and Justina of Antioch, are always commemorated and represented together. They suffered martyrdom in the early part of the 4th century. After studying magic in Greece, Phrygia, and Egypt, Cyprian went to Babylon to learn the mysteries there. He was obliged to renounce meat, wine, and women. As long as he did so, he had a certain success with his divinations; but he had only studied magic in order to indulge himself the better.

Justina was the daughter of a heathen priest, became a Christian, and converted her parents. A young nobleman of Antioch, named Aglaïdes, applied to Cyprian to enable him to win the love of Justina. Cyprian, however, employed all his spells and spirits to win her for himself, and finding all his arts in vain and Justina's heart protected by a greater Spirit than any at his command, he resolved to abandon his witchcraft and serve the God of the Christians. He became remarkable for his humility and piety. Justina was very glad of his conversion, made a thank-offering of her beautiful hair, and burnt a lamp before the altars. During the last great persecution of the Christians under Diocletian, the governor of Antioch threw Cyprian and Justina into a caldron of boiling pitch. They escaped unhurt, and the governor fearing the sympathy of the people, sent them to Nicomedia, where the emperor lay sick. He at once ordered them to be beheaded. For six days no one dared to bury them. Finally they were taken by night, shipped to Italy, and buried in a farm belonging to a noble lady called Rusina. Thence their bodies were taken to Rome and afterwards to Placentia.

R.M. AA.SS. Baillet. *Flos Sanctorum.* Villegas. Mrs. Jameson. The story of Cyprian and Justina is the

subject of the most famous of Calderon's sacred dramas—*The Wonder-working Magician*.

St. Justina (8), June 16, V. M. c. 407 or 451. Sister of St. Aureus, bishop of Maintz. Massacred by Attila, king of the Huns. So says Papebroch, but he gives also an old legend from a MS. at Heiligenstadt, which does not mention any woman, but only Justin, a deacon, as the companion of the martyrdom of St. Aureus. The two martyrs were arrested by the King of the Huns, and his guards were ordered to keep them until next day. The guards were converted and let them escape. They were overtaken at Rustenfeld and brought back; and after preaching to the barbarian monarch and enduring many tortures, they were beheaded. A great number of martyrs of both sexes are commemorated with them. *R.M. AA.SS. Tillemont, Emperours* ("Honoré," Art. xxv.).

B. Justina (9) of Arezzo, March 12, + 1319. Giustina Bezzola Francuccia, supposed to be of a noble family of Arezzo, took the veil at the age of thirteen in the Benedictine convent of St. Mark. A white dove was seen by many persons to fly round her head when she entered the convent. She remained there four years, but the nuns were so much annoyed and frightened by robbers that they were then obliged to remove to the Convent of Ogni Santi. Soon afterwards Justina, with permission of her superiors, left the convent and went to live in a very small, low hut, with Lucy, a pious woman. They spent their whole time in prayer and meditation, until Lucy fell ill. Justina tended her with great devotion for a year. Lucy died. Justina, left alone, suffered much from her terror of the wolves which used to get on the top of her little dwelling and howl at night. She thought they were evil spirits. Threatened with blindness occasioned by her fasts and vigils, she by-and-by joined a community of religious women. She soon became totally blind. She cured the daughter of Croce, count of Aretino, of blindness, and wrought other miracles. *AA.SS.*

Justina (10), Jan. 13, nun in the convent of St. Martha at Milan. 15th century. At her death, B. VERONICA of Binasco, in the same convent, saw her in heaven among the martyrs. She feared a delusion of the devil, as Justina had died a natural death and lived amid pious persons in no way disposed to make her suffer for her religion. It was revealed to Veronica that Justina had suffered martyrdom during her thirty years' illness, which she bore with patience for Christ's sake. Afterwards her head was found separate from her body and bleeding, and was placed among the relics of the saints. *AA.SS., "B. Veronica."*

St. Juthid, JUDITH (2) of Milan.

St. Juthwara or INTHWARA, July 13, Aug. 1, V. M. c. 700. Sister of SS. EADWARA, WILLGITH or WULVELA, and SIDWELLA; also said to be sisters of St. Paul, bishop of Léon in Brittany. Juthwara's brother, in a fury at a false accusation brought against her by her step-mother, cut off her head: where it fell there sprang up a well and a tree. She carried her head in her hands into the church where many other miracles attested her holiness. Her *Acts* are published by Capgrave. *Brit. Sancta. Mart. of Salisbury.* Horstman, *Lives of the Women Saints of our Contrie of England.* Stanton, *Menology.* Rees. Stanton and Stubbs think all these names are Celtic, but Kerslake thinks they are Saxon.

Jutta sometimes stands for JUDITH; sometimes for ODA, and sometimes for ODILIA.

St. Jutta (1) with SS. GHISELIND and HERWIG.

St. Jutta (2), JUDITHA or IDA (6), Dec. 22, V. recluse, + 1136. Sister of Count Meginhard of Spanheim. Superior of the recluses on the Diesenberg at Bingen. Teacher of St. HILDEGARD. Guérin. Lechner, *Mart. Ben.* Menard, in his revision of Wion.

St. Jutta (3) or JUDITH, recluse with St. SALOME, in the 10th or 11th century, in Bavaria.

St. Jutta (4), IVETTA.

St. Jutta (5), JUDITH, or OTTA, May 5, + 1264. Patron of Prussia and Masovia.

Represented (1) in a grey habit tied with a black cord or strap round the neck and waist and with long sleeves; (2) sucking the wound in the Saviour's side, in allusion to one of her visions; (3) in the same picture with B. DOROTHY (6), who is often associated with her as patron of Prussia.

Jutta was of the noble family of Sangerhausen in Saxony. She married young, and her husband died on a pilgrimage to Palestine. She had several children, all of whom embraced a religious life, in various Orders. After the death of her husband, Jutta devoted herself for a time to the care of the sick, especially lepers, and was favoured with visions. At that time Poland was overrun by Tartars, Rutheni, and Lithuanians. They burnt Cracow, Sendomiria, and other cities, and twice within ten months choked up the river Vistula with Christian corpses. Prussia was next devastated. The Crucifers with difficulty saved their lives and liberties by taking refuge in the fortresses they held against the barbarians; while the natives who had but recently been baptized relapsed into paganism, joined the invaders, and massacred the priests and other Christians who dwelt amongst them. The aid the Christians sent for from Germany was long in coming. It pleased God that Prussia and the adjacent province of Masovia should at this time receive a special protector and patron from Germany, in the person of St. Jutta. She came to Prussia in 1260, to lead a solitary and austere life in its thick and dark forests, while Boleslaw the Chaste and St. CUNEGUND were reigning in Poland. She chose for her dwelling a ruined building, not far from Culm, near a great pond or marsh called Bielezna. The neighbours observed that she was sometimes lifted up from the earth and suspended in the air while she prayed, and that when she went to the new church at Culm, she sometimes went through the wood a long way round, by the edge of the lake, and sometimes she walked straight across the water by a path which could still be seen after her death. She lived in great sanctity in the forest for four years, and died in 1264. Her friend

and confessor, Henry, bishop of Culuz, wanted to bury her quietly according to her own inclination, but he could not prevent an immense concourse of people assembling from the surrounding country, so that such a multitude had never been seen in Culuz before. Thirteen priests were present at the funeral, a great number at that time, when none but missionaries had settled there, and most of those had been massacred by the barbarians.

She was buried in the Church of the Holy Trinity. Fifteen years afterwards, steps were taken for her canonization, in consequence of her great renown for sanctity and the numerous miracles wrought at her tomb. Papebroch gives these and other details from her Life by Schembek, a Jesuit, translated from Polish by another Jesuit priest, for the Bollandist collection. B. MATILDA of Magdeburg had a great admiration for Jutta, and mentions her as a woman she had known to teach Christianity to the heathen, both by preaching and example. Matilda at one time wished to imitate her in this respect.

AA.SS. Preger, *Deutsche Mystik*. Papebroch mentions, only to contradict it, a legend that St. Jutta was the wife of the Count of Querfurt; that she had seven children at a birth and doomed them all to death; the count, however, preserved them, and one was afterwards Meingold or Meingard, master provincial of the Crucifers in Prussia; during his rule there, Jutta, as penance for the sin of contriving the death of her children, founded the cathedral of Chelmza or Culm, under Heidenricus, second bishop of that place. This is not Culm on the Vistula, but another town in the same province, farther from the Polish frontier. The cathedral was founded before Jutta was born.

B. Jutta (6), Oct. 31, V. Nun at Bethbuer. Her brother, a clerk, was displeased at her levity. Although guilty of no great offence, she was not so serious, pious, and modest as he wished to see her. He took up a stone and said, "This stone shall sooner split in my hand than my sister shall be steady and a nun." It split. She was so impressed by the miracle that she changed her ways, took

the veil at Bethbuer, and wrought miracles there. Bucelinus.

St. Juvencula, March 9, M. in Africa, with several others. *AA.SS.*

St. Juventia, Feb. 16, M. in Britain,

with Faustinus. Mentioned in an old copy of *Jerome's Martyrology*, brought from Britain to Belgium, probably by St. Willibrod, in the 8th century. *AA.SS.*

K

St. Kairecha, Feb. 9 (**CAIRECHA**, **CHINREACHA DERCAIN**), V. abess. At her monastery she received a visit from St. Eneas or Angus, abbot of Clonmacnoise, and washed his feet; St. Ita (1) held part of the towel and shared the honour of ministering to the venerable guest. Kairecha is wrongly confounded with CUNERA or KUNERA. KIRREQUE or CHINDREACHA, mentioned by Guérin on Nov. 5, is probably Kairecha. O'Hanlon. *Mart. of Tallagt.*

Karen, **KAR**, **KARIN**, **CATHERINE**.

St. Kebennia or **KEBENINA**, Nov. 28, July 7, V., + 942 or 958. The servant of VIBORADA, who went with her to Constance and to St. Gall. After Viborada's death, Kebennia was servant to RACHILDA. After Rachilda's death, Kebennia became a nun. Honoured at St. Gall. Stadler. Guérin.

St. Kenberg, or **KENEBURGA**, **KYNEBURGA** (2).

St. Kenneit, V. M. "A Scotis-woman and one of ye 11,000 virginis martyred at Coloigne, under Valentinian, 450" (Adam King). Possibly the name is a mistake for Kenneth, or for Cairmech, Irish holy men.

St. Kennere (**CAINDER**, **CAINNER**, **CINERIA**, **CUNERA**). Forbes, *Kalendar*, Appendix.

St. Kennocha, March 13, V., + 1007. Of a royal family of Scotland, she was very beautiful, endowed with every virtue, and desirous to consecrate herself a spouse to Christ. Meeting with great opposition from her parents and worldly friends, she underwent on that account many persecutions and hardships, which she overcame by patience and constancy. She led an angelical life for many years, and went to our Lord in a good old age, in the beginning of the 11th century. She was buried in a church, called from her,

St. Kinnoch's, now commonly known by the name of Kyle. She is honoured among the Scots. Butler says she made her profession in a great nunnery in Fife, and that a church in Glasgow is still called St. Kennoch's Kirk. *AA.SS. Brit. Sancta*. Canisius. Adam King. Butler. Mr. Gammaek says the same as KENNOTHA and KEVOCA.

St. Kennotha, March 13, V., + 1007. A nun at Brechin, who worked miracles before and after her death. Bishop Forbes, in the Appendix to his *Scottish Kalendar*, seems to think Kennotha may be a mistake for Kenneth, an Irish bishop in the 6th century (Oct. 11). Dempster, *Brev. Scot.* Smith and Wace. Mr. Gammaek makes her the same as KENNOCA and KEVOCA.

St. Kentigerna, Jan. 7, Oct. 13 (**CÆNTIGERN**, **CAINTIGERNA**, **CANTIGERNA**, **CÆNTIGERNA**, **QUINTIGERNA**). Probably 8th century; but she has been placed in the 6th, also 9th. Daughter of Ceallach, king of Leinster. Sister of St. Comgan. Wife of Feradach, prince of Monchestree. Mother of St. Fillan, besides several other children. Fillan was born with a disfigurement, which gave him the appearance of having a large stone in his mouth, and his father ordered him to be thrown into the neighbouring lake as a monster. His mother commended him with tears to Divine pity. St. Ibar saw him at the bottom of the lake, playing with angels, who brought him safe to shore, and Ibar christened him. When Kentigerna was a widow she left Ireland, with her brother Comgan and her son Fillan. They settled at Strathfillan in Perthshire. In her old age she desired to give herself entirely to devotion, and went to live in the island of Inchelrock or Inch-Cailliach in Loch Lomond, where for ages the parish church was called by her name. Her son Fillan has been confounded

with St. Fullan, brother of SS. Furseay and Ultan, mentioned in the history of GERTRUDE OF NIVELLE. Both Fillan and Fullan are spelt in several ways, and their dates and localities are obscure. Fillan, the son of Kentigerna, is said to have studied in a dark cell where he wrote with his right hand by the light of his left.

Colgan, *Acts of St. Foclán*, Jan. 9. Forbes. Butler. Adam King, *Anc Catechism*. Smith and Wace, "Fillan."

St. Kère, probably CERA.

St. Kerstin or KESTNI, CHRISTINA.

St. Ketevan, Sept. 13 (KETHEVAN, KETHEON; in Persia, MARIANA), M. Of the illustrious race of Bagratid Mukhran, she was married to David, son of Alexander II., king of Cachetia. David rebelled against his father and usurped his throne. Alexander solemnly cursed his son, who soon afterwards died miserably. Ketevan was detained in the house of her father-in-law King Alexander, and her son Theimuraz, still a child, was sent as hostage to Abbas II., king of Persia, to whom Cachetia and Karthlia, otherwise Kastalenia, were at that time tributary. In 1605 Constantine, another son of Alexander, assassinated his father and his second brother George at a banquet. Ketevan went to her father's house, where she remained until the Cachetians, hating the tyranny of Constantine, invited her to return. A battle was fought near the river Alazan; her party was victorious and Constantine was killed. She was proclaimed Queen of Cachetia, and the same year her son Theimuraz was restored to her. With the consent of Shah Abbas of Persia, she placed him on the throne of Cachetia, and soon afterwards married him to Anna, the daughter of Mamia, king of Gourii. Anna died in 1609. He then married Khorasana, the beautiful sister of Luarzab, king of Karthlia. Their father George IX. had been poisoned by order of Abbas, in 1605, and as it did not suit his views to have Christian kings ruling in his two tributary kingdoms, he declared war against Luarzab, and Theimuraz had to send his sons Leo and Alexander, and his mother Ketevan as hostages to the tyrant who detained her

for ten years at Shiraz. During her captivity Abbas devastated Karthlia and Cachetia with fire and sword, the first victims being 6000 monks who were murdered at Garedji, on Easter Day. When the two kings fled to Imeretia to beg help from King George II., Abbas determined to gain by fraud what he had hitherto failed to obtain by force. He sent flattering messages to King Luarzab, who, deceived by them, came to the court of his enemy. There he had a bitter foe among the courtiers, in the person of his brother-in-law Murav, whom he had condemned to death for repudiating his wife, Luarzab's sister. Encouraged by this man, Abbas had him strangled in 1615, and not long afterwards the two sons of Theimuraz were put to death, whereupon their father determined to make another effort to deliver himself and his people, and raising an army, opposed the Persians with some success. In revenge, Abbas gave orders to the governor of the fortress that Ketevan should be put to death by torture that very day, unless she abjured the Christian faith and become a Mohammedan. Her treatment had varied very much during her ten years' captivity—treated now as a sister sovereign and honoured guest, now as a prisoner of a hated and despised religion. To induce her to renounce Christianity and become a Mussulman, flattery and fair promises had been freely used: prospects of a brilliant second marriage had been held out to her. Alternating with these were threats of violence, with dark hints of the evil that might come upon her family and country in case of her persistence in her faith. She was not allowed free intercourse with her grandsons, who were her fellow-prisoners and hostages. She had long felt that her death might come any day, and carried about with her the consecrated bread that she might not die without receiving the Body of the Lord.

Notwithstanding the fierce disputes then raging between the Greek and Roman Churches, some Latin Missionary Friars of the Order of St. Augustine, when they heard the sentence, went to the governor with a strong remonstrance, and besides all other arguments, offered

to raise in the Western Church, a ransom of twenty thousand roubles for her life. The offer was rejected and on Sept. 12, 1624, the sentence was carried out with great cruelty. She was laid on red-hot nails, and when these had cooled, heated iron bars were placed across her body. These tortures she bore with silent dignity. Next, a red-hot iron crown was pressed on her head. Before it was cool she had received the crown of martyrdom. She was attended by a noble lady of Georgia, and by a priest of the Greek Church. The friars were allowed to ransom her dead body, and she was buried at Alaverde in Georgia with the honours due to a queen and martyr. Luarzab is also honoured, March 20, as a martyr, by the inhabitants of Karthlia. The Augustine friars who witnessed the martyrdom of Ketevan eventually sent some of her relics, as those of a saint, to Namur in Belgium. *Græco-Slavonic Calendar*. Neale, *Followers of the Lord*.

St. Kenoce, KEVOCA.

St. Keve or KEVA, formerly patron of a church in England. Guérin. Kew(?).

St. Keverne or KEWERNE, Dec. 27. A church and village in Cornwall bear this saint's name. Guérin. Parker.

St. Kevoca, March 13 (EVOX, KENOCE), V. in Scotland in 655, was nobly born and beautiful, and endured persecution to avoid marriage. *Mart. of Aberdeen*. St. Kevoca is the same as Cæmhog or Mokeevoc, an Irish warrior. Perhaps Mochoenoc, husband or son, of Nessa (2). Forbes.

St. Kew, CIWG, or CWICK, V. Patron of churches in Wales and Cornwall. Her festival is the Sunday nearest to July 25. Perhaps the same as KYWE. Smith and Wace.

St. Kewerne, KEVERNE.

St. Keyna, Feb. 27, Oct. 8 (CAIN, CEINEU, CEINWEN, CENEN, KAYNE; in ancient British, KEYNA or KEYNVARE), V. + 400, was the daughter of Braghan, prince of Brecknock. He had many saintly children: by some accounts, twenty-four daughters, besides sons. (See ALMHEDA.) His most distinguished child was Keyna, who crossed the Severn and chose a wood for her solitary abode where now stands the town of Cainsham

or Keynsham on the Avon. "This place," says Capgrave, "swarmed with serpents, so that neither men nor beasts could inhabit it; but St. Keyna addressing herself to her heavenly spouse, obtained of Him, by the fervour of her prayer, that all this poisonous brood should be changed into stones perfectly resembling the winding of serpents: of which kind many were to be seen in that neighbourhood for divers ages." A similar miracle is recorded of HILDA. Keyna, after living there an austere and saintly life for some years, made a pilgrimage to St. Michael's Mount. Her nephew, St. Cadocus, son of her sister Gladusa, was surprised to find her there and persuaded her to return home with him. She made herself a small habitation at the foot of a mountain in her native place, and obtained, by her prayers, a spring of water which was helpful in divers infirmities. Here she remained many years and died. A gracious smile and a beautiful rosy colour appeared on her face. She gave to the Cornish people a well near St. Neot's, which has the wonderful property of conferring the chief domestic authority on husband or wife, whichever first, after marriage, drinks of its waters. The parish of Kenwyn in Cornwall is perhaps called after Keyna. *Brit. Sancta*. Blight, *Crosses of Cornwall*. Smith and Wace.

St. Keynvare, KEYNA.

St. Keynwen, KEYNA.

St. Kiara, CERA.

St. Kiduana, possibly a misprint for TRIDUANA. (See CINERIA.)

St. Kigwe, Feb. 8, V., honoured in Wales. Stanton. Possibly same as KEW.

St. Kilda or KILDER. An unknown saint has left his or her name to the island anciently called Irte or Hirta, and to a well in it. Forbes.

Some writers derive the name from a Saxon word signifying a spring of water. The island contains particularly good water.

St. Kilhome. The church of Clifton-upon-Teme in Worcestershire is named after this saint. Parker.

St. Kinesdride, KYNEDRIDE.

St. Kinga, CUNEGUND.

St. Kinisdred, KYNEDRIDE.

St. Kinna or KINNIA, CINNA.

St. Kinnock, KENNOCHA.

St. Kirreque or CHINDREACHA, NOV.
5, V. at Dearcin. Guérin. Probably
same as KAIRECHA.

Kirschmerg. (See TRIADS.)

Kisten or KISTIN, CHRISTINA.

SS. Koldingamenses, VV. MM.,
nuns of Coldinghame. (See EBBA.)

St. Kombre, WILGEFORTIS.

St. Kristna, CHRISTINA (5).

St. Kummernisz or KUMMERNUS,
WILGEFORTIS.

St. Kuneburg, KYNEBURGA.

St. Kunegund, CUNEGUND.

St. Kunere, CUNERA.

St. Kunhuta, CUNEGUND (3).

St. Kuninga, CUNEGUND.

St. Kyneburga (1), Queen, March
6, Sept. 15 (*English Mart.*), + 680
(CUNEBURGA, CUNNEBERG, CUNNYBURROW,
CYMBURGA, CYNEBURH), Abbess of Dor-
mundecaster in Northamptonshire. Eldest
daughter of Penda, king of Mercia (628-
655). Wife of Alechfrid, king of Nor-
thumbria.

Penda, king of Mercia, was an in-
veterate heathen, and a cruel and savage
devastator of his rivals and neighbours.
He had many children, all of whom
became Christians during his life. Some
were eminent for their sanctity, or their
marriages to saints, and all for their
generous patronage of the clergy and
strenuous exertions in the cause of
evangelization. Kyneburga is the only
one in whose name churches have been
dedicated.

When in 651, Oswy, king of Northum-
bria, succeeded in defeating Penda and
bringing him to terms, one of the chief
conditions of the treaty was that Alechfrid
or Alfrid, the eldest (illegitimate) son
of Oswy, a pious Christian prince, should
marry Kyneburga, the daughter of
Penda. If she was not already a Chris-
tian, she became so on her marriage, and
kept her house with so much regard to
prayer and religious observances, that it
was more like a monastery than a court.
She assisted her husband in the conver-
sion of her brother Peada, who married
Alechfrid's sister.

Alechfrid joined his father in opposing

Penda in 651, in the great battle where
the Mercian king fell, fighting, in his
eightieth year. Soon afterwards, in
657-658, Alechfrid began to reign in
Northumbria with his father. He was
a religious man, and a friend of the
clergy. St. Wilfrid lived at his court
for three years, and was there ordained
priest. Alechfrid built the monastery of
Ripon, and the smaller one of Stamford.
Alechfrid and Kyneburga were present at
the Conference of Whitby and took the
Latin side. Kyneburga's signature fol-
lowed that of her brother, King Wulfere
of Mercia, in his charter giving the abbey
of Medehamstede (Peterborough) to the
Church, in 656. When her husband
died or retired to a monastery, Kyne-
burga left Northumberland and became
a nun near Peterborough, at Dormund-
caster, of which she was, perhaps, the
founder. It was afterwards called in
her honour, Kyneburgcaster, and this
was shortened to Caster or Caistor.
Here IDABURG or EADBURG, sometimes
called her sister, was abbess, and her
sisters KYNEDRIDE and KYNESWIDE, who
had taken the veil very young, were nuns
with her. She had another sister, WIL-
BURGA. Kyneburga was abbess of Caster
for several years.

According to some authorities, Alech-
frid and Kyneburga had a son, Osric, king
718-729, and another, St. Rumwold, a very
precocious infant who died about three
days old. EADBURGA and EVA are some-
times called the daughters, sometimes the
sisters of this Kyneburga. It is possible
she was the mother of KYNEBURGA (2),
abbess of Gloucester. In the 11th
century the body of Kyneburga (1) was
translated to Peterborough, with those
of her sister KYNESWIDE and their kins-
woman TIBBA. *British Mart.* Bede.
Strutt. Montalembert. Hole, in Smith
and Wace. Butler. Stanton. Miss
Forster.

St. Kyneburga (2), March 6 (KEN-
BERG, KENEBURGA), + 710, first abbess
of St. Peter's, Gloucester. This nunnery
was founded in 681, by her brother Osric,
who is variously described as a minister
of Ethelred, king of Mercia (brother of
KYNEBURGA (1)), and as king of the
Hwicci. He is perhaps the same as

Osric, king of Northumbria, 718-729; in which case he and Kyneburga (2) were perhaps the children of Kyneburga (1). Kyneburga (2) is said to have been succeeded by her sister EDBURGA (3). She has been supposed to be identical with Kyneburga (1) or KYNEBURGA (3). Compare Bishop Stubbs in Smith and Wace; Miss Arnold Forster, *Dedications*; and Stanton, *Menology*.

St. Kyneburga (3), June 25, 7th or 8th century. Stanton says all we know of Kyneburga of Gloucester is derived from the lessons of her office, compiled after her translation late in the 14th century. According to these, she was of a royal race among the ancient Saxons, and a royal marriage was arranged for her. To escape from this earthly tie, she fled to Gloucester, where she was unknown. She there engaged herself as servant to a baker, who soon adopted her as his own daughter. His wife, however, was jealous of her influence. One day, in his absence, she murdered the holy virgin and threw her into a well, afterwards called by her name. When the master came home, he called Kyneburga, who answered from the well. The body was taken up and reverently buried; after a time a church was built over her grave, and miracles attested her holiness. The Gloucester annals, Camden, and Leland all represent her as the first abbess of St. Peter's at Gloucester, founded by Osric, king of Northumberland, where KYNEBURGA, EDBURGA, and EVA or WEEDE, all Mercian queens, successively presided; but Stanton thinks this seems to be a confusion between KYNEBURGA (1) and the baker's maid. Stanton, *Menology*, pp. 654, 632. Compare WEEDE.

St. Kynedride (1), March 6, May 31 (CHINESDRE, CINETHRITH, CYNEDRIDIS, KINISDRED), + c. 705. Sister of KYNEBURGA (1). A daughter of Penda, the heathen king of Mercia. She and her sister KYNESWITHA were very young when their father died in 655. They were brought up in the monastery of Dormundecaster and early consecrated themselves to God. Kynedride is often left out of the number of the sainted children of Penda, but is placed

amongst them by *Britannia Sancta* and appears in Watson's *English Mart.* and in *Lives of Women Saints in England*. She is perhaps the Abbess Kynedride to whom, in 709, was sent the miracle-working silken robe in which the body of St. Wilfrid had lain. Smith and Wace tell of the robe but they do not identify the abbess with the daughter of Penda. She is perhaps the same as Chidestre, + 701, V. daughter of Penda, in Newman's list. It does not seem certain that Kynedride is not merely another name for KYNEBURG or KYNESWIDE.

B. Kynedride (2), CHINEDRITHA, or CYNEDRIDIS, May 8. 10th century. Wife of Herstan and mother of St. Dunstan. In 924, shortly before the birth of her illustrious son, in the solemn office of Candlemas Day, in the Church of the Blessed Virgin in Glastonbury, all the lights were suddenly extinguished, but the taper which Kynedride held in her hand was re-lighted from heaven; and all the rest borrowed their light from her. After his birth, his parents were favoured with a vision in which the future sanctity of their son was revealed to them. He was Archbishop of Canterbury for twenty-seven years. After the death of Kynedride, her son saw her soul in a vision among the blessed in heaven. *Brit. Sancta. AA.SS., Præter.*

St. Kynegild, GUNTILD.

St. Kyneswide, March 6 (CYNESWITH, KYNESWITHA), nun at Dormundecaster. Daughter of Penda, king of Mercia. Wife of Offa, king of the East Saxons. Sister of KYNEBURGA (1) and of five kings, some of whom are accounted saints. Kyneswide incited her brothers to found the great abbey of Medehamstede, afterwards Peterborough, and attended its dedication in 656, sanctioning Wulfere's grants, and signing the charter with her mark. Offa had reigned seven years when, with Kyneswitha's approval, perhaps at her instigation, he resolved to leave her and his country. In conjunction with her nephew, Kenred, king of Mercia, son of Wulfere and ERMENILDA, he endowed the new monastery of Evesham founded by St. Wilfrid, freed it from all temporal jurisdiction and witnessed its dedication

in 709; after which, the two young kings, accompanied by the Bishop of Worcester, travelled together to Rome, and became monks there. Kyneswide became a nun with her sisters KYNEBURGA and KYNEDRIDE at Kyneburgcaster. Another version of the history of Kyne-switha is, that she was betrothed to Offa, but never married him, having persuaded

him to make a vow of celibacy and become a monk. She is commemorated as a virgin saint. Strutt. Montalembert. Butler. *Brit. Sancta*.

St. Kyngeſe, CUNEGUND.

St. Kyria, CYRIA.

St. Kywe, Feb. 8, V. *Exeter Mart.*
Perhaps same as KEW.

L

St. Lactissima, LÆTISSIMA.

St. Læta or LETA, 4th and 5th centuries. Daughter of Albinus, prefect of Rome, a heathen; her mother was a Christian. Leta married Toxotius, son of St. PAULA. They had a daughter, St. PAULA the younger, whom they consecrated to God from her birth. In 403 St. Jerome wrote a letter to Læta, giving her advice as to the training of her child. *Jerome's Epistles*, cvii. (Freemantle). Tillemont.

St. Lætissima, LACTISSIMA, or LEGISSIMA, April 27. M. at Nicomedia in Bithynia. *AA.SS.*

St. Lagsecha, LASSECHA.

St. Lalloca, niece of St. Patrick, and sister of St. Echea.

St. Lamberta or LAMDOBERTA, honoured at St. Jean de Conches. Guérin.

St. Lancia, LAUCE.

SS. Landaia and Mutiana, July 26. *Mart. Corbejense*. *AA.SS.*

St. Landovenna, LAUDOVEVA.

St. Landrada, July 8, V. Abbess of Belise or Münster-Bilsen, in the diocese of Leyden, + 680, or 690, or 708. Perhaps the same as LEANDRA. Patron of Münster-Bilsen and of Ghent. Represented praying, a crucifix coming down to her surrounded by rays of light, and clouds. She was an only child, of illustrious birth, and her parents wished to make a great marriage for her, but she was bent on leading a celibate, religious life. Her asceticism was such that she never would use a bath or a soft bed. One day while she was praying in a lonely place, she saw heaven opened, and a cross of exquisite workmanship descended and was placed

on a very hard stone near her. At the same time a heavenly voice told her it was a gift to her. She worked like a strong man, clearing away briars, digging up stones, and carrying them, until she laid there the foundations of a church in honour of the Virgin Mary, and reared the altar with her own hands. The cross sent her from heaven impressed itself on the stone as on wax, and might be seen in the church many years afterwards, when it was finished and consecrated by St. Lambert, bishop of Maestricht, who died in 709. She collected a number of pious women about her and became their abbess. She educated AMELBERGA (2) in her monastery. It is told in the third Life of St. Lambert (Sept. 17, *AA.SS.*) that Landrada on her death-bed, sent for him, but before he could arrive, she died. She appeared to him, however, and told him to bury her at Winterhoven, a village not far from Tongres in Belgium; but the people insisted that she should be buried in her own church. He said, "It is a fine thing to rule over one's fellow-citizens, but it is very difficult to please everybody." He did as they bade him, but the body was miraculously translated. In three days, her grave was opened and found empty. Messengers were sent in all haste to Winterhoven, and there her sacred body was found in the place of her choice. It was translated with those of St. Landoald and St. Lambert to Ghent in 980. *AA.SS.* Cahier. Sanders, *Flandria illustrata*.

St. Languida, Oct. 21, V. Companion of St. URSULA. Her festival is kept May 8 at Tournay, where her relics are preserved. *AA.SS.*, *Præter*. Migne.

St. Lanofledis, ANNOFLEDIS.

St. Lantia or LANTIANA, LAUCE.

St. Lantilda, abbess of Almenêches. 8th century. Aunt of OPPORTUNA.

Laurent, *Hist. de Marguerite de Lorraine*.

St. Lanty. Landewednack and Lanteglos in Cornwall have their churches named after this saint. Parker.

St. Larcia, Oct. 8, 9. Wife of Lisbius or St. Lisbe. She was converted at Paris by seeing St. Denis, M., carry his head in his hand for two miles to Mont Martre. Larcia declared herself a Christian, and was beheaded. She had a son Visbius, a confessor. Their names are not in any old calendar. AA.SS.

St. Lasra or LASREA, LASSARA.

St. Lassa, Feb. 9. This name appears in some very old martyrologies as one of a number of martyrs at Membras or Membressa in Africa. AA.SS.

St. Lassara (1), LASRA, or LASREA, V., Feb. 1. End of 5th or beginning of 6th century. Several holy virgins of this name are commemorated by the Irish: one was a friend of BRIGID (2). Brigid and some of her companions were on a visit to Lassara at her church, when one evening St. Patrick came with a great number of friends and followers and asked for hospitality there. The whole community were disturbed and perplexed, and said to Brigid, "How can we feed so great a multitude?" "What food have you?" asked Brigid. They answered, "We have only twelve loaves, a little milk, and one sheep which we have cooked for you and your friends to eat." Brigid said, "That will be enough for us all, the Holy Scriptures will be preached to us, and so we shall forget to want carnal food." They all had a plentiful supper, and the fragments that remained were more than the food that Lassara had first set before them. Afterwards she offered her house and church to Brigid as a gift. AA.SS., "St. Brigid."

St. Lassara (2), Algasach (i.e. Desiderosa), March 29, V. in Meath c. 540. Daughter of Fergus. She may have been the Lassara who took the veil under St. Finnian of Clonard and his sister REGNACH, at Kilreynagh, and founded a church at Doire-mac-Aidme-

cain. Colgan. Gammack in Smith and Wace.

St. Lassecha, LAGSECHA, or LUIGHSECH, May 22. Mentioned in the *Mart. of Tamlaght*. AA.SS., *Præter*.

St. Lassedia, V. in Ireland. Probably same as LASSIA and LASSECHA. Migne.

St. Lassia, LASSE, or LAISSE, April 13. V. (Irish) at Cluain Mind. AA.SS., *Præter*. *Mart. of Tallaght*.

St. Lateerin, or LATIERNA, May 1, the only one whose name is known of three saintly sisters who lived in very ancient times near Mill Street in Co. Cork. Lateerin's cabin was at Cullin; one of her sisters lived at Kilmeen, the other at Drumtariff, and they visited each other once a week. As their houses were separated by bogs, angels made a firm road for them to walk on. Lateerin only allowed herself one meal a day, and she used to go every evening to the smith's forge for a live coal to light her fire to cook her food; this coal she carried home in her skirt, but one day as the smith watched her walking off with the bright fire in a fold of her dress, he exclaimed, "Ah now, Lateerin, what lovely white feet you have!" The saint had a single moment of vanity, for which she was promptly punished, for the fire, hitherto carried with impunity, instantly burnt a hole in her robe, fell down, and scorched her feet. She was ashamed of herself and very angry with the smith, and cried out, "May there never more be a smith or a forge in Cullin!" and it is said there never has been. Near the site of the old church there is a holy well, to which people come from great distances to be cured of diseases, and an old white thorn outside the churchyard is said to mark her grave. Either Lateerin or one of her sisters has a well at Drumtariff which many persons think they must visit on a day in May, on pain of having no luck for the rest of the year. O'Hanlon, *Fireside Tales of many Countries*.

St. Latina, June 2, M. at Rome. AA.SS.

St. Lauce or LAUCIANA, Aug. 18, V. M. at Amasa in Pontus. AA.SS. Guérin.

St. Lauda, LAUTICA, or LEUTICA, May 31, M. at Gerona in Spain. AA.SS.

St. Laudasia, July 26, M. AA.SS.

St. Laudoveva, Oct. 29 (LANDOVENNA, LAUDOVENA, LOUÈVE). Once worshipped at Senlis, where her relics were kept in a chapel, founded in the 11th century in honour of St. Frambald. She is called Ste. Louève in a MS. in Gothic characters which belonged to that church. She is said to have been a queen of the Franks or Bretons, and sometimes supposed to be the wife of Eusebius, a king of the Veneti in Armorica. AA.SS.

St. Laura, LAURENCE, LAURENTIA, LORENZA, Oct. 19, M. 864. She belonged to a noble Mozarabic family of Cordova. After six years of married life she was left a widow with two daughters. She became a nun under AUREA at Cateclara, and succeeded her as abbess in 856. After some years of great holiness, she was seized by the Saracens, beaten and put into a bath of boiling pitch in which she lived three hours and then gave up her spirit. AA.SS. Eulogius.

St. Laurence, LAURENTIA, LORENZA, sometimes LAURA.

St. Laurentia (1). (See PALATIAS.)

St. Laurentia (2), March 13, Sept. 8, V. M. (See HEREMITA.)

SS. Lauriana and Agrippina, VV. MM., May 21 or 24 at Corbie, May 1 at Amiens. Their relics were taken from Rome to Corbie. Migne. Guérin.

St. Laurina, Nov. 3, M., honoured at Ajaccio. Guérin.

St. Lautä, June 1, M. with St. AUCEGA.

St. Lautia, LAUCE. AA.SS.

St. Lautica, LAUDA.

St. Lea (1) or LEVA, Sept. 28, M. in Africa. AA.SS.

St. Lea (2), March 22, + c. 383. A Roman lady of rank who, after her husband's death, renounced the world and led a religious and penitential life with some other pious women, to whom she was spiritual mother. She died at the same time as Consul Prætextatus, who was a heathen, and whose life had been as full of luxury and splendour as hers was full of mortification. Her contemporary, St. Jerome, in a letter to

MARCELLA, makes an edifying comparison between the death of the consul and that of the Christian widow. She was not worshipped as a saint in the early Church, and her name was only inserted in the martyrologies in the 16th century. R.M. St. Jerome, Ep. 23 (Migne). Baillet. Butler.

St. Leah or LIA, sister of Rachel (1).

St. Leandra, Sept. 17, V. Perhaps same as LANDRADA. AA.SS., *Præter*.

St. Lechida, Dec. 2, V. Patron of Llanllechid in Caernarvonshire. *Memorial of Ancient British Piety*.

St. Leda, LYDIA (2).

St. Legadia. (See LEOCADIA.)

St. Legissima, LÆTISSIMA.

St. Leian, LLEIAN.

B. Lena dall Oglio, HELEN (19).

St. Lène (1), NATALÈNE or NATALINE, Nov. 12, V. M. 4th century. Patron of Pamiers, dép. Ariège. Ninth daughter of Frédélas, governor of the town afterwards called Pamiers. He was so anxious for a son that, on the appearance of the ninth daughter, he went into a fury, and ordered her to be thrown into the Ariège, but three luminous crosses appeared over her cradle, and while the servants were preparing to execute the orders of Frédélas, a man (whom an ancient tradition calls St. Martin) appeared, took the child and gave her to a nurse who brought her up a Christian. Lène early consecrated by a vow of virginity, associated herself to other holy virgins. She devoted herself particularly to the poor and sick in the hospital of the town. Here she was seen several times by Alydanus, a lieutenant-general of Frédélas, who tried to seduce her, but she frustrated all his plans and attempts. He denounced her to the governor as a zealous Christian. She was immediately thrown into a dungeon, and then dragged through the streets before being led to the tribunal of Frédélas. He asked her, "Who are you and of what family?" "I am your daughter," said Lène, and she told him all her life. "My daughter!" he exclaimed, "are you indeed? I will acknowledge you as such on one condition—that you renounce your religion."

"Never!" cried the young Christian. So she was condemned and beheaded. Scarcely had her head rolled on the ground than she took it up in her hands, to the great astonishment of the spectators, walked along the shore, re-entered the town by the gate of St. Helen, and walked to the Place du Camp, where she gave up her soul. The Fountain of St. Natlène, which still flows near the cemetery of St. John, first spouted up miraculously where her head fell. An oratory was built in her honour; it forms part of the Church of Notre Dame du Camp. Guérin.

St. Lene (2), HELEN (11).

St. Leoba or Leobgytha, LIOBA.

St. Leoberia, Oct. 8, companion of BENEDICTA (7).

St. Leocadia or LOCAIE, Dec. 9, April 26, V. M. 304. Patron of Toledo and of St. Ghislain. She was imprisoned at Toledo during the persecution in the reign of Diocletian. While there, she heard of the martyrdom of her friend EULALIA, and prayed to be united to her by death. She died in the prison. She made the sign of the cross with her finger on a stone in the wall, and the mark of the cross remained impressed on the stone as if traced on wax or soft clay. According to another account, she was killed by being thrown from a high rock by order of Dacian, governor of Toledo. A chapel was eventually built on the spot where she fell. There, her gravestone was removed by angels, that she might arise and appear to St. Ildefonso and tell him that the treatise he had written in honour of the VIRGIN MARY was commended in heaven. She wore a mantilla, and before she disappeared, St. Ildefonso cut off a piece of it, which was preserved in the church as a relic, doubly sacred. Three important churches in Toledo are dedicated in her name. Her relics were moved for fear of the Moors, and taken to the monastery of St. Ghislain near Hainault, but restored to Toledo in 1589. The town of Ste. Locaie, in Lampourdan, was called after her. It was found that the best footmen came from Ste. Locaie, hence they were called *laquais*. Perhaps she is the same as GADIA. R.M. AA.SS., *Præter*. Mrs.

Jameson. *Flos Sanctorum*. Helyot. Butler. Cahier.

St. Leocippia, Aug. 10, M. AA.SS.

St. Leocritia, LUORETIA (2).

St. Leodegaria, April 2, sister of St. Urban, bishop of Langres. Honoured at Dijon. Stadler.

B. Leodegonta with her son St. Pharo, Oct. 28. 6th and 7th centuries. Wife of Agneric, count of Burgundy. Mother of SS. Walbert and Pharo, bishops of Meaux; and of St. FARA. Saussaye, Appendix.

St. Leofrona, Oct. 11, abbess of the monastery of St. Mildred. Given as Saint and Martyr on various days by recent authors, but neither her martyrdom nor her worship are proved. AA.SS. Bucelinus (July 30) says she was martyred by the Danes in England in 1024, with St. MILDRED and several monks and nuns.

St. Leogontia, V. of Auvergne, died with signs of divine grace and glory, and rests in the Church of St. Cassius. Saussaye, Appendix.

St. Léomaie, NEOMADIA.

St. Leonice, LEONTIA.

St. Leonides (1). (See NIMONIA.)

St. Leonides (2), M. with St. LYBE.

St. Leonilla of Langres in Champagne, Jan. 17 (LEOVILLA, LONILLA), M. 3rd or 4th century. Grandmother of "*les trois jumeaux*," SS. Speusippus, Eleusippus, and Meleusippus, who were natives of Cappadocia. Their mother was a Christian, but she died while they were infants, and their father brought them up heathens. They were distinguished by their enthusiasm for games and spectacles connected with the worship of the heathen gods. So that when after their father's death, his mother Leonilla converted them to Christianity, the change in their habits immediately attracted the attention of the authorities. The governor, finding them determined to persevere in their new opinions, and being reluctant to condemn three youths of their position and popularity, sent for Leonilla and advised her to influence them to abjure their religion. She replied that she would do all in her power to secure their salvation. He did not perceive that she spoke only of the

salvation of their souls, was content with her answer, and sent her to the prison where they were immured. She there exhorted them to despise the advantages of this world and to brave tortures and death for the sake of their Master. When they were again brought before the governor, he was surprised and exasperated to find them more resolute than ever. He had them hung on a tree and their limbs dragged with pulleys. Under this torture, they thanked God and encouraged each other. They were then burnt alive. Two scribes whose duty it was to write the account of their trial and execution, were converted by the sight of their constancy, as well as a woman named JONILLA, who left her baby and ran to the judges declaring herself a Christian and a candidate for martyrdom. She was put to death with Leonilla and the two scribes. The priory of St. Geomes, near Langres, is said to mean Saints Jumeaux. *R.M. A.A.SS. Baillet.*

St. Leonis, LEONIDES.

St. Leontia, LEONICE, or LEONTINA, March 1, Dec. 3, 6, V. M. 484. Daughter of St. Germanus, bishop perhaps of Peradamus where they lived. (*See DIONYSIA (5).*) *R.M., Dec. 6. A.A.SS., March 1.*

St. Leotheria, LISSIÈRE.

St. Leovilla, LEONILLA.

St. Leptina, Oct. 26 in the Greek Church. Martyred by being dragged on the ground. *A.A.SS.*

St. Lerama, CALLIOPE LERAMA.

St. Lerthana, March 29, + 768, abbess of Kildare. Colgan.

St. Leta, LETA.

St. Lethère, LISSIÈRE.

St. Leuba, LIÖA.

St. Leuchtel, LEUCHTILD or LEUCHILDIS, LUFTHILD.

St. Leudeberta or LANDEBERTA, Dec. 7, Jan. 2, Aug. 27, a nun under FARA, 7th century. St. Peter appeared to Leudeberta. *A.A.SS. O.S.B. Bucelinus.*

St. Leunuca or LEUNUNCULA, EUNICA.

St. Leupherina. Honoured in the diocese of Vannes. Mas Latrie.

St. Leurinne, LHEURINNA, or LEVERINA. Honoured in Poitou. Mas Latrie.

St. Leutica, LAUDA.

St. Leva, LEA.

St. Levan, Oct. 27. Supposed same as LEWINE. *A.A.SS., "Ia and Breaca."*

St. Leverina, LEURINNE.

St. Lewine or LEVINNA, July 22, 24, V. M. A British maiden, said to be of royal birth, supposed to have suffered martyrdom from some pagan Saxon in the 7th century. Her body was kept in a monastery at Seaford, near Lewes in Sussex, and translated in 1058 to Berg St. Winoc in Flanders, where her feast is observed, July 24. The abbey was burnt and her body in it, 1558. The history of the translation and of the miracles then wrought was written by Drogo, a contemporary historian. These miracles are recorded also by the Calvinist century writers of Magdeburg. *A.A.SS. Migne. Butler. Brit. Sanct. Martin.*

St. Lheurinna, LEURINNE.

St. Lia, LEAH.

St. Libana or LIBHAN, Dec. 18, 6th century, V. honoured in Ulster. She was of a princely family and had for her spiritual director St. Comgall of Bangor. Lanigan.

St. Libania, Aug. 18, widow. Perhaps the same as LUBETIA. When HELEN (3) found the cross of Christ at Jerusalem, she found also the crosses of the two malefactors who had been crucified with Him. It was impossible to tell which was the sacred relic, until it was discovered that one of the three possessed miraculous healing powers, shown in the first instance by raising a dead person to life. That person is said in some forms of the legend to have been a Jew, who at once became a Christian, and eventually Bishop of Jerusalem. Other accounts say it was a Jewess, named Libania, but it is not certain that she is the person commemorated on Aug. 18. *A.A.SS., Præter.*

St. Libaria, LIVARIA, LIBERATA, LIBERTA, LIBRARIA, or LIBERIA, Oct. 8, perhaps 4th century. Patron of Condé sur Marne. One of five saintly sisters of Toul, GERTRUDE or GONTRUDE, MANNA, ODA, and SUSANNA. Their brothers, SS. Eucharius and Elipius, were martyred in the diocese of Toul, in the reign of

Julian the apostate. The names and date are not alike in all accounts. SCORBERIA is perhaps the same. *AA.SS.* Chatelain.

St. Libera. (*See* LUTRUDE.)

St. Liberata (1), WILGEFORTIS.

St. Liberata (2), LIBARIA.

St. Liberata (3), Jan. 16, V. of Pavia, c. 500. She and her sister SPECIOSA lived like nuns. They were said to be sisters of HONORATA and LUMINOSA.

St. Liberata (4), LIBERTÉ or LIBERTAS, Feb. 3 or 5, V. honoured at Chaumont not far from Reithel in Champagne. (*See* OLIVERIA.) Martin. Migne. Mas Latrie.

St. Liberata (5), or LIBERA, Jan. 15, 18, supposed 6th century, V. of Como. Her father was John, a nobleman, dwelling at the foot of the Cottian Alps. She and her sister FAUSTINA (13) happened one day to see a woman weeping for the death of her husband. They thereupon determined to abjure matrimony and fled from their parents to Como, where they took upon themselves the Rule of St. Benedict. Their father built them a monastery at Como. They died, according to Bucelinus, within three days of each other. Their bodies were translated into the cathedral in 1317. They are honoured at Mantua and Verona. *R.M. AA.SS.* They are mentioned by Ferrarius, Baronius, Galisinius, Bucelinus, etc.

St. Liberatrix, WILGEFORTIS.

St. Liberia, LIBARIA.

St. Liberta, LIBARIA.

St. Libertas or LIBERTÉ, LIBERATA (4).

St. Libhan, LIBANA.

St. Libiana. Perhaps same as LUBETIA.

St. Libosa, M. with ANTIGA.

St. Libraria, LIBARIA.

St. Libya, LYBE.

St. Liceria, May 11 (LEOTHERIA, LETHERE, LIOTHERIA, LISSIÈRE, LITERIA, LITHERIA, perhaps ELEUTHERIA, 8th century, V. sometimes called M., but there is no record of her suffering martyrdom or a violent death. She and YGORA were sisters of St. Ebbo, bishop of Sens, who died in 750. They gave lands to his monastery, led a holy

celibate life near him, and were buried with due honour in the church of St. Pierre le vif, where Liceria's body is preserved. *AA.SS.* Smith and Wace.

St. Lictrude, LUTRUDE.

St. Lide or LYDE, Aug. 8, Dec. 18, V. in the Scilly isles, one of which is named after her. *British Piety*, Supplement.

She is thought by Leland, the antiquary (16th century), to be a woman, but Stanton thinks there is better authority for identifying Lide with St. Elid, bishop and confessor.

St. Liduvine, LIDWINA.

St. Lidwig, V. One evening Lidwig being very tired and thirsty, asked her father to bring her a little wine. He knew she had that day given away all she had in the house to some poor women. Nevertheless, he took up the jug to go and procure some, and to his surprise he found it full to overflowing: the wine was red and good and wanted no water. It lasted from the feast of St. Remigius, Oct. 1, until that of the Conception. Bagatta, *Admiranda*.

St. Lidwina, "the incomparable sufferer," April 14, Jan. 6 (LIDWID, LUDVINA, LYDWIG, LYDEWIGIS, LYTWIN), V. 1380-1433, born at Schiedam. Patron of skaters. "One of the best known saints of Holland and one of the galaxy of female mystics who adorned the Church during parts of the 14th and 15th centuries." From the age of seven, she evinced extraordinary devotion to the Virgin Mary, and when sent on an errand by her mother, would always take the opportunity of going into a church and saying an *Ave*. At twelve she made a vow of virginity. At fifteen, she fell while skating, broke a rib, and sustained an inward bruise which destroyed her health and eventually brought on dropsy. The first four years of her illness, she had a perpetual sense of her sufferings and ardently desired to recover; afterwards she became quite resigned. The last thirty years of her life she was bedridden, but she bore her pains piously, even voluntarily increasing them by depriving herself of the little comfort that was possible to her. She was shamefully ill treated by soldiers when the Duke of Burgundy

passed through Schiedam in 1428. The magistrates promised her that they would complain to the duke, but she said that would be of no use, that God would judge the offenders; and in fact many of them died violent deaths the same year. She gave to the poor all that was given her as alms, except what she absolutely required for her existence. Latterly she did not wish to suffer less, but only to die without witnesses. She died while the child who was in attendance on her went to fetch the priest. Lidwina's house was converted into a monastery of Grey Sisters, 3rd O.S.F. The Calvinists afterwards made it a hospital for orphans. The chapel in which her body lay in the parish church of Schiedam began to bear her name the year after her death, and a mass was sung there on her festival, until the Reformation; but she was never canonized or even beatified by authority. She was regarded as a saint during her life, and the curate who visited her incurred great unpopularity and was even in danger from a mob, because he doubted the reality of some of her supernatural favours. *AA.SS.* Baillet. Butler. *Tablet*, Feb. 15, 1902. H. Choquet, *Saints*, calls her "the most holy Lydwin of Schiedam," and says that she had the stigmata.

St. Liebe, LIOBA.

St. Liemania. (*See* DARERCA (1).)

B. Liliola lived in the 7th century. She was the abbess through whose influence RUSTICULA, abbess of Arles, became a nun. *AA.SS. O.S.B.*, "Rusticula."

St. Liliosa, July 27. M. at Cordova in the same persecution as NATALIA. *R.M.*

St. Limbania, in French LIMBAGNE, Sept. 6, V. A member of a rich and noble family in the island of Cyprus. Lest her parents should compel her to marry, she fled from home at the age of twelve, intending to go wherever the Spirit of God should direct her. She found a Genoese ship about to sail from Cyprus, and arranged to go in it accompanied by her nurse and a few attendants. The skipper did not keep faith with them. A fair wind arose and he set sail without them; but when he had proceeded a little way, the ship stood still and remained immovable as if rooted to the bottom of

the sea although her sails were set and the wind fair. The sailors grumbled and the master perceived that it was not the will of God that Limbania should remain in the island, so they returned to the port and found the holy virgin in a wood with her nurse, wild beasts lying quietly at her feet. They took her on board, and had a fair passage to Genoa, but when they attempted to anchor at the usual place in the port, they were driven by a furious tempest towards some rocks and were in danger of perishing. Limbania, awakened by the cries of the terrified mariners, asked what was the matter. Hearing that they were being driven on the rocks close to St. Thomas' Convent (then O.S.B., but afterwards O.S.A., whence that order claims her as a member), she bade them be of good cheer, as that was the end of her journey. Accordingly, when they had put her ashore and the nuns had met her, the prow of the ship turned round without human aid, and the vessel and crew went quietly and safely back to their accustomed anchorage. Limbania took the veil and led a wonderfully holy and ascetic life in the convent of St. Thomas. Finding the ordinary austerities not hard enough for her, she begged the abbess to allow her to inhabit a dark cell under the church. Here she died amid miraculous manifestations of her holiness. Limpen considers some of her adventures more wonderful than credible. She has been worshipped at least from the 13th century, but there is no certainty as to her date and no authentic history of her life. *AA.SS. Augustinian Breviary.*

St. Lindru, LUTRUDE.

St. Lintild or LINTHILD, LUTHILD.

St. Lioba, Sept. 28 (LEOBA, LEORGYTHA, LIEBA, TRUTHGEBE, TRUTHGYTH), V. Abbess, + c. 772. Patron of Bishofsheim. Sometimes represented holding a book with a bell on it, in allusion to her mother's dream.

Her parents, Tinna (or Dimo) and Ebba, were old and childless. One night Ebba dreamt that she gave birth to a church bell, which rang as she held it in her hand. Her old nurse foretold that she should have a daughter whom she must give to God from her birth. The

aged slave was set free on the fulfilment of her welcome prophecy. The child was called Truthgeba and afterwards sur-named Leobgytha or Lioba (greatly beloved). She became a nun under TETTA, who ruled over a double community in the monastery of Wimbrun (now Wimborne). While Lioba was there she had a dream. A purple thread came out of her mouth. She put up her hand to remove it, but the more she pulled the more there was to pull, until at last her hand was full; then she began to wind it into a ball, and she wound and wound, and still there was more and more coming until she awoke. She told the dream to a young girl, who was under her care, and bade her go and tell it as her own dream, to an old nun who was skilled in interpretation and prophecy. The old woman detected the ruse and instantly pronounced the dream to be Lioba's, and said it indicated her wisdom and usefulness, and portended that she should go and do good to many souls in a distant land.

While very young, Lioba wrote in Latin, from Wimborne, to her kinsman Boniface, the apostle of Germany.

"To the very reverend Lord and Bishop Boniface, beloved in Christ, his kinswoman Leobgytha the last of the servants of God, health and eternal salvation. I pray your clemency to deign to recollect the friendship which united you to my father Tinna, an inhabitant of Wessex, who departed from this world eight years ago, that you may pray for the repose of his soul. I also recommend . . . my mother Ebba, your kinswoman, . . . who still lives in great suffering and infirmity. I am their only daughter and God grant, unworthy as I am, that I might have the honour of having you for my brother, for no man of our kindred inspires me with the same confidence as you do. I send you this little present not that . . . it is in any degree worthy of your attention . . . but that you may remember my humility and that notwithstanding the distance . . . the tie of true love may unite us for the rest of our days." She asks his prayers and apologizes for some lines of poetry which she has composed and ventures to send him.

She adds, "I have learnt all I know from Eadburga, my mistress, who gives herself to profound study of the divine law. . . ." (Mabillon. Montalembert). Boniface's answer is lost, but some of his letters to Lioba and the other nuns are extant.

In 748, St. Boniface wrote and asked Tetta to send him Lioba and some other nuns, to supply a want in the infant Church of Germany, by training and settling the religious communities of women. Tetta was unwilling to part with her best nun, whose sanctity was an honour to her abbey and who was beloved by the whole sisterhood; but she saw the need for her in Boniface's newly planted vineyard, so she let her go. She was accompanied by THECLA (19).

St. Boniface placed Lioba over a large community at Bishofsheim, and gave her authority over all his other nunneries that she might perfect them in the strict observance of the Benedictine Rule. She understood her business so well that very soon the nuns of Bishofsheim were able to teach others, and many of them were sent to preside over other convents in Germany. She was very fond of reading and was careful to take the mid-day sleep enjoined by the Benedictine Rule and to prescribe it to others, saying that want of sleep destroyed the intellect and particularly the power of reading. She liked to be read to while she slept.

The river Tauber ran through their grounds, so they could draw water and turn their mill without going out of the gate. One drawback against this advantage was that a wretched woman who begged at the gate, threw her new-born infant into the river. The crime gave rise to a cruel scandal implicating one of Lioba's nuns, who, however, through the wisdom and saintliness of the abbess, was completely cleared of all suspicion.

St. Lullus, bishop of Mayence and friend of Charlemagne, was also the friend of Lioba. The monks of Fulda (that famous seat of German learning and language), with whom Lullus had a long-standing dispute, were also friendly to Lioba, and she seems to have been the only woman to whom they granted the privilege of admission to their church.

She used to leave her nuns a little way off and proceed to the church, accompanied by one old nun.

When years began to weigh upon her, she felt that the time had come when she should resign all earthly cares into younger hands, and prepare herself by stricter devotion and quiet meditation for death. She inspected all the monasteries under her rule, and having set everything in order, she left Bischofsheim and went, by advice of Lullus, to Schönersheim near Mayence. *St. HILDEGARD*, the wife of Charlemagne, begged her to leave her solitude and come to Aix-la-Chapelle. Lioba went, but refused her friend's invitation to stay even for a few days. She took an affectionate farewell of the empress, saying it was their last meeting in this world, and praying that they might meet without shame in the day of judgment. She then returned to Schönersheim, where she died very soon afterwards.

Her body was taken to Fulda, in obedience to the will of *St. Boniface*, but the monks unwilling to open his grave, buried her near the altar he had built in honour of Christ and the twelve Apostles.

Among the miracles of Lioba, it is said that she checked a fire which was raging in the village and threatened the monastery; stilled a tempest; and restored one of her nuns from the point of death to perfect health.

R.M. Brit. Sancta. Baillet. Her Life, *AA.SS. O.S.B.*, was written by a monk of Fulda, from information gained by talks with four of her nuns, one of whom was *AGATHA* (4).

St. Liobette. (*See LUBETIA.*)

St. Liotheria, LICERIA.

St. Lioubette, LIOBA; sometimes, *LUBETIA.*

St. Liourade, LIBERATA.

Liouvette, LIOBA.

Lisane, LIZAGNE.

St. Lisset, ELISABETH.

St. Lissière, LICERIA.

St. Litheria or LITHERIA, LICERIA.

St. Liutberg, Feb. 28, + 870.

Adopted daughter of Count Umvan and his wife Gisla, daughter of Hessi. Liutberg became a recluse at Halberstadt. *Pertz, Monumenta Germaniæ.*

St. Liutgard, LUTGARD.

St. Liuthold, LUTTHOLD.

St. Livaria, LIBARIA.

St. Livette, LIOBA.

St. Liurade, WILGEFORTIS.

St. Lizaigne or LISANIE. Patron of a church near Issoudun in the diocese of Bourges. *Migne. Cahier.*

St. Llechid, Dec. 2, first half of 6th century. Daughter of Ithel Hael, and founder of Llanllechid, Caernarvonshire. Ithel Hael was a Breton prince, whose numerous children embraced a religious life and migrated to Wales, where they built churches. *Rees.*

St. Lleian. Grand-daughter of Brychan. (*See ALMHEDA.*) Wife of Gafran and mother of Aeddan Fradog, who was defeated at Arderydd in Scotland, and fled to the Isle of Man, where Lleian also settled. The chapel of Llanlleian is perhaps dedicated to her; but perhaps it only means the chapel of the nun. *Rees.*

St. Locaye or LOCAIE, LEOCADIA.

St. Lochina or LOCHINIA. Sister of *St. FANCHEA.*

St. Locusta or LUCUSA, May 21, M. at Cæsarea in Cappadocia. *AA.SS.*

B. Lodovica, LOUISA.

St. Lois. (*See EUNICE.*)

St. Lollia. (*See PROBA* (2).)

St. Lolloca, LALLOCA.

St. Lombrosa, Nov. 1, in the kingdom of Leon. *Mas Latrie.*

SS. Longa (1, 2) or *LONGESA, Sept. 28, MM. in Africa.* *AA.SS.*

St. Lonilla, LEONILLA.

St. Lorenza, LAURA.

St. Lota, M. with CHARIESSA.

St. Louève, LAUDOVEVA. Cahier.

B. Louisa (1) of Savoy, July 24, Oct. 1, 1461 or 1463-1503. Daughter of B. Amadeus IX., third duke of Savoy, by Yolande, daughter of Charles VII. of France. At eighteen, her uncle Louis XI., king of France, married her to Hugh, prince of Chalons, Orbe, etc. Her influence over him was very beneficial. They lived at the Castle of Nozeroy and ordered their house in the most exemplary manner. After eleven years of marriage, Hugh died. Louisa became a nun in the Franciscan convent of Orbe. She was the first nun to receive the veil

under the reform of St. COLETTE. From her entrance she would not be called "Countess" or "Gracious Lady," but "Sister Louisa." She lived there a pattern of perfection for ten years and died on the eve of St. James in 1503. Miracles at her tomb attested her holiness. She was locally venerated as a saint, but only beatified more than three centuries afterwards. She is the fifth saint of the house of Savoy. Burgener, *Helvetia Sancta*.

B. Louisa (2) or LUDOVICA DEGLI ALBERTONI, Jan. 31, + 1533. She was a member of the ancient and noble family of the Albertoni. As a widow she was enrolled in the 3rd O.S.F. She was buried in the church of St. Francis in the Trastevere in Rome, and was regarded as a saint and worked miracles. Her worship was sanctioned in 1671 by Clement X. R.M. Lambertini. *Analecta*. A.A.SS. Jacobilli.

B. Louisa (3) Torelli, Oct. 28, 1500-1569. Countess of Guastalla. Married (1) Louis Stanghi; (2) Antonio Martinenghi, who ill treated her and who had murdered his first wife; Louisa's brother killed him in a duel. She founded, in 1557, the royal college of the B. V. Mary, called "of Guastalla," and several houses and orders, intending the members to make themselves useful to society by helping the sick and training the young; but eventually, they all joined other orders or set up a rule of cloister for themselves. She took the veil in her own monastery of St. Paul at Milan under the name of Paula Mary, in 1536. She preached so well at Venice that many persons of both sexes left their families and took the religious habit. The Venetian governor ordered her to leave Venice. She went to Vicenza and other places and returned to Milan, where she died. Collin de Plancy, *Saintes et Bienheureuses*. A Life of her by Rosignoli was published at Milan in 1686.

B. Louisa (4), or ALOYSIA, Sept. 8, and 12, + 1628. An aged Japanese woman, martyred at Nangasaki with twenty-seven men, many of whom were of the O.S.D., and some of the O.S.F. She was one of the 205 beatified with LUCY DE FREITAS.

B. Louisa (5), March 17, 1592-1660, generally called Mademoiselle Le Gras. She was of the noble but not rich Auvergnat family of Marillac and married Antoine Le Gras, secretary of state under Marie de Medicis. Louisa was a devoted and efficient assistant of St. Vincent de Paul. They made it their business to look after galley slaves, thieves, foundlings, and all who were most wretched and neglected, and those whom other charities did not reach. Vincent and Louisa are remembered as founders of the wide-spread Association of Daughters of Charity, to be found in attendance in hospitals and asylums, on battlefields, and in charge of deserted children, attending on the victims of pestilence or leprosy, and, in short, wherever there is most need of a cheerful, helpful, courageous woman. *Life of Mademoiselle Le Gras*, by a French Sister of Charity, 1883. *Lives of St. Vincent de Paul*. Migne, *Dic. Hag.* Her canonization is still in the hands of the Congregation of Rites.

Ven. Louisa (6), June 21, 1836-1870, V. M. Alice O'Sullivan, an Irish Sister of Charity of the Association of St. Vincent de Paul, was sent, in 1863, with others, to Shanghai, to take care of a European hospital there. As all the authorities were English Protestants, the Sister Superior who was French, was much discouraged, and thought it little short of a miracle that Sister O'Sullivan interpreted all the requests so well and always put the case so nicely that the sisters obtained everything they wanted. Louise (her name in religion) found China and the Chinese extremely anti-pathetic. Her life was a continual struggle against a violent repugnance. She confided her difficulties to the Father General, Monsieur Etienne. He authorized her to go home with Sister Azais, the inspector, who was about to return to France. They started homeward from Pekin visiting on their way the sisters of St. Vincent who occupied the house of the Holy Childhood at Tientsin. Those sisters were overwhelmed with work and short of hands. The superior was much hindered in the establishment of the European hospital

by the want of an English-speaking assistant. The whole community had been praying that help might be granted, and it seemed to them that this Irish sister had been sent in answer to their prayers; but when they proposed that she should stay with them she rejected the idea with horror. Her heart, full of the joy of returning to Europe, revolted more strongly than ever at everything Chinese, and when they argued the matter with her, she became quite angry. She went with some of the sisters to see the new church of Notre Dame des Victories. When they had said some prayers there, Louise remained kneeling before the cross while the others went to look at the outside. When they returned they saw that she had been weeping, but she turned to them with a joyful face and manner, exclaiming, "I am not going home!" She ran to find Sister Azaïs and declared her wish to remain in China. A little later when Azaïs said, "Au revoir," Louise answered, "That will not be in this world. You will return, but we shall all be gone." She wrote to the Father General thanking him very heartily for his permission to return to France, but saying that the Blessed Virgin had told her to remain for the rest of her life with the poor Chinese. In the hospital, the school, the dispensary, by the bedside of poor cholera-stricken natives, there was no more enthusiastic worker than Louise. She was always humbling herself with the consideration that, while her companions served the Chinese willingly, she still suffered from repugnance to this duty.

In a general massacre of foreigners all the sisters at the Mission House—ten in number, including Louise—were murdered by a mob. Some of the bodies were impaled and exhibited, others were torn in pieces, some of which were eaten by the people; the remainder burnt, so that when afterwards an attempt was made to collect the relics and bury them, only part of the bodies could be found.

Lady Herbert, *First Martyrs of the Holy Childhood*. The names and history of the other nine sisters and the two missionaries, are given in the book with

many interesting details, including a letter from a Scotch Presbyterian sailor, who was nursed by Sister Louise in the hospital up to the day of the massacre, and who vainly tried to persuade her to seek safety at the English Consulate. It has frequently been asserted that the canonization of Louise O'Sullivan is imminent.

St. Loumaze, NEOMADIA.

St. Louvèce, LUBETIA.

St. Lubetia Electa, or LOUVÈCE, Feb. 7, honoured at Orleans as LIORÉTE, Feb. 4. Servant of HELEN, Empress. Possibly same as LIBANIA and LIBIANA. AA.SS., *Præter*.

St. Lubove. (See FAITH, HOPE, and CHARITY.)

St. Luca or LUCY, June 1, V. M. with AUCEGA.

St. Lucania, March 19. Mentioned in Bede's *Martyrology*. Henschenius considers it is a mistake for Lucianus, a martyr. AA.SS., *Præter*.

St. Lucée, LUCEGIA or LUCEJA.

St. Lucegia, May 18, M. Possibly same as LUCENTIA. AA.SS. Perhaps same as LUCEJA.

St. Luceja (1) or LUCY (R.M.), June 25, V. M. c. 301, a nun, was carried away from the neighbourhood of Rome by Aucega, a barbarian king who took her to his own country. She told him to beware of doing her any harm as she was the wife of a King far greater than he, and able to take instant vengeance for any wrong done to her. He asked contemptuously who could prevent his doing what he chose in his own dominions. She answered that she was devoted to the Almighty Lord Jesus Christ. The king was afraid when he heard she was a Christian, and from that moment treated her with the greatest respect, and gave her suitable apartments that no one dared to enter except the women who were to wait upon her. Whenever he was going to war he used to ask her to pray for him that her God might give him the victory over his enemies. As long as Lucy remained with Aucega everything prospered with him. When she had been there twenty years, the Lord appeared to her in a dream and bade her return to her own country, and

there suffer martyrdom for His sake. Luceja told the king her dream and bade him keep her there no longer, but let her go home. Aucega said, "If you go away, how can I stay here? My enemies will come and kill me and take away my kingdom. Your God has fought against them for your sake; but now you are going to Rome, I will leave my kingdom and country and come with you." She said, "Come, if you will; it may be that my Master will receive you also into His flock." So Aucega left his possessions and his kingdom, his wife and children, and accompanied Luceja as her servant.

When they arrived in Rome a persecution was raging against the Christians. As Luceja made no secret of her religion and history, she was soon arrested and brought before the prefect of the city, who asked her if she was a Christian. She said she was, and had returned from her twenty years' captivity on purpose to receive the crown of martyrdom. The prefect told her that by order of the emperor, Christians must sacrifice to the gods or be put to death. She answered, "I have told you that I am ready to die; my God deigned to call me out of the land of the barbarians for this cause." He at once condemned her to be beheaded. Aucega then said to the prefect, "Command me also to be beheaded with her, for I am her servant and disciple." The prefect asked him who he was. He said, "I am Aucega, the king, who took Luceja captive when I was fighting against the Romans; and her God has prospered me, for her sake, during the twenty years that she has lived in safety and honour in my house. But as her God appeared to her and bade her come to Rome to be put to death, I chose to come and die with her rather than to live in my kingdom without her." The prefect said, "But if you are not a Christian, how can you die for the sake of her God?" Aucega answered, "I think that the shedding of my blood will make me a Christian, and that Luceja's God will not cast me off." The venerable king was then condemned to death. When the prefect next went into the Pretorium, twenty other persons

offered themselves as candidates for the honour of martyrdom.

AA.SS. (See JULIA OF TROYES.) Compare AUCEGA.

St. Luceja (2), June 26, V. M. at Alexandria. AA.SS.

St. Lucella (1) or LUCILLA, March 25, M. with more than 400 others, at Nicæa in Bithynia. AA.SS.

St. Lucella (2), May 7, M. in Africa. AA.SS.

St. Lucella (3), BUCELLA.

St. Lucella (4), May 10, M. at Tarsus, in Cilicia. AA.SS.

St. Lucentia, June 4, V. of Provins, dép. Seine-et-Marne. Supposed to have lived and died there. Possibly same as LUCEGIA. AA.SS.

St. Lucetella, or according to some old calendars, Luca and Tella, March 13. Mentioned among several MM., the place, time, and manner of whose martyrdom are not known with certainty. AA.SS.

B. Luchina, LUCINA (5).

St. Luciana, May 18, M. at Constantinople. AA.SS.

St. Lucida, Jan. 3, M. in Africa. AA.SS.

St. Lucilla (1), Oct. 31, V. M. c. 259. Daughter of Nemesius, a deacon. She was blind from her birth, and was taken by her father to be cured and baptized by St. Stephen, pope. Many others were converted and baptized on account of the miracle. The Emperor Valerian ordered Nemesius to be imprisoned and Lucilla to be given in charge to a wicked woman, named Maxima. After a few days Nemesius and Lucilla were taken, without trial or further ceremony, to the temple of Mars in the Via Appia, and there Lucilla's throat was cut, before her father's eyes. He rejoiced to see her go before him to the martyr's glory. He was beheaded between the Via Latina and Via Appia, Aug. 25. R.M. *Martyrum Acta. Mart. of Salisbury.*

St. Lucilla (2). (See FLORA (1).)

SS. Lucilla (3, 4, 5), MM. on different days; one is also called LUCELLA. AA.SS.

St. Lucina (1), June 30, + 70. She was a disciple of the Apostles, who, under Nero, relieved the necessities of the saints at Rome, visited the Christians

in prison, and buried the martyrs. *R.M.* Canisius. Tillemont.

St. Lucina (2) buried St. Cornelius, pope, in 252. Tillemont says there were at least three Lucinas who ministered to the persecuted Christians; but the Bollandists (*AA.SS.*, June 30) think this Lucina may, by some mistake, be LUCINA (1).

St. Lucina (3), May 11, + 350. Anicia Lucina was great grand-daughter of the Emperor Gallienus (254-268); daughter of Sergius Terentius, twice prefect of Rome; and wife of Faltonius Pinianus, proconsul of Asia in the reigns of Diocletian and Maximianus. One of the principal officers under Pinianus persecuted the Christians with great cruelty, and one day the devil took possession of him, dragged him out of his chariot and tore and tormented him horribly for several hours, when he died invoking the saints whom he had put to death. Pinianus was horrified at his sudden and terrible death, and became very ill; all his physicians despaired of his life. Lucina attributed his illness to his being polluted with the blood of the innocent Christians, and sent secretly for certain Christian prisoners, among whom was St. Anthimus, a priest. She promised that if they would cure her husband she would reward them liberally and send them safely away to any place they chose to name. They replied that if she wished her husband to recover, she must exhort him to become a Christian, and that they would be sufficiently rewarded by his conversion. To the persuasions of his wife, Pinianus answered that he would be a fool indeed who did not believe in a God who could restore lost health and recall to life those for whom the grave was already prepared. Lucina then brought the Christians into the room where Pinianus lay half dead. He expressed his impatience to be cured, and they said that he must give up all trust in medical science, as only Christ could cure him. He answered, "Cure me then, that I may believe your God to be all-powerful." Anthimus exhorted him to believe that which he was going to tell him. Pinianus replied, "Unless I believed with all my heart, I would

not have had you brought into my room." "Hear then," said Anthimus, "what it is that you believe: The Lord, whom we worship, is one God who made heaven and earth." When he had told him in few words the gospel narrative, and the Saviour's last commission to His disciples, he added, "In His name we lay our hands upon you, believing that He will fulfil His promise." Pinianus also prayed to Christ; the Christians blessed him, and immediately he sat up; and soon, wondering at his new-found strength, he arose from his bed and praised and thanked the Lord. Then they sent for five other Christians, who were still in the prison, and they prayed with Pinianus and Lucina, and instructed them and all their household in the Christian religion for seven days. At the end of that time they baptized them.

Pinianus released all the Christians from the mines and prisons, and had them brought to his own house, where he washed their feet and kissed their hands and provided carriages and everything they wanted, and sent them safely to their own homes. Some of them he sent to live on his property at Auximi (now Osimo) in Piceno, and there, some few years after the conversion of Pinianus, some of those who had been his first instructors, were martyred.

Pinianus spent the rest of his life in good works and particularly in kindness to the persecuted Christians. Lucina, after his death, strove beyond her strength to do good, and as she used to fast three days together, St. Sebastian appeared to her and encouraged her in her works of charity but recommended her to content herself with fasting one day at a time, and to use a little wine, according to the advice of the Blessed Paul. He told her that the priests who were hiding on account of the persecution could not come to her to refresh her with their counsel and to say mass; but that a crow would come to her, bringing a nut which she was to take in the name of Christ. After this, every Sunday or solemn anniversary, about the fifth hour, a crow used to come, bringing a very large sweet nut in its beak. On other days it came at a different hour.

ST. BEATRICE came to Lucina after the martyrdom of her brothers, SS. Simplicius and Faustinus, and stayed with her seven months. During all that time two crows came every day, each bringing a nut. After the martyrdom of Beatrice, Lucina, terrified at the severity of the persecution, prepared to flee from Rome; but Beatrice appeared to her and told her to stay where she was, for in that month peace should be given to the Church; and so it came to pass.

Among those whom Lucina entertained and befriended were SS. Cyriacus, MEMMIA, and JULIANA (4). Lucina died in peace at the age of ninety-five.

AA.SS., "Anthimius et Socii." Tillemont.

St. Lucina (4), daughter of MARMENIA.

B. Lucina (5) or LUCHINA of Soncino, Aug. 23, + 1480. Margaret Stropeni was born at Soncino, a little town of Lombardy, between Brescia and Cremona. As a child she seemed disposed to religion and virtue, but as she grew up she became very vain of her beauty and very fond of dress and admiration and amusement. She was of low birth but so beautiful that she had many suitors. She married a young man of one of the principal families of the place, and took his name, Lucina or Luchina, in token of her affection for him. They led a very worldly life, devoted to show and amusement. She had a son and a daughter, who died in infancy. In 1470, during the pontificate of Pius II., the republic of Soncino sent away the monks who were living amongst them and brought into their place some reformed Dominicans from Venice. Among these, B. Mateo Carero of Mantua effected many reforms and conversions at Soncino. One of his converts was Lucina, who after much opposition succeeded in persuading her husband to give up the worldly and frivolous life they had hitherto led. She made a general confession, and with his consent she took the habit of the Third Order of St. Dominic. He disliked it extremely, and the monks advised her to obey him and live in peace; so she left off the religious habit and wore instead a very scanty

black gown and shoes, but no stockings. She did the servile work of the house; her husband was angry, and she gave it up. She then received pilgrims and nuns, and her husband was bored with them, but at last was reconciled to her new interests and habits. Soon she began to work miraculous cures, and procured by her prayers that Boniface, marquis of Montferrat, should have a family. She died at the age of fifty-five. After her death she performed more miracles. Her story is given by Lopez, Pio, and Razzi in their histories of the Dominicans.

St. Luciola, March 3, M. in Africa with GAIOLA and many others. AA.SS.

SS. Luciosa (1, 2, 3, 4), MM. at different times and places. AA.SS.

St. Lucosa, March 5, M. at Antioch, with 33 others. AA.SS.

St. Lucretia (1), Nov. 23, V. M. at Merida in Spain, under Diocletian. Patron of Merida. R.M.

St. Lucretia (2) or LEOCRITIA of Cordova, March 15, V. M. 859. She was the daughter of Saracens, learnt Christianity from a relative named Litiosa, and was baptized secretly. When her parents discovered that she was a Christian they beat and ill-used her. She fled to the protection of St. Eulogius, bishop of Toledo, who at first concealed her in his house. She led a life of great austerity and piety hidden now in one place, now in another, until at last she was found by her parents in the church of St. Zoilus, with St. Eulogius. When Eulogius was beheaded, they tried to persuade Lucretia to return to her allegiance to her parents and prophet, but on her persistence in her faith, she also was beheaded and thrown into the river to be eaten by fishes; as, however, her body appeared for a considerable time standing in the water, the Christians took it and buried it in the church of St. Genet, martyr. R.M. AA.SS., "St. Eulogius," by Alvar, an eye-witness. Martin.

St. Lucusa (1) or LUESA, May 10, M. at Tarsus in Cilicia. AA.SS.

St. Lucusa (2), LOCUSTA.

St. Lucusta or LUGUSTA, May 19, M. in Africa. AA.SS.

St. Luesa, LUCUSA (1).

St. Lucy (1), April 22, 2nd century. A poor widow of Lyons, in whose house SS. Epipodius and Alexander were concealed during the persecution of the Christians in that city, in 177. When they were discovered and hurried away to their trial and martyrdom, Epipodius, in his haste, left one of his shoes, which Lucy preserved as a sacred treasure and which was afterwards found very useful as a cure for the plague. *AA.SS., Præter.*

St. Lucy (2) of Campo Vaccino, Aug. 25, Oct. 26, V. M. Mas Latrie.

St. Lucy (3), June 3, M. at Rome. *AA.SS.*

St. Lucy (4), June 26, M. in Egypt. Guérin.

St. Lucy (5) of Campania, July 6. Taken and tortured in one of the persecutions. The prefect seeing that she was miraculously defended against all harm, released her and gave her a house and women to attend upon her. Here she lived in peace, praying for her benefactor. After twenty years she and her maids desired martyrdom, so they went and gave themselves up at the tribunal where Christians were condemned. They were all beheaded. *R.M. Menology of Basil.*

St. Lucy (6) of Rome and St. Geminian, Sept. 16, MM. under Diocletian, in 290. Their worship is very ancient, but their history is only known from fabulous acts. Lucy had been a widow thirty-six years and was seventy-five years old, when she was accused by her son, Euprepus or Eutropius, of being a Christian. Diocletian sent for her and, after some attempts at persuasion, he ordered her to be plunged in a caldron of boiling pitch, where she lived for three days, singing praises. He sent a messenger to see whether she was yet reduced to cinders, and hearing that she was unhurt and singing, he ordered her to be carried round the city loaded with great weights. As she came opposite the house of Geminian his numerous idols fell down and broke; a dove from heaven made the sign of the cross three times over the head of Geminian, and looking up, he saw heaven open. He

immediately followed Lucy. While she was undergoing torture he entreated for instruction and baptism. A priest, named Protasius, who had dreamt of him, came in haste, taught him the first lessons of Christianity, and baptized him. Seventy-five persons were converted by seeing the courage and hearing the answers of the new convert. Their judge threw himself with his horse from the stone bridge into the river; his body was never found. Lucy and Geminian were beheaded, and were buried by *MAXIMA. AA.SS. Flos Sanctorum.*

St. Lucy (7), LUCEJA.

St. Lucy (8) of Syracuse, Dec. 13, + 303. Her name is in the Canon of the Mass. She is one of the four great patronesses of the Western Church, and patron of Syracuse, of Mantua, of the labouring poor, of tillers of the ground, of sight and the eyes, against dysentery and hemorrhage of all sorts.

Represented carrying her eyes in a dish.

There are three different accounts of this saint. First, that given by Mrs. Jameson, apparently the oldest:—

Lucy lived at Syracuse with her mother Eutychia, who betrothed her at the age of fourteen to a young pagan nobleman. Eutychia suffered from a painful disease. Lucy persuaded her to make a pilgrimage to the tomb of AGATHA, who appeared to Lucy, assured her of her mother's cure, and promised that as Catania had been defended by Agatha, so Syracuse should evermore be protected by Heaven for the sake of Lucy. Eutychia being healed, was persuaded to allow her daughter to remain unmarried and to give her dowry to the poor. The young man to whom she was betrothed denounced her as a Christian before the governor, Pascasius, who spoke insultingly to her. As she openly defied him, he ordered her to be dragged away, but it was found that neither strong men with ropes nor magicians with their spells could move her an inch; so Pascasius had a fire lighted to burn her where she stood; but as the flames had no power against her, one of the servants killed her by plunging a dagger into her throat. The Christians buried her on the

spot, and a church was afterwards built there and called by her name.

The second legend is that a youth was in love with Lucy and continually protested that it was her beautiful eyes that gave him no rest and made him persecute her. She called to mind the words of Christ, "If thine eye offend thee, pluck it out," and fearing that her eyes should cause the final destruction of her lover and herself, cut out her eyes with a knife and sent them to him in a dish. (This incident is told also of LUCY (17), MEDANA (1) and TRIDUANA.) He, filled with remorse and admiration, became a Christian and a pattern of virtue. Lucy's faith and courage were rewarded by the restoration of her eyes, more beautiful than before.

Vega, in *Flos Sanctorum*, gives the first of these two legends, making no mention of eyes, but there is a woodcut at the top of the chapter, in which she is represented bearing her eyes in a plate.

The third story of St. Lucy is that she suffered martyrdom by having her eyes put out; but this is not an old legend.

Another was told to me in a church at Milan, in explanation of a picture there:—Her eyes were put out by a Roman emperor whose love she despised. The Lord gave her a new pair of eyes to reward her virtue, and she ever after carried the old ones in her hand.

R.M. According to Alban Butler (*Lives*), she was honoured at Rome, in the 6th century, among the most illustrious of the virgins and martyrs whom the Church celebrated, as appears from the Sacramentary of St. Gregory. Her festival was kept in England until the Reformation, as a festival of the second rank, in which no work was done except tillage, etc. Her body was translated to Metz by Otho I., emperor. Mr. Swainson, *Weather Folk-lore*, quotes, "Lucy-light, the shortest day and the longest night."

St. Lucy (9) of Cyrene, early in the 4th century. (See CYPRILLA.)

St. Lucy (10), V., + 800, seventh abbess of Horres at Trèves. Saussaye, Appendix.

St. Lucy (11) of Sampigny, Sept. 19,

5th, 6th, or 11th century. Patron of Sampigny, and of Mont Ste. Lucie. Represented on her tomb, dressed as a princess, keeping sheep.

The tradition is that she was the daughter of a king of the Scots and was religious from childhood. She never appeared in public except at church or to give alms. One day she heard a sermon in which the preacher quoted St. Matthew, "If thou wilt be perfect, go and sell that thou hast and give to the poor and thou shalt have treasure in heaven." She determined to leave the court, her family and country. She crossed the sea and travelled through part of France. When she arrived in Lorraine, the Meuse was so swollen that she could not cross it, but she took refuge on a neighbouring hill. There she met a labourer, named Theobald, who received her charitably. Perceiving something superior about her, he offered to feed her in his hut as long as she chose to stay. She accepted his hospitality, on condition that she might work as a servant and have the humblest offices to perform. She kept the sheep and did the work of the house, which was beyond her strength, but the grace of God sustained her, and the joy she felt in seeing herself servant to a poor villager so elated her that she found nothing too hard. Theobald appreciated her services so much that at his death, as his wife and children had died before him, he left her all his property. Having renounced a kingdom for the love of poverty, she did not care to attach herself to a little farm, but sold it and gave all to the poor with the exception of the house, which she converted into a church in honour of the Holy Trinity, the Queen of the angels, and the Apostles Peter and Paul. She made a grotto inside the church, where she spent the rest of her days in prayer and mortification. A rude seat is still shown in the rock, where she rested when she could no longer resist sleep. She once carried live coals in her gown without burning it. She was about forty when she died. Her father came to fetch her body but it was found impossible to move the cart on which it was; he therefore took the head and left

the body. The place was called in her honour, Mont Ste. Lucie and Mont de la Vierge. The wood that she planted at her hermitage has a peculiar scent found nowhere else. Other miracles are recorded of her, but the most remarkable is that Louis XIII. having heard that her aid had been successfully invoked by several barren women, brought his queen, Anne of Austria, there, in 1638, after twenty-three years of marriage. She descended into the cave and sat in the saint's chair and soon became the mother of Louis XIV. Childless women still sometimes climb up Mont Ste. Lucie, descend into the grotto and sit in St. Lucy's chair, in the hope that she will send them children.

She was canonized early in the 12th century by Henry, bishop of Verdun, brother of Stephen, king of England.

A.A.SS. Butler. Martin.

B. Lucy (12), Sept. 12, + 1130, a nun at Calatagirona in Sicily, and afterwards at Salerno, where she died. Probably same as **LUCY** (16). A.A.SS.

B. Lucy (13) of Stifonte, Dec. 13, Nov. 7. 12th century. Order of Camaldoli. Founder of the convent of Stifonte near Bologna. She was a good and beautiful girl, lived piously in Bologna and held in great veneration the sacred relics with which that city had been enriched by its holy bishop, St. Petronio. Like many others, she was stirred up to greater fervour of devotion by the fame of the revival of religion and the founding of the Order of Hermits of Camaldoli by St. Romoaldo. Under the influence of this enthusiasm, Lucy and some of her friends left their homes and built a church in honour of St. Christina, with a little hermitage for themselves on the hill of the seven fountains (*Sette Fonti*, corrupted into Stifonte). The example of their holy poverty and other virtues drew many persons to attend the services in their church, and soon Lucy discovered that a young nobleman came every day and stood under the window through which she, from her hermitage, heard mass, apparently for no more devout purpose than to gaze at the fair young nun. She called to mind the words of

the bishop who had placed the sacred veil on her head: "Let it separate your eyes for ever from the eyes of men," and she was careful to give no answering glance; but still he came, and she found it expedient to take means that he should not see her. When he found that his love was quite hopeless and reflected that she was to him "a thing enskied and sainted," he left his native place and wandered in new countries and amongst barbarous people. Just then all Christendom was horrified by the news that the Holy Sepulchre was in the hands of Mohammedans, and they began to take the cross and stream eastward for the liberation of the tomb of the Lord. Lucy's lover joined the crusaders, and it happened that the very day he left Europe was the day of Lucy's death; but he did not hear of it. He went to the wars, praying his guardian angel to offer to Lucy, in case of his death, that heart which he had left in the church at Stifonte. He was not one of those who courted martyrdom, but when he found himself a prisoner and was told that his last hour was come, unless he would accept the religion of his captors, he had no idea of renouncing the faith of Christ, so turned his heart to his lady-love, saying, "O Lucy, if thou still livest on earth, sustain with thy prayers him who has loved thee so much: if thou art in heaven, ask of the Lord that I may be delivered from my cruel enemies or may have courage to die like a Christian soldier." Immediately, with the tears of earnestness on his cheeks and the fetters on his feet, he fell into a deep sleep. When he awoke he heard the sound of church bells, and found himself at the gate of the monastery of Stifonte, still wearing his chains, and Lucy, more beautiful than ever, was standing before him. He exclaimed, "Lucy! dost thou still live?" and she answered, "I live the life eternal; go, lay thy fetters on my tomb and thank God that thy prayer was heard. Be assured that I love thee with perfect charity; if thy love is perfect, thou shalt see my imperishable beauty and share with me the joys of heaven."

Lucy was known to be a saint, and

the convent was called by her name. Pius VI. approved her immemorial worship.

A.R.M., for Order of Camaldoli. Buccelinus. Gaspar Bombaci, *Scena de' sacri e de' profani amori*. Sismondi, *Republics*.

B. Lucy (14) Ubaldini, 13th century. Sister of B. JANE and niece of B. CLARA UBALDINI; all Franciscan nuns in the convent of Sta. Maria di Monticelli at Florence. Brocchi.

B. Lucy (15) Bufalari, July 27, Aug. 11, + in the odour of sanctity, 1350. Sister of B. John of Rieti, of the noble family of Bufalari. Prioress of the Order of Hermits of St. Augustine called Mantellate, particularly appealed to for those possessed by devils. Her immemorial worship was confirmed by the Congregation of Rites, July 28, 1832. *A.R.M.* *Diario di Roma*, May 16, 1832.

B. Lucy (16), Sept. 26, 3rd O.S.F., lived not later than the beginning of the 15th century. She was born at Calatagiro in Sicily. When she was six years old, she went into the vineyard, unknown to her mother, and climbed up a fig tree to eat the figs. A storm came on, and the tree was struck by lightning; she fell to the ground, but was unhurt. While she stood stunned and wet, St. Nicolas appeared to her and told her he had saved her on account of her parents' devotion to him. This incident made a deep impression on her. She grew up charitable and devout. A nun of Salerno came to visit her relations in Sicily. On her return to Salerno, Lucy was easily persuaded to accompany her. This she did without the consent of her father and mother, and lived with the parents of her new friend at Salerno until the nun died, when she joined the Franciscan sisters at St. Mary Magdalene, while her parents mourned her as dead. Romano Seraphic Appendix to the *R.M.* *AA.SS.* Probably same as Lucy (12).

B. Lucy (17), Dec. 3, supposed + 1420, O.S.D. or Order of Fontevault. Represented in secular dress with a pair of eyes in a cup. Patron against sundry kinds of sickness. The same story is told of her as of LUCY (8), TRIDUANA, and MEDANA: it is given in an old

manual in a convent at Seville. Pio. *Gynecæum*. Raderus, *De Cœcis Sanctis*.

St. Lucy (18) of Foligno, Dec. 9, + 1499, V. Abbess, O.S.F., gave the name of her patron saint to a convent at Foligno, about 1435. She was sent by her superiors in 1448, with twenty-two companions, to the Franciscan convent of St. Mary of Mount St. Lucy at Perugia, to reform it. The nuns elected her abbess in 1459, and again in 1473. She died at the age of eighty. Jacobilli, *Santi dell' Umbria*.

B. Lucy (19) Bartolini Rucellai or CAMILLA, Oct. 29, 1465–1520. Founder of the convent of St. Catherine of Siena, at Florence. Her parents and her husband belonged to three of the most important families in Florence. She was the daughter of Domenico Bartolini; her mother was Ermellina Corbinelli. Her grandfather Nero Bartolini was Gonfaloniere in 1439 and held other distinguished appointments. She married, in 1484, Ridolfo Rucellai, or Oricellarii. The Oricellarii took their wealth and name from introducing the use of a lichen (*oricello*) in dyeing wool. They were as distinguished for their learning as for the important offices they held. Camilla and her husband lived for many years in the vineyard close to the Loggia¹ near the palace of the Rucellai. When, in 1490, Jerome Savonarola came for the second time to Florence, preaching reformation of life and inveighing especially against luxury, numbers of people crowded to his preaching and services. Many took vows of chastity. Ridolfo and Camilla having no children, thought they might as well take the vows. So they had a solemn public divorce in the famous Dominican church of St. Mark, in presence of the vicar, of the Archbishop Rainaldi Orsini and an immense concourse, on May 8, 1496 (or 1494, according to Razzi). The archiepiscopal notary drew up the deed; Ridolfo immediately became Brother Theophilus or Timothy, and took the Dominican habit in the convent of St. Mark, from the hands of Savonarola.

¹ These Loggie or Portici were used by the nobles to transact their business in shelter from the heat, and the children played there.

Ridolfo either pined for the comforts of secular life or found some of the rules and reforms puerile and inexpedient for a grown man. In seven months he returned to the world. Meanwhile, Camilla had taken the Third Order of St. Dominic, and spent her whole time in pious exercises. Ridolfo wanted her to come back to him, but she would not. He was angry, and dying soon after, he left her nothing but her dowry, without the furniture and other things that a man usually left to his wife. In 1500 she wished to be more perfect. She changed her name to Lucy and, with the help of three sisters of the name of Rosellia, built a monastery of the third Order, near that of St. Mark, and subject to its prior. Her community soon numbered more than a hundred. They unanimously elected Lucy prioress. She declined, saying she was unworthy. Her refusal was not accepted, and prioress she had to be. At first they had no rule of enclosure nor monastic vows. They lived by their work and by alms; but as the sisters of penance in other places were assimilating themselves to the cloistered nuns, these desired the same greater perfection and, in 1510, the General of the Order gave them the three vows. Lucy gave the habit with her own hands to seventy nuns. From the day of her death she was accounted a saint. The nuns of her convent soon obtained permission to invoke and honour her as such. *AA.SS.* Brocchi. Razzi. Pio.

B. Lucy (20) de Valcadare, Jan. 12, 3rd O.S.F., + 1530. Migne. Stadler. Mas Latrie.

B. Lucy (21) of Narni, Nov. 15, 16, + 1545, O.S.D. Founder of the Dominican convent of St. Catherine of Siena, at Ferrara. She solemnly affirmed at Viterbo, April 17, 1496, that CATHERINE OF SIENA had obtained for her, from God, the favour of being marked with the wounds of Christ, in February of that year. This happened at the time that an amendment was contemplated of the bull of Pope Sixtus IV., forbidding all representations of women saints marked with the wounds of Christ. The amendment was made soon after. Lucy founded

the convent at Ferrara in 1501 and governed it for two years. She was succeeded by VERONICA, disciple of ANTONIA GUAINERI. She lived for forty years a nun in her own convent, a model of all virtues and of great humility and asceticism. *A.R.M.*, Nov. 16. *AA.SS.*, "Christina of Stumbela" and "Antonina Guaineri."

B. Lucy (22) de Freitas, Sept. 10, 12, 3rd O.S.F. M. in Japan in 1622. She married Philip de Freitas, a Portuguese Christian. (The name is spelt Fleites in some accounts.)

Towards the end of the 16th century a band of European missionaries made an effort to revive the faith of the Christians in Japan and to make new converts. The rulers of the country at first encouraged them, but after a time persecutions arose. The attendant circumstances make them in many ways very like the persecutions of Christians in the early Church, under the Roman empire: the hideous ingenuity of the tortures; the barbarity of the ordinary punishment of offenders against the laws; the crowding of the prisons; the occasional willingness of the rulers to let the condemned escape punishment on the least sign of submission; the consideration shown to offenders of high rank, women being imprisoned in their own houses and sometimes put to death there, to avoid the disgrace of a public execution; and on the other hand, the eagerness for martyrdom of some of the converts; the courage and patience under suffering of women and children; the impunity with which many Christians attended the martyrdom of others, openly encouraging them and claiming their bodies as sacred relics; the crowds who begged the blessing of those about to be put to a death of disgrace. A distinctive feature of the Japanese persecution was the use of the natural hot springs and sulphurous craters as a means of torture for their victims. Before the executions, in some cases, smiling children from amongst the company of confessors ran about distributing to the Christians, pieces of paper which were afterwards kept as relics. Thousands suffered for their faith. Conspicuous amongst the women

in a list of 205 martyrs, commemorated Sept. 12, is B. Lucia de Freitas, a native of Japan. She spent her life in devotion and active benevolence; she visited the sick in the hospitals and her charity was open-handed to all who were in need, especially Christians. It was perhaps after her husband's death that she took the 3rd Order of St. Francis. She thenceforward led a celestial life, and in time of persecution, her house was open to all missionaries, priests, and religious persons. One of those who enjoyed her hospitality was Father Richard of St. Anne. It came to her knowledge that one of the Christians, John Feizo, was going to abandon the faith. She went to him and upbraided him. This made him so angry that he threatened to kill her; whereupon she drew a scimitar from one of the attendants and presented it to him, saying, "Strike!" When condemned to death, she took out her crucifix and said, "Willingly will I die for my God." She was imprisoned in her own house for a year.

At last the time was fixed for the great martyrdom. Lucy, who was now eighty years old, was one of the happy band of thirty-three confessors of Nangasaki, among whom were also Father Charles Spinola and Father Richard who had been her guest. The walk to the place of execution was more like a triumphal march than the procession of a number of unfortunates doomed to the death of criminals. A chorus of Christian hymns and psalms sounded loud and cheerful, and these occasionally ceased while one or other of the confessors spoke words of comfort or remonstrance to the spectators. Lucy, in particular, spoke like a great preacher. In the dress of a tertiary of St. Francis, she headed the march, holding her crucifix on high; and beside her, radiant, in a dress of white velvet, walked MARY MOURAYAMA. Lucy, to encourage the women who were with her, reminded them that perhaps the holy Virgins, AGATHA, CECILIA, and AGNES, were even more delicate than any of them, saying, "God, who strengthened them, will support us also. We women shall be as strong as men." The guards, irritated,

snatched her crucifix from her and broke it in pieces, at the same time tearing her Franciscan habit. The stakes for burning the confessors were set up near the site of the martyrdom of 1597. When Lucy and her companions arrived, they exchanged salutations with their spiritual fathers. Lucy, who had prayed that she might have a good priest near her at her death, was tied to a stake near Father Spinola, who gave her absolution. The wood for burning the martyrs was first soaked in the sea to prolong the process. Spinola, worn out with suffering and fatigue, was the first to die. So many years of apostolic labour and the rigours of captivity had only left him life that he might sacrifice it. After one hour, his black cotton cassock took fire and he was suffocated in an instant. A quantity of water was thrown over him, to stop the burning and prolong his sufferings, but the blessed Charles was already in heaven and the cruelty only had the effect of preserving the body entire with the cassock adhering to it. The bodies were strictly guarded for three days, lest any of the Christians should take them.

Any persons coming too near the place were beaten and insulted. A pious woman who approached with the object of venerating the relics, was beheaded there and then. Leo Soukezayemon, Mary his wife, and Thomas his godfather, were killed on the spot for trying to take the arm of one of the martyrs.

Great trouble was taken utterly to destroy all relics and religious objects; they were burnt, the ashes put in sacks and taken out to sea and sunk, and the ships that had carried them were carefully washed. The body of Mary Mourayama was excepted.

In Europe steps were taken towards the recognition of the martyrs as saints. The cause was introduced by Pope Urban VIII. at the instance of the King of Spain and the Counts of Tassaroli, to whose family Spinola belonged; but the persecution was raging so fiercely and so many of the witnesses had fled or been banished, that it was impossible to make the necessary inquiries and verifications, and other delays and difficulties

occurred. These were finally surmounted and on July 7, 1867, 205 martyrs were beatified. The most illustrious figure amongst them was that of B. Charles Spinola, a Genoese missionary of noble birth and of the Society of Jesus: twenty-four of them were women and some were children. The names of the women are AGNES, APOLLONIA, two CATHERINES, CLARA, DOMENICA, FRANCES, ISABEL, LOUISA, LUCY DE FREITAS, another LUCY, three MAGDALENES, seven MARYS, MONICA, SUSAN, THECLA. They were put to death at different dates during persecutions extending from 1617 to 1632.

Mart. Rom. Seraphica, A.R.M. Catalogo e brevi Memorie dei ducento e cinque Beati Martiri nel Giappone. Pagès, *Histoire de la Religion Chrétienne au Japon.*

B. Lucy (23), Oct. 2, M. 1622, at Nangasaki (according to Pagès, it was at Chendai), with her husband, B. Lewis Giachici or Yakichi, and their sons, Andrew, aged eight, and Francis, four. Lewis was condemned to be burnt; as he was coming out of the place where he had heard his sentence, he met his wife and children, who had just been ordered to be beheaded. They were executed before his eyes, and he was stationed about six feet from the wood that was to roast him slowly to death; but he was so worn out with all he had suffered that his martyrdom was over in half an hour. Authorities, same as for LUCY DE FREITAS.

St. Ludgard sometimes means LUTGARD, sometimes Leodegarius or Leger (Oct. 2), bishop of Autun, M. 678.

St. Ludmilla, Sept. 16 (LUDIVILLA, LUDMILA, LYDMILY), M. c. 927. First martyr and first Christian princess of Bohemia. Often called Queen and often Duchess. First native patron saint of her country and ancestor of several of the others. Represented holding in her hand her veil, the instrument of her martyrdom.

She was the daughter of Slavibor, a powerful prince of Bohemia, and was born at Mielnik, anciently called Bssow. She was the wife of Borivoi or Borziwoy, duke or chief prince of Bohemia. They were heathens, and besides the idols in

the temples, they had, like the other rich and powerful personages of the country, a great gold-faced wooden idol of their own. About 870 Borivoi paid a visit to Swatopluck or Swentopolk, prince of Moravia, who with St. Methodius, the apostle of Bulgaria and bishop of Moravia, made a pious plot for the conversion of his guest. At dinner Borivoi had to sit on the ground among the heathens and the dogs, while the Christians sat at the prince's table. Methodius remarked to his host that it was a pity the Bohemians were heathens and obliged, as such, to sit on the ground. Borivoi asked what advantage conversion and baptism would bring him. The bishop held out to him hopes of eternal life, promising him a place higher than that of any king or prince in this perishable world, and spoke so earnestly and well that Borivoi agreed to accept Christianity for himself, his wife, and his people, and invited Methodius to come and teach in Bohemia.

Borivoi and Ludmilla were baptized in 871 and this is the first occasion on which their names are mentioned, and the earliest event in the authentic history of Bohemia. Enthusiastic Christians, they were driven out of their country by the followers of the old gods, or rather by those who abhorred the restraints of Christian morality. They were recalled, however, and reigned seven years, after which they retired to Tetin, giving the throne to their son Spithnew. Two years afterwards, on the death of the new king, the people again brought back Borivoi and Ludmilla, who set the affairs of the state in order, and established as king their younger son Wratislaus.

Under the influence of St. Methodius, Borivoi and Ludmilla built several churches, one was that of the B. V. Mary at Prague which was rebuilt in the 12th century and now contains the oratory of St. Ludmilla and other interesting survivals of ancient times: it is called the Teyn church and is next in importance to the cathedral.

Borivoi died in or before 894. Wratislaus reigned well for a time, but his wife Drahomira, although she pretended to be converted, soon became a fierce

persecutor of the Church. They had twin sons, St. Wenceslaus whom they allowed Ludmilla to adopt, and Boleslaus the cruel whom they brought up themselves; and a daughter PRIBISLAWA. Wratislaus died in 916 and is buried in the church of St. George, which he built at Prague and which became a famous nunnery under his granddaughter MLADA.

Wenceslaus, the much-beloved hero and patron saint of Bohemia, was then eight years old. He was taken to Wissegrad and set up on his father's throne for all the people to see and acknowledge as their leader. This throne consisted of an immense hewn block of stone, which anciently stood in the middle of the fortress at Wissegrad in the open air, but was removed in the 10th century to Prague, where it may still be seen. Great importance attached to the stone, the man who was crowned sitting on that stone was king indeed and his person was sacred. When the young prince had been received and acclaimed by his subjects he returned to live with his grandmother at Tetin. Ludmilla had been appointed regent by her son, but his widow, Drahomira, by gifts and wiles, won over the chief personages and got the power into her own hands. She persecuted the Christians, destroying the churches and killing or banishing the priests. In vain Ludmilla resigned all claim to power and withdrew from public life, devoting herself to prayer and works of charity. Drahomira said to herself, "How long shall I submit to have this woman superior to me?" Ludmilla hearing that her life was threatened, received the Holy Sacrament and prepared for death. At last by bribes and promises Drahomira engaged two of the princes to murder her mother-in-law. With an armed band they burst into her apartment in the night and rudely awoke her; they dragged her from her bed and gave her but a short time to pray in her oratory. She requested them to cut off her head with a sword, but instead they strangled her with her own veil, knocking her head against a stone, on which are shown to this day, the stains of the martyr's blood. She was buried at Tetin and began im-

mediately to work miracles. Drahomira was frightened when she found she had murdered a saint, and a revulsion set in against her. Her son Wenceslaus commanded her to leave meddling with the affairs of the nation and retire to her own province. There is a doubt about the year of Ludmilla's death, Palacky says 927 is the most likely of the different dates given. A few years afterwards, when Wenceslaus built the cathedral at Prague he removed her venerable body thither. The present cathedral of Prague was built in the 12th century, just in front of the old one, and, like it, is dedicated in the name of St. Vitus. Here lies St. Ludmilla and here is kept her pearl-bedecked golden crown, beside the sword of St. Wenceslaus, still used in the coronation of Bohemia's kings. Here also sleeps Wenceslaus, in a chapel called by his name, paved with Bohemian precious stones; his tomb of gold is gone but his helmet and coat-of-mail and the great iron ring of the church door which he grasped as he fell by his brother's hand are kept in veneration near him, and it is said that he still appears when Bohemia is in dire need, leading on her army or bringing a band of saints and angels to her aid.

For many years Ludmilla was the only native female patron saint of Bohemia, her colleagues being her grandson St. Wenceslaus, his servant, and two ancient saints. In course of time six women were promoted to the honour of sharing with her the patronage of her country: three of these were her descendants, PRZBISLAWA her granddaughter, MLADA her great grand daughter, and KUNHUTA (CUNEGUND) daughter of Ottocar II. As for Drahomira, when she had added to her many crimes that of stirring up one of her sons to slay the other, Balbinus testifies that it is certain that the earth opened and swallowed her up and that a pillar stands in the midst of the city of Prague to mark the spot and prove the story.

Palacky, *Böhmen*. AA.SS., Sept. 16 and 28. Dlugosch, *Hist. Polonicæ*. Eneas Silvius, *Hist. Bohemiæ*. Martinov. Le Mire, *De Rebus Bohemicis*. Balbinus, *Miscellanea* and *Hist. Ducibus ac Regibus*

Bohemix. Chanowski, *Vestigium Bohemix Pix.* Schultz, *Guide to Prague.*

St. Ludvina, LIDWINA.

St. Lufthild, Jan. 22 (LEUCHTELDIS, LINTHILD, LUFTELDIN, LUFTOLD, LUTFOLD, etc.), date unknown. Represented holding a distaff. Her Life by Cornelius Curtius, among other legends, contains the following. Her father had a long-standing dispute about the boundary of his property, and one day he took Luft-hild out behind him on his horse. She took her distaff and spindle with her to avoid idleness. In whatever direction she drew the thread and spindle, there the fields were severed apart by distinct boundaries; on another similar occasion a trench was ploughed up in wondrous fashion, which is called St. Leuchthild's Dyke unto this day: thus disputes were adjusted and litigation laid to rest by her.

While she was still at a very tender age, her stepmother set her to keep the wild geese out of her father's field, and once when they did a great deal of mischief, whether by the fault of the young saint or not, the stepmother beat her with great cruelty, which Lufthild bore with perfect meekness. The stepmother next accused her to her father, of wasting and giving everything to the idle, useless poor. So he went to meet her as she was carrying bread to the poor, and asked what she had in her robe. Lufthild was so frightened that she could not answer. He seized her and was going to beat her, but first looked into her bundle, where the bread meantime was turned into pieces of charcoal. After this, her stepmother watched her so closely that she could get nothing to give away; but she could not rest, so great was her desire to do good. She drew near to her stepmother, when she had just finished making the bread, to ask of her but one loaf, holding out the fold of her robe to receive what her petition might win. Thereupon, an attendant, out of sheer wantonness and perverseness, taking up in a shovel some live embers, poured them into the bosom of the maiden. Her father, a hard-natured and unkind man, so far from punishing the wrong done to so gentle and dutiful a daughter, assailed her

at the instigation of her stepmother more bitterly than ever, with reproaches for continuing to bestow stolen bread upon the poor. When she grew older she led a solitary religious life in a little cell near the church, and there she died and began immediately to work miracles. Among others, she cured several persons of dangerous bites of dogs.

Mons St. Lufthildis, in the diocese of Cologne, was already so called in 1260, and Lufthild was honoured and accredited with miracles in 1222. An old bell in the 16th century, bore an inscription indicating that her worship was of long standing when the bell was new. It was as follows:—

“LEUCHTEL BINN ICH GNANDT.
DER NAM IFF DER ALTER KLOCKEN
IST MIR WOLBEKANT
SANCTA LEVCHTILDIS VIRGO
ORA PRO NOBIS
ANNO DOMINI MILLESIMO QVINGEN-
TESIMO TRICESIMO OCTAVO.”

AA.SS.

St. Lugusta, LUCUSTA.

St. Luighsech, LASSECHA.

St. Luina. (*See* PRISCILLA (4).)

St. Luitberga, LIUTBERG.

St. Lumbrosa (1), LUMINOSA.

St. Lumbrosa (2) or LOMBROSA, Nov. 1, V. at Cœa in Leon, Spain, M. c. 830 by the Saracens. Patron of Jaën and Sahagun. She was one of those nuns who lived near a monastery of men. She was buried in a marble tomb in the chapel of St. Mantius in the Benedictine monastery of Sahagun. So great was the devotion of the people that they made a hole in the tomb and abstracted the greater part of her relics. AA.SS. Yezpez.

St. Luminosa or LUMBROSA, May 9, + 476, sister of HONORATA of Pavia.

St. Luna Mista, SUMMISTA.

St. Lunicia, June 7, M. in Africa (Grevén). Henschenius, AA.SS., supposes the name to be a mistake for certain names of men.

St. Luparia the elder and St. Claudia Luparia, her daughter, Feb. 22 (*Spanish Martyrology*). The conversion of the mother is attributed to St. James the Apostle. The Bollandists were

uncertain whether to include her among the saints.

St. Lupita, Oct. 10, a sister of St. Patrick, said to have been brought a captive with him to Ireland and buried at Armagh. Worship uncertain. AA.SS. (*See DARERCA (1) and ERGNATA.*)

St. Luta of Droma Airbreah, April 30, Irish V. *Mart. of Tallaght*. AA.SS.

St. Lutfold, LUTFILD. Cahier.

St. Lutgard, June 16 (LUITGARD, LUDGARD), V. + 1246. Cistercian nun of Aquiria or Aywières in Brabant.

Represented (1) with a censer beside her, from which incense ascends to God, to express the constant prayers and fasts which for fourteen years she offered up to appease the anger of Heaven by expiating the sins of heretics and bad Christians; (2) embracing a crucifix.

Her father was a citizen of Tongres near Liège; her mother was of higher birth. The father gave twenty marks of silver to a merchant to increase for Lutgard's dowry. She was worldly though not bad. She liked to be neat and well dressed. The merchant made voyages to England and instead of doubling the money, he lost nearly all of it. The mother said they were not able now to live according to their station and must retire from the world. Lutgard was unwilling at first, but after a time consented to become a boarder in the convent at St. Tron, not far from Tongres. She had some offers of marriage from persons she had known in her richer days, and one of them tried to carry her off by force; but through her love of Christ and the influence of the pious nuns, she overcame all earthly inclinations and took the veil in 1203. She was elected prioress in 1215, but declined, not thinking herself fit for the office; but she could only obtain her discharge by leaving the convent. She was advised to go to the Cistercian monastery of Aquiria or Aywières; but she objected as they spoke French. After consulting CHRISTINA (9), she went, and lived there more than thirty years, with great sanctity and many miracles. She was sought as abbess for other communities, but always excused herself on the ground of her ignorance of French, which she

never would learn. She had many visions and spiritual gifts. Christ showed her His wounded heart, to wean her from all earthly love. Another time He appeared to her, showing His wounds to the Father to stop the thunderbolts ready to strike the earth polluted by the crimes of the Albigenses.

Yepes (Sermon 50) tells that she saved her friend, the Abbot Simon, from purgatory; also that the soul of Pope Innocent III. was doomed to eternal punishment but the B. V. MARY interceded for him and his sentence was commuted to purgatory until the day of judgment; Lutgard had pity on him; she and her sister nuns joined in prayers for him: and before long he was released from purgatory and appeared to her to thank her for her good offices.

She is said to have been marked with the stigmata. When she meditated on the holy mysteries of the Passion of the Lord, her whole body distilled blood, and as soon as the meditation was over, this manifestation stopped. The last eleven years of her life she was blind and thanked God for this privation as it left her free to meditate on heavenly glory. From this time, she constantly saw heavenly apparitions. She died at the end of her third fast of seven years. She was never canonized. She is often styled *Abbess*, but in fact she always refused to accept that dignity.

R.M. Baillet. Preger. Bucelinus. Cahier. Lenain. Two of the twelve very interesting letters of Jacques de Vitry (1210-1219) are addressed to her.

St. Lutrude, Sept. 22 (LICTRUDE, LINDRU, LINTRUDE, LIUTDRUDE, LUTTRUDE). 4th, 5th, or 6th century. The third of seven daughters born in one day, at Pertois in Champagne, to the pious Sigimar and Lutrude. Her sisters were IMMA or AIMÉE, OTHILDA or HOYLDA, PUSINNA, FRANCUA, LIBERATA or LIBERA, MATILDA or MÉNÉHOULD. They were all instructed by Eugenius, a good priest through whom their parents gave alms and to whose prayers they commended themselves. When the children were ten years old, St. Alpin, bishop of Chalons-sur-Marne, went round his diocese preaching and confirming. Sigimar

took his seven daughters to him to receive the sacred veil. He divided his property among them at his death that each might have a place in which to serve God in solitude. He gave Lutrude, who was his favourite, a place called after him, Mons Siemari. She was the first to leave her home. By the advice of Eugenius, she made a pilgrimage to Rome, lived there for three months with Justina, a devout woman; then, in obedience to a vision, returned to her own country still accompanied by Eugenius. They had failed to procure the relics they wanted at Rome, but were directed in the same vision, to get them at the monastery of St. Maurice in Switzerland, on their way home. Passing through Ravenna on their journey, Lutrude saw a maid-servant come out of a house, and said to her, "Go back into the house and tell your mistress that a pilgrim asks her hospitality." The woman answered, "You cannot lodge here, for my mistress's daughter is at the point of death." Lutrude said "Would my presence in the house cause the death of your mistress's daughter?" The maid went back and gave the message. The mistress ran to the door and led Lutrude into the room where the dying girl lay, and told her with tears that she had not been able to obtain of God that she might die and her only daughter live. Lutrude threw herself on the floor and prayed, then arose, took the maiden's hand, and raised her up in perfect health. The girl who had not spoken for three days said, "You have come in a good hour, servant of God, to save me from premature death and to rejoice the hearts of my parents; and now I pray you, give me food and drink with your own hands and take the veil off your own head and put it on mine and let me remain with you the rest of my life." Lutrude replied, "You cannot accompany me on my pilgrimage on account of your beauty; but if you persevere in serving God, you shall be with me in the glory of God." The parents begged Lutrude to stay with them, but as she would not be persuaded, they conducted her with great honour to the next town on her way.

This incident is also told of SABINA OF SAMOS.

When Lutrude arrived at St. Moritz and told the Abbot George of her dream, he gave her some relics of St. Maurice and his companions of the Theban legion and accompanied her to her home, where he encouraged and assisted her to build a church in honour of St. Maurice and have it consecrated by her own bishop. She built herself a cell close to the church and lived a very ascetic life there, taking no food but barley bread and water once or twice a week; if anything better was brought to her she gave it to sick people. One day messengers came and told her that her sister PUSINNA, who lived in the village of Bansion in Picardy, was ill and begged to see her. She prayed all night that she might be permitted to see her sister before her death. Early next morning she set out with Eugenius. They found Pusinna at the point of death. She had not spoken for five days but had made signs to ask if her sister was coming. The moment Lutrude came into the house, Pusinna sat up and thanked God; she told her sister she should die happy as she had seen her face again, and begged her to stay there until after her burial. Then while they both wept and prayed in each other's arms, Pusinna died. Lutrude buried her near a church of St. Mary's at Corbie in Picardy.

Lutrude returned to her own cell and resumed her saintly life until she departed full of days and good works and the angels took her soul. Her body was buried before the altar of her church of St. Maurice, and a few days afterwards, a glass bottle of oil, which was kept before her tomb and had only once been filled, began to run over. There was a great deal of oil on the ground and people came from all directions to get it, and it cured all sorts of evils. AA.SS. Baillet. The names of the seven sisters are not alike in all accounts and some of them occur in other groups of saints.

St. Lya, June 1, M. Wife of Stephen, a German. He was tortured with his four sons at Pallonia and miraculously released from prison; they were afterwards put to death at Antissa. Lya

hearing of it, came from Firmana where she lived, bringing her remaining son Mark, a baby at the breast, and accompanied by her brother John, a deacon. She expired while praying at the tomb of her husband and sons, and is counted among the martyrs. This happened during an invasion of barbarians when Italy was devastated, first by Parthians, and then by Saracens from Cilicia during the reign of the Emperors Justin and Louis the Pious. The Bollandists reject the story as fabulous, on the grounds that no such places as Antissa and Pallonia were ever heard of in Italy; that the two emperors lived three centuries apart; and that the inroad of barbarians cannot be identified with any invasion recorded in history. The bodies of the martyrs are said to have been found at Antissa in 1039. *AA.SS., Præter.*

SS. Lybe or LIBYA, and Leonis or LEONIDES, MM. at Palmyra in Syria, June 15, 25. Lybe was beheaded, her sister Leonis burnt. They are mentioned in Bryene's exhortation to FEBRONIA (1). *R.M. AA.SS.*

St. Lydia (1), Aug. 3. 1st century. Patron of dyers. St. Paul, the apostle, went into Macedonia in obedience to a vision, and at Philippi, the capital, he went with his companions to a place by the riverside where prayer was wont to be made. They sat down and spake to the women who resorted thither; Lydia

was one at them; she was a seller of purple and a native of Thyatira in Lydia. It has been supposed that she was called Lydia at Philippi from the name of her country, and is therefore one of the many famous saints whose real names are not known. She may, however, have been christened by this name, by which she was already commonly called. She and her household were baptized, and she invited the Christian preachers to stay in her house. They did so, and it was while lodging with her that SS. Paul and Silas were cast into prison on the accusation of certain men out of whose slave they had cast a spirit of divination. On their liberation from prison they visited Lydia before they departed from Philippi. In all probability she was one of those labourers in the apostolic work, whom St. Paul mentions in his epistle to the Philippians iv. 3. Acts xvi. 9. *R.M. AA.SS. Baillet. Smith's Dic. of the Bible.*

St. Lydia (2), March 27, M. 2nd century. Wife of Philetus, a senator. They were martyred in Illyricum, with their son and daughter Macedo and Theoprepedes, and fifty-five other persons, in the reign of Adrian. They are all erroneously claimed as Spaniards, and Lydia is called LEDA by the writers of that country. *R.M. AA.SS.*

St. Lydmily, LUDMILLA.

St. Lydwig, LYDEWIGES, LYDWYN or LYTWYN, LIDWINA.





APR 20 1994

